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REV. S. A. KEEN, D.D.,

LATE CONFERENCE EVANGELIST,

Who passed away in great triumph from his earthly home in Delaware, O.,
to his home in heaven, November 11th, 1895.

V.97-108

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY

"EXALT YE THE LORD OUR GOD, AND WORSHIP AT HIS FOOTSTOOL, FOR HE IS HOLY."—Psa. 99 : 5.

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FROM JANUARY, 1896, TO JUNE, 1896.

"For God hath not called us unto uncleanness, but unto holiness."—I. Thess. 4: 7.

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JANUARY, 1896.

OUR FATHER'S NEW YEAR MESSAGE.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43: 1, 2.

THE EDITOR'S SALUTATION.

ALL-HAIL, the New Year of 1896! It comes overlaid with our Father's benediction. Bright is its dawning. Its voices are cheering—they are laden with fragrant celestial spices. The inspirations of the period are mighty, they lift us to the divine altitudes. The whole outlook is full of light—all resplendent with the beams of the Sun of Righteousness. Earth and heaven are full of the glory of God. We join with angelic powers, and with the white-robed myriads of the redeemed around the throne, in adoration, saying: "*Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.*"

JANUARY, with its eventful outlook is upon us and around us! We feel its warm pulsations amid snow and ice. Its name is taken from the Latin, "*Januarius*," from "*Janus*," an old Italian deity, the god of the sun. It was added to the calendar with February, by Numa. Not until the eighteenth century was it universally adopted by European nations as the first month of the year, although the Romans considered it such as far back as 251 B. C.

Christianity dedicates it, not to Janus, the god of the sun, whom the ancients ignorantly worshiped, but to JEHOVAH, the true God, the God who made all the suns blaze in their orbits. Glory to His eternal name!

Holiness puts her broad impress upon *January*, as upon every month and season. She has the mysterious power of transforming January into June. Flowers may bloom all around us in January, so that the sweet graces of the Spirit, "Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness and Temperance," may unfold their beauty and shed their fragrance abundantly. Beloved, at morn and eve, each and every day, take your walks in *January* in God's *New Testament Flower Garden*, and send your praise-notes to *The Throne*.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

SERMON.

The Pentecostal Promise: Its Scope.

BY REV. S. A. KEEN, D.D.

TEXT.—"*How much more shall your Heavenly Father give the Holy Spirit to them that ask Him.*"—Luke 11: 13.

THIS promise is the Magna Charta of all the rights of the believer respecting the presence and power of the Holy Ghost, provided for under the atonement; that is, there is no blessing, benefit or endowment of the Holy Spirit demanded by the Christian life but may be actualized and realized by simple faith in this promise. We find, taking the teachings of Jesus during His earthly ministry in their chronological order, that these words were the first hint He gave to His immediate disciples of the coming of the personal Holy Ghost to dwell in their hearts personally. All His subsequent teachings respecting the Holy Spirit were only an amplification and re-enforcement of this promise.

The outpouring of the Holy Ghost on the day of Pentecost, inaugurating His dispensation, was the fulfilment of this promise accepted and believed by the supplicating disciples in the upper room at Jerusalem. Every Pentecost the world has witnessed has come by this promise; by it all the Pentecosts of the future are to come. Several simple things are embraced in this promise.

1. *It promises the Holy Spirit Himself.* "How much more shall your Heavenly Father give the *Holy Spirit*" (Himself). We are authorized to insert the intensive personal pronoun *Himself*, because when Jesus elucidated fully the coming of the Holy Ghost in the closing days of His ministry, He explicitly said, "I will send *Him* unto you;" "*He* shall guide you. *He* shall abide with you." There is primarily no grace, witness, light, or other blessing of the Spirit proffered in this promise, but the Spirit Himself; not "it," but "Him." Of course, when He comes, He brings His blessing with Him. The fountain contains all the streams that flow from it. So in the Spirit Himself is every benefit He may bestow. Get Him, and we shall get all His blessings and blessedness. He Himself is more and better than the good things He brings with Him. Ask for Him, receive Him. Every child of God may have Him.

2. *It promises the Holy Spirit to every child of God.* Every one born of God is eligible to *the* gift of the Holy Ghost, and solely because he is the child of God.

Note the beautiful filial allusion of the entire verse, "If ye, being evil, know how to give good gifts to your children." That is, if on the lower plane

of natural affection the parent bestows food, shelter, raiment, medicine, care, or other temporal necessities upon his child, and for no other reason than that he is his child: so the Heavenly Father will give to His children the Holy Spirit just because we are His children; not that we are good or perfect children, but that we *are* children. Our filial relation entitles us to *the* gift of the Holy Ghost. How many of God's children do not apprehend their heirship to the Holy Ghost!

Every child of God has the Holy Spirit in a very gracious sense. He may not have Him, however, as an abiding, indwelling presence. This is the gift of the Holy Ghost as distinguished from the Holy Spirit in His ordinary operations and manifestations to the child of God.

A very proper question may arise here: What is the difference between the experience of the child of God antecedent to receiving the gift of the Holy Ghost, and his experience subsequent to receiving it? Are there any enlargements, enrichments, or improvements that come to Christian experience as the result of the gift of the Holy Ghost? Take several aspects of Christian experience, and note how they are affected by it.

(1.) *The experience of love.*

Every child of God has an experience of love. When the soul is born of God, the love of God is shed abroad in it by the Holy Ghost given unto it. How often, however, the child of God finds commingling with this love sometimes much that is unlike love, even contradictory to love—ill-will, unforgivingness, uncharitableness, inordinate affection, and unholy ambition! When the Holy Ghost Himself is received, He burns out everything inimical to, and out of harmony with love, and leaves nothing but pure love in the heart. What an enrichment to have nothing but pure love in the soul!

Then, again, the child of God is often compelled to confess a "*love faint and cold to Thee.*" God demands a fervent love. Doing so, He only asks what we insist upon in our natural relationships. The husband demands of the wife and the wife of the husband a fervency of love. Neither would endure a "*love faint and cold,*" even for a moment, from the other. The indwelling of the Holy Ghost kindles the soul into a conflagration of love. It sets it on fire with love. It makes it hot with love, and there is nothing better on earth or in heaven than a heart full of love.

Moreover, variableness, fluctuation, vacillation often characterize the love of the child of God; loving much to-day, little to-morrow; a love that is up and down. When the Comforter is come He settles and fixes our wavering souls with a weight of love.

These ailments of love incite the prayer in many a Christian heart for a love

> "Pure, warm and changeless
> A living fire."

That prayer is answered; just such a heart of love is realized when the Holy Ghost Himself comes into the soul. Then it experiences a love that is

> "Pure, warm and changeless
> A living fire."

We used to hear on old saint of God when all language failed him to express adequately the blessedness of the love that was in his soul, say: "Well, brethren, I cannot tell it. I love everybody God loves, and everything that God loves. There is nothing in my soul but love, and my heart is on fire with love; glory to God!" He had heaven in his soul. Would not all these be great improvements in love—a purity, fervency, and a constancy of love?

(2.) *The experience of faith.*

Every child of God has a blessed experience of faith—a faith that brings

peace and favor with God. Frequently, however, there intermingle with his faith elements of unbelief, doubt, fear. When trials, reverses, sorrows come, his faith wavers. He enters into controversy with God; puts interrogation points at Him. He murmurs, questions, complains. Again, with all his faith for his own salvation, he often has little faith for his work. Parents, Sunday-school teachers, missionaries, and even ministers, often do not have faith that God will cause their work and labor to prosper; that He will use them and make them effective in His service. When, however, the fulness of the Spirit is come, then, like Stephen, we become men full of faith and of the Holy Ghost; and full of faith because full of the Holy Ghost. One is cause, the other effect. Then faith becomes a temper of the soul. We *have* faith in God.

(3.) *The experience of prayer.*

Prayer is an experience as well as an exercise. There *is* a *spirit* of prayer. The child of God often feels a disrelish for prayer, an aversion to the closet hour, a reluctance respecting the prayer-meeting. When the Holy Ghost dwells in the soul, there comes a sustained relish for and delight in prayer, a spontaneous impulse to pray. We pray without ceasing. A friend once said: "It is impossible to pray without ceasing. It would wear us out to be on our knees and words upon our lips continually." "O," we said to him, "it is easier to pray without ceasing than to pray any other way!" There may come into us such a *spirit* of prayer as that we will pray when we walk, when we sleep, when we work, when we talk. While everything else is going on, the artesian spring of supplication within us will be lifting its holy streams to the skies. Then family prayer, social prayer, private prayer, will become a delight.

We never are really men of prayer in the best sense until filled with the Holy Ghost.

(4.) *The experience of liberty.*

Freedom, not from sin in the soul—it includes that—but emancipation from conventionalities and formalities. Many of God's children are not free to speak or pray, or to work or to rejoice. They are bound, hand and foot and mouth. When the baptism with the Holy Ghost comes, it sets us free—free to do and to be whatever God would have us do and be, whether it be to sing, to cry, to laugh, to shout, or to jump. Freedom is power. This power is by the incoming of the Holy Ghost. The writer has for over twenty-five years been a free man, whether in a little retired fellowship service or in his city pulpit at eleven o'clock on Sabbath morning. Glory! Where the Spirit of the Lord is, in His fulness, there is this glorious liberty of the sons of God. These are some of the gracious enlargements which come to Christian experience by the gift of the Holy Ghost. It brings out the Christian life into a new, revised, enlarged, and improved edition. Let us pass to a *new* edition by claiming this pentecostal promise.

3. *It promises the Holy Spirit for the asking.*

How gracious! Any one can *ask*. The child, the invalid, the illiterate one, can ask. If you can move your lips or gasp, you can have *the* gift of the Holy Ghost. How low this promise has swung the chariot of blessing! Let us ask for Him now. We read the following authentic incident more than fifteen years since, and it has proved such a blessing to us that we give it to our readers: During the Crimean war, a young English lady, Miss Marsh, got it on her heart to do something for the spiritual welfare of the soldiers of the English army in the Crimea. She asked permission of the English Government to go thither. It

was granted. She went. There was no time for preaching, or Bible-reading or holding special service amidst the activity and tumult of war. So she said: "I will go from camp to camp, and from battle-field to battle-field, and from hospital to hospital, and wherever I can get the ear of an English soldier I will teach him, and urge him to offer this little prayer: '*O, Lord, give me Thy Holy Spirit, for Jesus' sake!*'" Like a blessed angel she swept through that army, and it is said hundreds of those soldiers were converted, many reclaimed who had lost the life of God out of their souls, and some who loved God were brought into the fulness of the Spirit: indeed, that an undercurrent of revival blessing swept throughout the English army as the result of this simple prayer-mission. Ever since we read this incident, that pentecostal prayer has been stereotyped on our heart, and has risen a perpetual incense from the study, the pulpit, the street, and everywhere, bringing the sweetest refreshings, the brightest illuminations, and the richest enlargements of the Holy Spirit's presence. The Holy Spirit *is* to be had for the asking. *Glory!*

A PROPHET'S PESSIMISM.—Elijah had the blues. He lay down under a juniper tree in utter despair. The reason he gave was that "the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I, only am left." The Lord corrected his mistake. He assured him that He had yet seven thousand in Israel who had not bowed the knee to Baal. So it is ever. Pessimism is founded upon falsehood. It is the devil's delight to make us see things in distorted forms, and to make us feel that things generally are going to the bad. And the world has multitudes of pure, generous, glorious souls. It is a terrible thing to lose faith. Believe, believe, believe. Believe in people. Believe in yourself. Believe in God. Thus believing we shall have a cheerful and hopeful spirit, looking on the bright side of things.—*Epworth Herald.*

BIBLE EXEGESIS.

THE CONTINUITY OF REDEMPTION.

BY REV. L. R. DUNN, D.D.

There is a portion of Scripture which presents this fact to us in a remarkable form. I refer to Hebrews 2: 10–18. It was well said by Hugh Miller, the great Scotch geologist, whose keen eyes penetrated so deeply into the rocks, layers and seams of Scotland, that "the world was made for Redemption." That which is dimly indicated in nature, is clearly written in revelation. Here and everywhere, the great fact is revealed to us of God. God the author and Creator of all things. God in Christ. God in all things. Likewise, at the beginning of this paragraph, God is presented before us as the origin of all things. Verse 10: "It became Him for whom are all things, and by whom are all things." Here, at once, a death-blow is struck to the senseless, unreasonable and unphilosophical idea of the eternity of matter; as well as to that of "spontaneous generation." The whole plan of creation was mapped out before His omniscient eye, ere "He spake and it was done; commanded and it stood fast." Not only the physical universe was thus present, but our own little world, with all its busy tribes of men, animals, birds and fishes. Furthermore, the wreck of the human race was clearly seen, and the plan of redemption devised. In this plan it was recognized that all His intelligent creatures were His children, His sons. And of these it was foreseen that "many sons would be brought to glory by the great Captain —Archegos—the file-leader of our salvation, made perfect through suffering." Salvation for man was inau-

gurated in sufferings—and Christ was its great originator—in the work of its accomplishment. All His sons who were to follow after Him were to follow in the same path and to overcome by the same means.

He was to be not only the great originator and procurer of our salvation, but also our sanctifier. He united Himself to our race in this capacity, and for this end. In a most important sense, He became "bone of our bone, and flesh of our flesh," without its sins and without its stains. And He came that we might be saved from both our sins and their stains. He is the manifestation of the Father, in that He stands before the eye of the universe as the Saviour and sanctifier. For, if the sons are to be brought to glory, they must be prepared for that glory. Further, to be prepared for that glory not only must the saved sons be pardoned, forgiven, justified; but they must be purified and sanctified. Hence these two great departments of His work are clearly distinguished and made known.

And then, every son brought into the divine family, the moment he becomes a son, is partially sanctified, the work begins which is to go forward to completeness and entirety. Then begins the battle with this carnal nature, which terminates in the fully believing soul, in the completeness of the realization of the design of Christ, and in the richness of His blessed experience.

Thus it follows that the great Redeemer and Captain is not ashamed to call them "*brethren.*" Marvelous distinction! glorious relationship! Brethren of our Lord, our Captain and our King, Alleluia! It seems to me that the apostle feared that such a revelation would be too great, too overpowering for them to learn, or their hearts to grasp. And so, he fortified his announcement by quoting from Ps. 22: 22, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee." And again, "Behold I and the children which God hath given me." There can be no doubt that the Psalms from which these quotations were made are Messianic in their character and their Hero. Thus, having obtained the clew to this important paragraph in verse 10, we have been enabled to trace the whole plan in the following verses, until we reach these things: God, the Father, originator of all things; God, the Son, the Captain of our salvation, "made perfect in sufferings." He is the Saviour and sanctifier; He brings many to glory; and all the saved and sanctified are His children, His brethren; and they are brethren of their Lord.

These sons, these children, these brethren which the Lord had given Him, according to Isaiah, are to be "for signs and for wonders to Israel from the Lord of hosts." And so they have been in all this world. How clearly the evidences of His humanity shine forth in this prophecy! If Christ is the Father, surely then He, as the parent, the father of His own children, is of the same nature with them. It was because "the children were partakers of flesh and blood, that He also Himself took part of the same." It was not "the nature of angels that He took on, but the seed of Abraham." Hence it became Him also "that He should be made like unto His brethren." So "in that He has suffered, being tempted, He is able to succor them that are tempted." It is Christ all the way along. In the divine origination of all things, in His sufferings and death, in the sanctification of the Spirit, in bringing sons to glory, in calling them His brethren, and in their eternal salvation God is all in all. Glory be to the Father, and to the Son, and to the Holy Ghost! Amen.

THE BIBLE IN SABBATH THOUGHT.

TEMPTATIONS OF THE GODLY.

BY REV. I. SIMMONS, D.D.

[This article is inserted here because the writer engaged for this department is ill.]

I.

To dangerous self-assertion and spiritual pride.

It is sometimes erroneously said in the exhilaration of Christian triumphs, "I never have temptations." Satan never gives up a case as long as the soul and body remain together. It is true that in the truly sanctified nature the propensity to sin is broken, while yet the possibility of sinning remains. The responses from within the purified soul to a temptation from without are brought to a minimum point in the cleansing of the atoning blood and the fire-purging of the Holy Ghost. The tastes are regulated. The judgment is illuminated and guided to correct choices. The conscience quickly discerns the moral quality of every act. The whole man is on his guard, not by painful compulsion, but in the natural order of the spirit. The temptations to such a soul, may be, but are not usually, of the grosser kind. Where one falls from the heights of holiness, many abide faithful, who can say with a moment-by-moment faith in God, "Satan cometh and findeth nothing in me." Yet while the temptations of the pure in heart are rarely of the baser sort, the assaults upon them are not less powerful because more subtle and plausible. The insinuating and treacherous "prince of the power of the air," knows full well how to quietly approach the guarded gate over which Christ engraved His prayer, "I pray that Thou shouldest keep them from the evil." He comes to Christ's own dear followers as he came to Christ Himself. He quotes Scripture. He accepts the claim that you are holy, and then artfully suggests that *if* it be so, you have certain powers and rights which you may profitably employ for your personal welfare, a few of which he will kindly call to your attention.

It is evident that the triple attack made upon Christ was at once the most powerful satanic ingenuity could invent, and the most adapted to accomplish his fiendish purpose. Both the man and the methods were representative. The deeper into God the saint goes by faith's transforming assimilations, the more is he the Christ-man; and more and more will the Christ in him be assailed on planes most likely to hurl Him from His heart-throne. As He occupies that position only by the believer's faith, the great assailant's method is to destroy or dilute that faith, and thus blur the vision of His nearness, turning trust into doubt and strength into weakness. He does not attempt this in an abrupt and violent way. He did not so deal with Christ. "The disciple is not above his master." He deals with every holy nature as he dealt with Him. What wrong would there have been in the act of making bread enough to satisfy His famishing body? He could do it for others, and afterwards did do it, why not for Himself? Because He was here to fulfil the dependent conditions of humanity although He was the Son of God. It was the object of the cunning devil by reminding Him that He was the Son of God to arouse His self-consciousness of His Sonship to such a degree as to lead Him to introduce acts of power in order that He might elevate Himself, which acts were His only to benefit others. "Had He yielded to this suggestion, He would have violated the conditions of that earthly existence to which He had submitted,"

in order that He might present a perfect humanity, tempted in all points, yet without sin.

That this danger is not unnecessarily magnified, and that herein lies the possibility of one of the most powerful temptations a holy soul may encounter, observe the cautions given to professors of holiness by all teachers who are taught of God. Mr. Wesley in "Christian Perfection," Ques. 32, asks, "What is the first advice that you would give them?" "Watch and pray continually against pride. If God has cast it out, see that it enter no more; it is full as dangerous as desire. And you may slide back into it unawares; especially if you think there is no danger of it." Mr. Fletcher in "An Address to Perfect Christians," says, "Ye are not complete in wisdom. Perfect love does not imply perfect knowledge, but perfect humility, and perfect readiness to receive instruction. Remember, therefore, that if ever ye show that ye are above being instructed, even by a fisherman, who teaches according to the divine anointing, ye will show that ye are fallen from a perfection of humility into a perfection of pride."

This temptation is not sudden and violent; it is insidious, plausible at first, and natural. One who is taught of God and has great light, naturally comes to have clearer insight into the "deep things" of God, and can easily detect the spiritual twilight of teachers who have stopped short of knowing God fully. The learned and eloquent Apollos may be ignorant of what the simple-hearted Priscilla and Aquila know "more perfectly." To know more than the learned, and to be able to teach the teachers, and yet to maintain a teachable spirit, artless and unconscious of self as little children, is to foil the devil at one of his strong points. It is to conquer as did our Lord in His first temptation.

THE BIBLE IN EVERYDAY LIFE.

EXPOSITORY THOUGHTS.

BY REV. G. F OLIVER.

MONTHLY KEYNOTE:—"Come now, and let us reason together, saith the Lord."—Isa. 1: 18.

A FIT CAUSE FOR COUNSEL.

Jehovah condescends to counsel with His people. Their souls are His chief concern. Their spiritual welfare is the supreme care of God and a fitting cause for consultation. There are counsels of war, of finance, of business; conferences in the interests of health, of enterprise and for the settlement of disputes. The deficit in a public treasury may cast a gloom over a nation. The disobedience of God's Israel hangs a cloud over the throne of the Infinite. "*The Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. . . . . Ah, sinful nation, . . . children that are corrupters: . . . they have provoked the Holy One of Israel!*"—Isa. 1:3, 4. The period of Isaiah was an epoch of spiritual degeneration and bad health among the worshippers of the Lord. As then, so to-day. Religious decline in a Church or individual should be an occasion of alarm and prayer as it is a cause of sadness to our King. Spirituality should be a supreme and ever-living question. Consultation with God is both a privilege and necessity. The Redeemer calls us into conference. It is a time of emergency. Temporal prosperity as well as spiritual blessings is involved. Neglect of heart searching or refusal to adjust our deficits before God entails forfeit for both time and eternity. Read on: "*Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate.*"—

Isa. 1:7. In the light of divine history who dare say that our national disasters and distress are not closely connected with the Christian Church's disregard of sin and slight of holiness?

But there can be no settlement of spiritual problems without human consent. God's Spirit will not force us, though He deigns to confer together. Although He cannot compromise, the Lord calls us to arbitration. Samuel early learned to listen to God, hence he was often counseled as to the national and personal secrets of heaven touching affairs. He makes known His *ways* unto Moses because Moses counsels and is not deaf. "He that hath ears to hear" should in this day open them to hear "what the Spirit saith unto the Churches." This is a time of "open vision" to him who will pray, "Speak, Lord, for Thy servant heareth."

A SERIOUS CHARGE.

"*A people laden with iniquity*" was the prophetic charge against Israel. The specifications were: (1) Inconsiderateness—"*The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.*"—Isa. 1:3. In other matters they may be thoughtful enough, but in their spiritual relations to God they are more careless than brutes. The instinct of animals is superior to the heedless indifference of professors of religion. How disobedience depraves us!

An altar of prayer is of more value to a saint than a crib to a brute. Why do we shun a blessing and let the ox rebuke us? Is not Israel the Lord's peculiar treasure? "When shall I come and appear before Him?" Specification number (2). Moral corruption—"*The whole head is sick and the whole heart faint.*"—Isa. 1: 5, 6. There is moral disease—headaches and heartaches are on every hand. Carnality has corrupted the soul. There is blood poison and general disorder within. Many people get glimpses of it in their own hearts like dust in their parlors; who loathe themselves but refuse to confess the facts or receive the remedy for inbred and acquired corruption. (3) Vain and formal worship is the natural product of spiritual backsliding. "*Bring no more vain oblations; incense is an abomination unto me. . . . Your new moons and appointed feasts my soul hateth. . . . . When ye make many prayers, I will not hear.*"—Isa. 1:11, 15. Why do so many offer Cain's instead of Abel's sacrifice? Why so many useless if not senseless prayers? Hearing is not mixed with faith. Praying is not mingled with tears. Giving is not joined with sympathy and love. Duty is not perfumed with praise. Songs are not sung with "melody in your hearts unto the Lord." "Ye ask and receive not because ye ask amiss." When worship ceases to be a mere convenience; when the machinery of the Church is oiled with perfect love, then will it cease its abominable clatter in Jehovah's ears, and the Divine presence will be seen in glory among the wheels.

A REASONABLE PROPOSITION.

"*Cease to do evil; learn to do well.*" This on the human side. No comparative nonsense here about "trying to live a better life." God wants us to "depart from iniquity" who name the name of Christ. "Touch not the unclean thing." "He that doubteth is damned if he eat." Party of the first part must forsake sin and abstain from every appearance of evil. Then is the way of the Lord prepared and He will come quickly. Faith is the spontaneous growth in an obedient heart. "If our heart condemn us not then have we confidence toward God." —I. John 3:21.

"*Learn to do well*" specifically includes "seek judgment" or righteousness, "relieve the oppressed," "plead for the widow" or helpless ones. All this demands time, money, voice, in short, complete consecration of talents and soul to God for soul saving.

And what does the Lord propose as party of the second part? "*Though your sins be as scarlet they shall be as white as snow.*" The atonement is reasonable in plan and process. Its applied results outmatch all natural chemistry. God is in the product and the process of salvation. The progress of salvation is glorious when the fact is accomplished.

AN ALARM LIGHT.

God hangs the signals over pitfalls in the way. He calls, counsels and lovingly attaches a warning. Red ink may well mark these danger lights in our everyday Bible study. After the most reasonable offers and counsel, and the promise of near fellowship, He holds up this alarm light:

"*And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. . . . For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. . . . And they shall both burn together.*"—Isa. 1:28-31.

How many fruitless transgressors! What a host of "dry" experiences and "dry" meetings because the garden springs of praise and love have ceased to flow! No wonder the apostle Paul urged a "living sacrifice, holy and acceptable unto God, which is your reasonable service." Thus may we prove from day to day what is the good of the land, "the acceptable and perfect will of God." Alas! that careless transgressors and deliberate sinners should be bundled together in one common bonfire of divine wrath—a red warning to all who are at ease in Zion! Awake and sin not.

"There am I in the midst of them."—Matt. 18:20.

PRAYER MEETING THEMES.

A SUCCESSFUL MEETING.

LESSON: ACTS 1:7-15.

1. *Antecedents of a good meeting.* The disciples had been with Jesus beforehand. They had heard His parting words and seen His glowing face. They came to the upper room from Olivet. We need to go to prayer-meeting from the mercy seat. Preparation for a meeting is a guarantee of interest and blessing.

2. *The purpose of the meeting.* They went to receive the Holy Ghost. "Ye shall receive power," and "ye shall be witnesses unto me." Of course they went in obedience, but not simply to keep up the Church or encourage the apostles. They went to receive the promise of their Master and be prepared for duty, for sorrow, for service.

3. *The spirit of the meeting.* "They continued with one accord in prayer and supplication." You are either a weight or a wing to a public service. All discord crystalizes into unbelief and hinders blessing. It may break your notions and plans to fall in with the order of the hour. But one broken heart and will, like a shattered perfume bottle, will bless the whole crowd. Give in, fall in, acquiesce, say amen, and a blessing awaits you. This is the Church union of the New Testament.

4. *Variety in the meeting.* Men and women, apostles and laymen, an hundred and twenty peculiar folks, all in varied utterances of devotion, exhortation, voting, discussion, but in love and harmony.

5. *Results.* They expected answers. They continued till they received. God will forward the blessing on reasonable schedule time if we want it badly enough. No time need "go to waste" and will not if we make heart-room for the Holy Ghost.

THE LIFE OF HOLINESS.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

THE PORTRAIT OF JESUS.

BY REV. J. T. WIGHTMAN, D.D.

(Pastor of the Methodist Episcopal Church, South, Baltimore.)

No. I.—The Ideal.

No attempt was made before the sixteenth century to portray on canvas an ideal face of Jesus. A halo so full of sacred awe had gathered round His person that no hand of the early centuries ventured to embody in outline a character which was the sublimest conception of the Godhead. "It was dark with excessive light." Even amid the blaze of modern civilization His person stands unpainted and solitary in history. No ideal has ever embodied the perfect character of the Son of God. There is no true picture of Jesus. It is seen only in His living character in heaven itself, and in the hearts of all who love Him. Though the pencil has failed to produce the picture, the pen of inspiration dipped in the light of God has depicted His moral character and reduced the holiness of His Godhead to the inspection and devout aspiration of every child of God. The practical value of this divine portrait, made by the Father Himself, gives to man the only picture of God, and becomes the only true interpretation of all goodness and the only example of possible holiness.

The character of Jesus cannot be classified with historic characters. It is the central light and supernatural glory of all history, and the surest index of His providence. Though this exalted ideal seems to put His life above the possible approach of man, yet His life alone contains the only exposition of human life and reveals alone the great law, God deals with every creature as He dealt with His Son. And the perfect character of Jesus reflecting as a diamond of many faces all the virtues of humanity, strangely challenges the admiration of the world, and inspires every creature with the hope of becoming the likeness of its glory. The divine beauty of Jesus does not repel a sinful man. The great names of history do not lift the world above their own greatness. There is no heavenwardness in the examples. The patriot inspires love of country, the philosopher enriches mind, and every good man bequeaths some virtue. But here is a character luminous with God, that charms us with heaven, before whose splendor all the lesser lights of history pale in glory. Moses was meek, Solomon wise, David full of poetic fire, Isaiah was wrapped in the light of prophetic glory, but in Jesus all these attributes were focalized in one illustrious personage. He was the glory of humanity, the Son of man, not the son of a man, but the Son of the whole race of man, the Son of humanity, in whom alone were clustered all virtues that made Him the eclectic boom of history, the concensus of all time, in whom every man has a representative, a pattern and God. He reduced the decalogue to a practical embodiment in His life in strict conformity with all that was righteous. He took the law upon His lips and translated its commands into the Lord's Prayer for every creature, placed it in His heart and brought it

forth again the new commandment of love, that distills beatitudes on a weary world.

He made life real. He confined the glory of His Godhead so rigidly within the bounds of His humanity, that though exalted, He said nothing which could not be repeated by a little child, and performed no act which His disciples were not commissioned to achieve. He is the only great man of history that can be reproduced in every man. No one aspires to become another Cæsar or another Aristotle, or even another Paul, or even to repeat the life of any other man, but every one prays to become like Jesus. He inspires humanity. However exalted His character, it does not deter the humblest creature from adopting His holy name, but rather invites every man to approach Him and receive the badges of His royalty. There is no repellant antipathy in Jesus. We start back appalled at the timidity of following any great man, or of fighting again his battles, but a little child is sweetly drawn to Jesus and becomes the representative of His saintship in the heart of every good man. "Let this mind be in you, which was also in Christ Jesus."

Jesus gave to man the best of God's nature. He offers no distorted deity, a blurred portrait, but God's holy nature. He Himself carved His own human nature out of humanity in the symmetry of a perfect manhood, more divine than Apollo in Pyrenean marble. He is the only perfect man. All that is beautiful in God, all that is holy, all that is possible of appropriation by man He presents in His character as the best model of life. The jewel has no flaw. In seeking to be holy Jesus says, "I have given you an example." The holiness of Jesus was eminently human. It was the original likeness of God after which He had created the first man. Jesus came to restore it. He did not shroud holiness in mystery or darken it with superstition, or make it impossible to any creature. He simply said, "Follow me." No one but God could reduce God Himself to a possibility in man. "Be ye holy, for I am holy." Jesus brought humanity into contact with holiness. He imparted light, purity, strength and love to a nature which was dead, impure, and shrouded in spiritual darkness. He put himself into human character, He sublimated duty, He made possible that which without Him is impossible. He deteriorates no element of man's moral nature. He takes a child of the dust and crowns him heir of glory. He washes the defiled in His own blood, anoints him with His Spirit, and makes him a true man. His power alone lifts the fallen into the divine life of God. He sanctifies our infirmities, He illuminates our darkness, delivers us from evil, points us to His own wounds and says, "Be ye clean." He is the only perfect character that has come into the world, and the world has never been the same since He entered its history and wove His life into every man's life. His character has elevated man. It has brought every creature nearer to God and made it possible for man to become "perfect even as He is perfect." If He were more than human His example would be unapproachable by man; if less, it would be unworthy of imitation. He was the God-man in whose character shone all the virtues of Godhead, so softened and subdued that a little child may follow Him.

If you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you, you will be as wretched as you choose.—*Kingsley.*

CHRIST REVEALED BY THE COMFORTER.

BY REV. E. S. STACKPOLE, D.D.

Before His departure Jesus promised to come again and to make His abode *with* and *in* His followers, so that the Father and the Son might be manifested through them unto the world. He declared that the revelation of Himself in them would be the satisfaction of their hearts and the continuous and convincing manifestation to the world of Himself in His true nature. "I in them and Thou in Me, that the world may know that Thou hast sent Me." This indwelling of the living Christ is described by New Testament writers as a fact powerfully revealed in consciousness. Paul felt himself so identified with Him as to say, "I have been crucified with Christ; it is no longer I that live, but Christ that liveth in me." He was like the man who said he was hung with John Brown. He was so much in sympathy with John Brown's views and aims, he loved him so much, that when that old hero swung from the gallows, his friend felt as though the halter were around his own neck. So Paul constantly bore about in his body the dying of the Lord Jesus, always delivered unto death for Jesus' sake. It was this self-crucifixion that enabled him to powerfully preach Christ crucified. One must be like Christ, must in some measure be a Christ, in order to know Him and reveal Him to others.

The disciples did not simply remember Jesus and cherish Him in their affections. They held communion with Him. The Comforter revealed Him unto them. They felt His presence. They partook of His holiness, wisdom and power. In some degree they reproduced Him, so that they worthily bore the name of Christians, Christmen. Everywhere they went He was manifested in a most practical manner. Those who believed on Him, as presented by and revealed in others, received a like revelation in themselves. This more and more transformed them into His image, and increased their capacity of knowing Him. Thus the Spirit of Christ was incarnated in a new and wider sense than before His death. They were not mere imitators of Christ after the manner of stage-players. They had not to constantly remind themselves of the role they were playing. They put on Christ not as a mask, concealing their own un-Christlikeness. They were baptized into Him. Christ dwelt in them, the hope of glory. To put on Christ meant with them most intimate union and communion. To express the thought in modern phraseology we should have to say, they and Christ were all one.

It pleased the Father to reveal His Son in them, yet in such manner as to nourish in them a longing to know Him still better. Let no one fancy some strange miracle of revelation like an outward vision. That would be too much like knowing Him according to the flesh. Doubtless in certain moods their thoughts of Him were objectified so that they seemed to see His form and hear His voice, and such subjective visions are real in some experiences to-day. They are not miracles, but conform to mental laws and are peculiar to certain temperaments. Such experiences are transitory and are not of highest value. Christ can be revealed in pure thought as well as in imagination. The truths concerning Him can be so illuminated by the Spirit and made so real that His presence is felt. To see is not to know. One may behold with the eyes and yet totally misunderstand. The eyes of the understanding may be enlightened unto the full knowledge of Him. *Unto* here means ever pressing forward *in* the knowledge gained and *toward* a

complete knowledge. This implies devout meditation and study on our part. We cannot neglect the recorded truth concerning Christ and still expect a miraculous manifestation of Him in answer to lazy prayers.

If we were more anxious to reveal Christ to others, we should know Him more clearly ourselves. To do this we must be like Him. Beings totally unlike can never know each other. Their attempts to form conceptions of each other would be only partial or magnified reproductions of themselves, or some notions strange, monstrous and false. Angels are great men with wings according to the popular idea. Ezekiel's cherubims were strange combinations of man and beast, suggested, perhaps, by Assyrian sculptures seen during his captivity. To *know* an angel one must be angelic. To know or understand a soldier is not to behold him and listen to his accounts of battles, marches and tent life. This gives some truths mixed with many misconceptions. To know a soldier one must be a soldier. To understand an artist one must be an artist, in spirit at least. In other words, not imagination but experience well interpreted in thought is the source of true knowledge. To know Christ one must have experience of His forgiving, saving, comforting, strengthening, sanctifying grace, made real and interpreted in thought by the Spirit who guides into such truth. Some are longing for Christ to come in His kingdom that they may see Him as He is and reign with Him in glory. Royalty, power, miraculous display, the inheritance of His riches—these things they associate with His coming, for in these things they wish to share. It is the same old worldly expectation of the mass of Judaism. Isaiah's type of the suffering servant satisfied but few. To know Him and the fellowship of His sufferings and to be made conformable unto His death is not the aspiration of the many. Yet it may be that the Christ most needed is still the patient Sufferer who bears in sympathy and helpfulness the woes of humanity. To realize the presence of Christ He must be sought and received in sympathizing love as He was in His humility, and still is in lowly condescension, rather than as fancy may conceive that He will be in His millennial splendor. The world needs to know and reveal Him as Friend and Saviour, rather than as Judge and King. His kingdom is not of this world.

Such an appearing of Christ in the persons and lives of His followers is the world's great need, for this alone can banish its sins, soothe its sorrows, cure its woes, lift its burdens, lighten its toils and bring in Heaven upon earth. God wants to manifest Himself not in one man alone but in all men, and the pattern of His manifestation in us has been given in the historic Christ. A loving, prayerful study of Him as revealed in the Gospels will, by the interpretation of the Spirit reveal Him in us. We must know Him as He was before we shall be prepared to see Him as He is and as He shall be. In an increasing number of prophetic souls there seems to be a longing corresponding to the world's present need. Many are praying, "Come, Lord Jesus," who desire not so much to see Him in the clouds of heaven as to possess Him in the soul and to be like Him here. Cease searching ancient prophecies to know the manner of His distant coming and find a prophecy in your own longings and in the groaning prayer of the world about you. He stands at the door waiting to come in and sup with you.

THANK God every morning when you arise that you have something to do that day.

THE NEED OF THE CLOSET.

BY REV. A. H. TUTTLE, D.D.

I.

An imperative need of the Church of our time is a return to the closet.

I say return; for it is evident that retirement into solitude for the purpose of meditation and prayer is not valued in our age and is very generally neglected.

It was not always so. Our fathers made much of it. It was their habit. They felt that the closet was as necessary for their spiritual life as the frequent showers and daily sunshine are for the life of the flowers.

From the time of Abraham and Isaac who went out to meditate at eventide, down to the time of our Lord who spent whole nights in prayer, God's people felt that to get close to Him they must be often alone. The apostles continued the practice in the Christian Church.

Though sometimes it has been carried into extravagance and abuse, as in the monasticism of the Roman Church, yet devout men until late years have felt that they imperiled their souls if they neglected the command, "When thou prayest enter into thy closet, and when thou hast shut the door, pray unto thy Father which is in secret."

But we are living in a period of strong reaction in this particular. The spirit of our age is not devotion but *work*—and the Christian aim, partaking of this spirit, is no longer primarily to know God and attain His character, but to multiply schemes of activity. Not Holiness but usefulness is the watchword. The aspiration is not *to be*, but *to do*. The ideal Christian is not the prophet coming with face aglow from the Mount of God, but the armored soldier on the gory field. The factory is taking the place of the altar. Organization is supplanting inspiration.

There never was a time when enterprises of religious activity were so multiform as to-day. Missionary societies, associations for Bible circulation, Sunday Schools, Temperance Unions, Epworth Leagues, Christian Endeavorers, and other young people's organizations, homes for the aged, asylums, hospitals, rescue missions, and many kindred societies are multiplied, divided and subdivided, belted and manned. Oh! Wheels!! The voice of prayer is dulled in the rattle of machinery. The incense of praise is lost in the smoke of the furnace.

What we deplore is not the fact that these many forms of Christian work exist. They all had their spring in the love of Christ, are helping to make the burden of life bearable, and even now open beds down which the living waters may flow.

What we dread is the false ideal which this fact is creating, namely: that the *useful* rather than the *devout* man is the typical Christian. It reverses the divine order; and unless there is a speedy retroaction, will result in an utter secularization of piety. We are not created by good works into Christ Jesus, but "we are created in Christ Jesus unto good works." They are the fruit, not the root of the divine life. And that we have, only by a living union with Him who is the author of all life.

Nor are we dreading only a remote possibility. The trend of mind in the Church is earthward rather than heavenward. How often do we meet with Christian workers who have no spirituality. We have heard clergymen openly disavow piety while they professed to be religious. In many places an intelligent morality is preferred to devout godliness.

The saints of the olden time whose hearts were afire with the holy flame

from off God's altar, do not crowd our sanctuaries. In many churches worship is a performance rather than a devotion.

A very hopeful feature of the times, however, is the fact that great multitudes recognize this deplorable condition which we have described and are anxiously inquiring for a remedy. The object of these articles is to name one essential of safety—namely: to combine with our useful work *the devotional spirit.*

We believe nothing is more helpful in securing this end than a return to the closet, where, in retirement from the rush and noise of the outer life, the spirit communes with God.

"PRAYER, SWEET PRAYER."

Tune, "Home, Sweet Home."

As sung by REV. DR. C. S. COIT.

When torn is thy bosom by sorrow or care,
Be it ever so simple, there's nothing like prayer;
It seizes—soothes—softens—subdues, yet sustains,
Gives vigor to hope and puts passions in chains.

CHORUS:—*Prayer, prayer, sweet, sweet prayer,*
Be it ever so simple there's nothing like prayer.

When torn from the friends we hold dearest to part,
What fond recollections still cling to the heart!
Past scenes, past enjoyment, past converse are there—
O heartfully paining 'till hallowed by prayer.

Prayer, prayer, sweet, sweet prayer, etc.

When pleasure would woo us from piety's arms,
The siren sings sweetly, or silently charms;
We listen—love, loiter—are caught in the snare;
On looking to Jesus, we conquer by prayer.

Prayer, prayer, sweet, sweet prayer, etc.

While strangers to prayer, we are strangers to bliss;
Heaven pours its first blessings through no medium but this;
Until in the ecstacy the seraphims share,
Our chalice of bliss must be guarded by prayer.

Prayer, prayer, sweet, sweet prayer, etc.

THE EXPERIENCE OF REV. H. G. SCUDDAY, EVANGELIST.

I.

It is with profound gratitude to God that for the period of more than twenty-five years my mind and heart have been occupied with religious impressions and experiences, through the agency of the Holy Spirit, that have been, and are still, as real as any of the other experiences of the eventful years through which I have passed. The surroundings of my early life were peculiarly helpful. I was born in the little village of Lowndesville, Abbeville Co., South Carolina, near Old Smyrna Church—a once noted Church for spiritual life and power. Here I attended Sunday School and heard the gospel preached. My mother, father and family were all regular attendants and members of this Church. In it the old-fashioned fires of Methodism burned brightly, and almost every service was attended with shouts and salvation. It was under such influences I received my religious impressions and training. God began very early to speak to my young heart; so early, that I cannot recollect when I was not conscious of His love for me and desire to make me His child. I am satisfied now that my conversion occurred when I was about ten years of age. Still, however, there were many fluctuations and lapses, resulting from social influences, lack of clear understanding of how to live by faith, and particularly on account of the inward conflict in my youthful heart with inbred sin—of the nature and existence and *extermination* of which, alas, I did not hear (at least savingly) till I was twenty-nine years of age. Between the ages of ten and seventeen I had at least three experiences of God's pardoning love, and applied as many

times for Church membership; but not until the last one did I press my way into the Church by assuming its vows, and then I entered fully and earnestly upon a Christian life. About this time my mother died. This was blessed of God to my spiritual good, and sealed irrevocably my purpose to live for God, and to meet her in heaven. Soon after this, having decided to study law, being unable to attend school and obtain a thorough college training, I was anxious to begin professional life early. I was full of ambition and conscious that I possessed many of the elements usually insuring success in the law. At the age of eighteen I left my home, which was now in Anderson, S. C., to begin the study of law in the office of a very eminent and widely known lawyer of South Carolina, one who had, through the kindness of his heart, offered me the opportunity of studying under his wise watchfulness for two years—the period prescribed by law—and at the same time providing me with maintenance, for such clerical work as I might do in his office, otherwise it would not have been undertaken by me, for at that time I was utterly destitute of means, and thus I had great advantages. To this great good man I owe a debt of lasting gratitude. While in his office certain purposes were formed in my heart, and plans for life adopted which have shaped and blessed the whole of my subsequent life. No one will ever know but God, the battles and struggles of those two years. Every barrier that can possibly be in the way of a young man "getting a start" in the world, I had to contend with. It was here that my trust in God, Christian experience and prayer, proved my fortress and deliverance. I knew God was true. I knew my purpose was true—that my life was in His hands—and O, the many wonderful answers to prayer and sweet experiences of material help that came to me! About this time I attended a State convention of the Y. M. C. A. in the city of Greenville. While there on a Friday night in the Baptist Church, God so wonderfully blessed me and filled my heart, so that He fixed and established me in the divine life, and I have never doubted in the least the fact of my conversion to God. On my admission to the bar, at the age of twenty (which was permitted by a special act of the legislature), I returned to my home to begin the practice of law, my preceptor having associated me with him as a law partner. Here, as at Abbeville, I carried on my religious work without cessation; identified myself with the Methodist Church, became a teacher, Sunday School superintendent and steward, and also was prominently connected with the Y. M. C. A. work in the State.

I led no idle life, as a Christian. I loved the Church, and all her interests. Was sent as a delegate to district and annual conferences. I sought for the conversion of friends and associates, and in every way endeavored to live up to all the light I had, and to glorify God. Such was my religious life till the age of twenty-seven. It had its "ups and downs" and partial failures; its mournings over mistakes, and at times over an indescribable consciousness of something within that was a constant menace to the peace, joy and rest of my soul. During these ten years there was only one approach to the forfeiture of peace with God; it was but momentary, I was recovered before gross darkness came upon me. So I lived in the state I have described till ten years ago when, in the good providence of God, a meeting was held on the line of full salvation in our Church, under the pastorate of Rev. J. W. Wolling, now a missionary in Brazil. To this meeting reference will be made more fully in the next issue.



MRS. BELLA COOKE.

This beloved sister, who has for many years been a great sufferer, and yet a joyful witness for Christ, is here seen reclining upon her couch. Her thrilling life-story is given in the volume, "Rifted Clouds," which has had a world-wide circulation, and has been a blessing to many. Her address is 492 Second Avenue, New York.

MRS. BELLA COOKE.

On the preceding page the reader will find a picture of Mrs. Bella Cooke, showing her reclining upon her couch, as she is seen by her friends from day to day. In her autobiography, entitled, "RIFTED CLOUDS," we have her life-story, which is of thrilling interest and, as she styles it, "A Record of Loving Kindness and Tender Mercies."

She was born July 13th, 1821, in Hull, England, of parents who were devoted followers of the meek and lowly Jesus. In youth, while attending some early morning services, she felt that her sins were forgiven and that she was saved. But, being diffident, she did not confess it, and thus lost her peace. It was restored, however, in 1834 under a sermon on the text, "The Spirit and the bride say, Come." In January, 1847, the family crossed the sea, and came to New York, and they united with the Methodist Episcopal Church. Mrs. Cooke became intimately acquainted with Mrs. Sarah A. Lankford, through whose instrumentality she was led into the experience of entire sanctification. From that time she became a truly happy Christian, walking in the light of the King's countenance. Mrs. Cooke's life has been one of many vicissitudes and much suffering. But she has had throughout it all a calm and unshaken trust in God, and joy in doing His will, though it has called her to long years of furnace experience. We visited her a short time ago and found her upon her couch with a bright countenance and cheerful spirit.

HER PRESENT TESTIMONY.

"Jesus thy boundless love to me
No thought can reach, no tongue declare."

Another year of rich mercies and blessings has crowned my life and I am spared amid weakness and pain to tell of His mighty love.

"MIGHTY TO SAVE."

Yes, to save to the uttermost, all who come unto God by Him. There have been rough places and crooked paths but my Guide has ever been at hand and whispered "*It is I, be not afraid.*" While leaning on Him the pathway becomes brighter and brighter. At times it has seemed as though I was almost home, then the little bark is sent out to sea again. A little longer waiting and I shall lay down the armor and reach my home. BELLA COOKE.

AN INQUIRY ANSWERED.

BY REV. JOHN PARKER.

[Sometime ago I laid aside this little sonnet of sweet and musical lines, intending to write a heart response that should redeem its evident depression, and sing of grander facts made certain in my own glad experience. Praise God! You are welcome to publish both.]

THE INQUIRY.

"I wonder if ever a song was sung but the
singer's heart sang sweeter!
I wonder if ever a rhyme was rung but the
thought surpassed the metre!
I wonder if ever a sculptor wrought till the
cold stone echoed his ardent thought!
Or if ever a painter with light and shade the
dream of his inmost heart portrayed!

I wonder if ever a rose was found and there
might not be a fairer!
Or if ever a glittering gem was ground and we
dreamed not of a rarer!
Ah! never on earth do we find the best, but it
waits for us in the land of rest;
And a perfect thing we shall never behold till
we pass the portals of shining gold."

THE RESPONSE.

"A perfect thing" we may never find,
But a perfect man we may;
Made such by God's own power, and kept,
For this is God's own way.
Made perfect in love, and faith, and peace,
Made perfect in rest and joy,
A shining saint of golden truth
Without a corrupt alloy.
The man is walking the path you walk
This side the portals of gold;
Of whose fair life of trust and truth
This story can well be told.
It does not chill our hopes to say
Of earthly things they fail to please,
But 'tis not so of God's best work,
His work is perfect in lines like these.

Good men, not things, are God's best work;
Don't say His best is incomplete.
He would, He can, and therefore does;
All strength and beauty are at His feet.
It must be, His ideal survives
Somewhere on earth—in human lives.
Failures may shadow all our best,
But God and you can do the rest,
To pardon, purify and bless,
And make your life a grand success.

A DANGEROUS sentiment, now eating like a canker in some evangelical denominations, is, "that conversion is not receiving a new heart but only a change of purpose."

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

OUT—INTO.

BY REV. L. H. BAKER.

Another year with its joys and sorrows, its trials and triumphs, has gone into the past. It stands behind us like an old house back of the new. What histories of home-life attach to it, what sacred memories cluster about it! Have you ever felt the pathos awakened by the old cabin, deserted and crumbling into ruin?

Seen through the years it was the home of an early love. Built on the land to be conquered, into it the strong young man led his trusting bride. She went singing and serving with a glad and loving heart while the ring of his ax made music through the forest as he felled the timber, and the crash of the falling giants sounded the victory of his strength. He came in the evening weary with the strife, and went in the morning strong for the conquest. As the forest yielded to his sturdy blows and the spreading acres became the fields of busy husbandry, boys and girls joined in the busy life of the farm, and sported about the ample hearthstone of the cabin. As time hastened on they passed out of that vine-sheltered door to other homes, and the old house began to shrink under the pressure of age. The old door creaking upon its hinges and binding against the floor, the windows drawn and twisted between the logs sinking into each other, the roof perforated and decayed by the beating of the storms, the uneven floor sinking and shaking under the tread of trembling, tottering steps, gave warning that it must soon become a thing of the past.

Soon and swiftly those who have made it and loved it are borne out or pass out to leave it stand as the symbol of a past generation.

How like this is the passing of a year into which is crowded so much of human history and experience. In it many happy hearts made an heroic beginning; many giants have been slain; many fields have been sown and gleaned; many new lives have come to waiting hearts; many have passed on to wedded hopes; many homes have sunken into decay; many weary steps have faltered to the grave and human histories have been written in its brief months. But all was not lost. Out of the old home were carried some precious heirlooms that were sacredly cherished. So we carry forward from the old year some sacred treasures of our past experiences. Richer for the new loves that have come into our lives; stronger for the victories gained; more tender for the sorrows borne; more trustful for the mercies shown; more loving for the grace bestowed, we gather our treasures and pass out of the old, thanking God for the year, we tenderly say, "Good-bye, old year!"

With more of hope than regret we pass into the new. Like the moving from the old cabin into the new and more sightly home.

Through passing years the larger house had been a dream. For months it had been an expectation. At last it was finished—a realization. With eager steps and happy hearts both young and old enjoyed the "flitting."

Into a new house, a new home with new furnishings, new conditions, new ambitions, new plans, new hopes, it was a transition. Life never settled back into exactly the same groove. It was an enlargement with new modes, new friends, new demands, new tests, new experiences, the introduction into a wider life. How like this is every New Year. It means a larger life. New studies with wider outlook upon science, art and philosophy. Enlarged business with increased profits making greater demands on strength and

ability. A possible home-life, increasingly beautiful by more thoughtfulness for each other, more tender carefulness, more mutual helpfulness, more earnest prayerfulness.

TESTED AND TRUE.

When Dante began his great poem, before his imagination there lay between him and the spirit world a dreary wood, and there he was met by a beautiful leopard. Next he was opposed by a fierce wolf. There came a lion in the way. The first was a type of physical beauty, but the poet refused to be turned aside by it. The second was the emblem of appetite, of all ravenous and low hungerings, but he refused to be lured along the baser path. The third was the emblem of military glory and renown, but the poet prayed to heaven for help, and thus aided he passed beyond and came into the great realms of soul and out of its conditions wove the immortal poem. Is this not the mirror of every great and true life?

How are we all met at the very threshold of responsible life by these allurements. The charm and glitter of the world dazzles before our eyes and purrs at our feet to lure us into a playful mood, that it may spring upon our unguarded heart with glaring eye and bear us down with wicked paw.

Or, the sensual world tempts us with indulgences to appetite or lust that destroy manhood and ruin womanhood in its ravenous fierceness, and many are the victims of its infamous hate. Less forbidding yet equally dangerous, is the lion force that makes worldly success, the acquisition of wealth, the fame of political achievement, the renown of scholarship, "the pride of life," the goal of human ambition and accomplishment. These are the three-fold forms of temptation that we all meet.

Our Saviour met them as He entered upon the pathway of our redemption and waved them all aside, that He might achieve the greatest victory for the deliverance and inspiration of the race. "Tempted in all points like as we are yet without sin, He is able to succor them that are tempted."

The world suffers from those who fail to grapple with those foes but sink down under them. The true, the noble who are helping and blessing this world are they, who, when met by these, turned not back, swerved not from the purpose or integrity, but push forward with their ideals of freedom from sin, from fear and from self.

OUR BOYS AND GIRLS.

Dear Youth of the GUIDE *Family:*

We enter upon another year, and having received the delightful letters and enjoyed the studies of the last year, we want to keep in correspondence with you all, increasing the interest in our studies as well as the number of those engaged in them.

We propose a change in the manner of our questions and answers. We shall suggest the subjects and you may write to us, giving the facts you gather in your own or Scripture language. We may publish some of the letters to be read by all the members of our circle. These letters cannot appear in the first number of the GUIDE after the answer is sent, but may in the second.

We hope to gather facts by the wayside that will interest you as well as to give attention to the Bible studies.

During the month of October we saw a great gathering of boys and girls in the Armory Hall meetings in Philadelphia, Pa. About four thousand members of the Methodist Sunday Schools in that city came one Saturday afternoon and were addressed by the Hon. John Field. When we asked how many of them were Christians, most of them arose. We then asked others who would give their hearts to Jesus to rise and come to the place of prayer, more than a hundred came and many were saved that day. One dear boy and his mamma were saved together. Another boy saved that afternoon became an active worker in the meetings and led some older men to Christ as well as some of his own mates. If every one of us will bring some one to Jesus this year we will help the world to be better and be happier in our own hearts. It would also please and honor our Saviour. Shall we try?

For Bible Studies.—Please write four facts about Joseph, the son of Jacob.

Tell us three things about Mary, the mother of Jesus.

Write four things about Peter the Apostle, what he did or said.

Who was Dorcas and what did she do?

Send your letters or postal cards to MRS. L. H. BAKER, Warren, O.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2: 28, 29.

WHAT CONSECRATED WOMEN ARE DOING.

BY J. FOWLER WILLING.

It was a wise thought, and so of God, for the Editor of this time-honored magazine to set apart two pages of each number for a glance over the fields where women are at work for our Lord.

It will be a pleasant duty to speak to the sweet and gentle, the queenly and strong who are giving their very life's life to hasten the Coming of the Kingdom.

This will not be done to give the workers due recognition. That is a paltry reward in a world that shouted "Hosanna" one day, and "Crucify Him" the next. There is risk that one may work a life-time, and not hear a single "Bravo," but there is greater risk of the woe that is threatened when all men speak well of you.

We hope this writing will

INSPIRE NEW WORKERS

to trust for the "greater things." Seeing what was done when the way was rougher, and the obstacles more obdurate, they will seek to be filled with the Holy Ghost and with faith, that much people may be added to the Lord. Many a young woman in the repressed, isolated life of a country home, will turn over the pages of the GUIDE to this department. She will hardly sleep for joy when she reads how the Lord took Phœbe Palmer from her quiet, busy life and many family cares, as He took David from following the sheep, and made her a teacher of millions. Many a frail, timid woman will take heart when she sees how Catharine Booth, in delicate health, with a nestful of little children, and narrow means, became through perfectly obedient faith, the greatest human being of the century, more honored of God than any other in the salvation of the neglected. She will set her needle more steadily at her Sysiphus task of mending and hold her soul more firmly to its consecration; for no one can tell what God will yet do by her.

The women who read

WHAT HAS BEEN DONE

will see by the light that flares out against the darkness that a thousand times more help ought to be given to those who perish in their sins. Finding that there remaineth so much more land to be possessed they will gird on their armor and take the sword of the Spirit, determined to make every hour of time, every dollar of money, every ounce of strength, all talent, culture and influence tell in bringing this lost world back to God.

It will glorify our Lord who has counted women worthy, putting them into this service. It will help the silent two-thirds of the Church to see that there is a place for them in the ranks. It will call this reserve corps into active duty. It will relieve the overtaxed one-third, those who are expected by our social customs to exhaust their brain on business cares, leaving only outworn energy to give to great benevolent and philanthropic schemes. It will help women who grieve over the heavy burdens that are bound on their husbands' shoulders, burdens that they themselves have not dared to touch with one of their fingers; it will give them the hint to put aside some of the petty exactions of society and level up the loads of benevolence by sharing their weight. There may be less mince pie to tear to tatters the household slumbers, but there will be more drunkards and heathen saved, and more homes held in comfort by keeping the wage earners from premature breakdown.

All this is in obedience to

THE LORD'S COMMAND,

"Pray ye therefore the Lord of the harvest

that He would send forth laborers into His harvest." With this belief I gladly set pen to paper, trusting God to make this department a great blessing to the consecrated women who are the majority of the readers of the GUIDE. Will not every woman whose eyes rest on these pages, pray that this effort may help thousands "out into the work."

The woman who received the miraculous supply of oil with which to pay her debt, was told to borrow vessels of her neighbors. As long as she furnished the vessels the oil flowed. If she had arranged for a succession, and her successors had kept on borrowing, perhaps the oil would be flowing yet, and all the world would be filled with its richness. Phoebe Palmer and Catharine Booth were not content to get a supply for themselves and their own families, their faith and love took in the whole earth. At the noon hour of prayer let us ask our Lord that the holy anointing may be given to all consecrated women the world over, and that each may do her very best for God.

THE WORLD'S EVANGELISTIC TRAINING SCHOOL.

The Editor has kindly suggested that the readers of the GUIDE may want to know something of the Training School just opened in New York City. The conditions of the work are such that only consecrated people will be able to carry it; so it seems fitting to speak of it in these columns.

It has taken the

"COLLEGE SETTLEMENT"

plan, and set itself at work in one of the "hardest neighborhoods" in New York, and that is saying a great deal.

At an elegant table in Washington some beautiful women and noble men were asking about its surroundings. "Why, Mrs. Willing," exclaimed one of the ladies, "I think you are the bravest woman I ever knew to go and live in such a place."

"No, we are not brave at all. It would be foolhardy for us not to do so, because the Lord requires it of us. It would be the most reckless cowardice for us to be afraid to obey Him."

"But why not live just a little one side of that bad locality?" The priest, the Levite, and millions of good people since that day have "passed by" just "on the other side," but we dare not do otherwise than "remember those who are in bonds, as bound with them." Our School gives its students

PRACTICE AS WELL AS THEORY.

No one trusts a case to a lawyer who has not had years of actual experience beating down legal obstructions. No one dares let a surgeon open a case of instruments in the sick room till he is sure the operator has practiced under the best instructors. Dare we let one cut and saw into the very life of immortal souls who is a tyro and bungler? Evangelists and Christian workers have fallen into disrepute for lack of training. Satan's sharpshooters pick off thousands of raw recruits who would have made grand soldiers if they had been drilled like the men in David's day who could keep rank and come with a perfect heart.

We teach the underlying principles of Christian tactics. When our students step out of the door they strike at once the awful need, not of "the submerged," but of the densely Roman Catholic. Saying nothing of differences of creed, they go into the tenement houses, and show the poor people that "God has folks" in the world yet.

HOW DO WE TEACH?

Not by text books. One may be necessary now and then for reference, but most of the information needed for our study can be found in a pastor's or public library. Not by lectures alone. To educate is to draw out. Not what we pour in but what we draw out educates. Propositions embodying conclusions from basal principles are given to each student, with the request that all the reasons that can be found for their support be given in rhetorical order. In class these exercises are freely discussed and criticised.

COURSE OF STUDY.

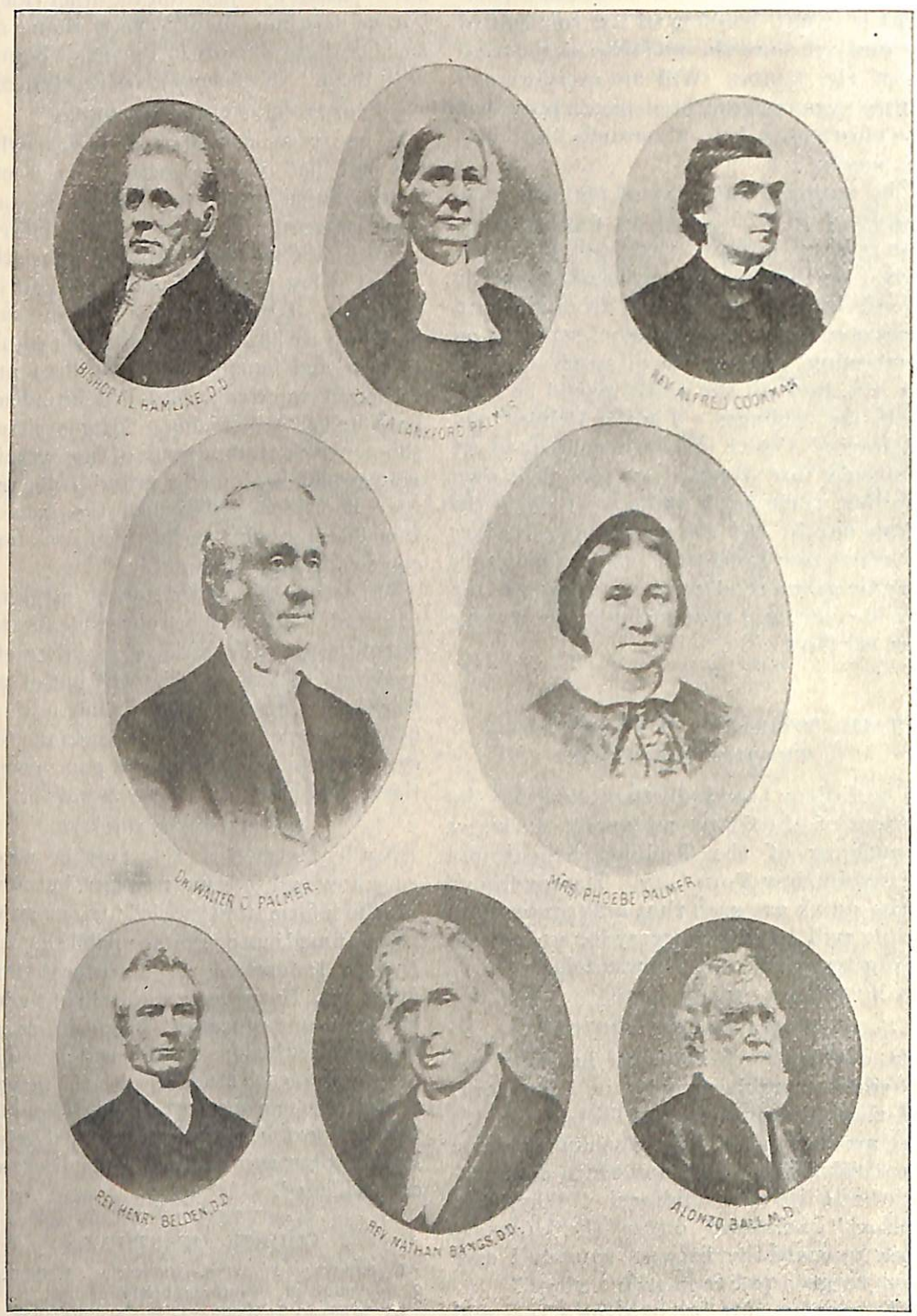
I. SPIRITUAL TRAINING.—Embracing: 1. Biblical. 2. Doctrinal. 3. Devotional Study.

II. MENTAL TRAINING.—1. For Acceptability. 2. For Growth. 3. For Enrichment.

III. PHYSICAL TRAINING.—1. The Hygiene of Activity. 2. The Hygiene of Rest. 3. The Hygiene of Faith.

IV. EVANGELISTIC TRAINING.—1. Engagements. 2. Incidentals. 3. Deportment. 4. Congregations. 5. Services.

THE TUESDAY MEETING.



In this group picture, Mrs. Sarah A. Lankford Palmer, the founder of the Tuesday Meeting, is seen at the head; Dr. and Mrs. Phœbe Palmer, in whose home the meeting was held for many years, are in the centre. They are surrounded by some distinguished personages who, in past years, were constant attendants at the meeting, and noble witnesses for Jesus. Mrs. S. A. Lankford Palmer is the only survivor, and is still permitted, through the mercy of the Lord, to lead the meeting from week to week.

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name."—Heb. 13: 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. Palmer, 316 East Fifteenth Street, New York.

FIRST MEETING.

REPORTED BY JENNIE V. HUGHES.

[This was to have been a Missionary Meeting, Bishop Taylor having expected to be present, previous to his sailing for his field of labor in far-away Africa, but he was detained in the city and so was unable to come. A number of our returned missionaries were in the room, however, which added to the interest of the occasion.]

Mrs. Dr. Palmer opened the meeting with the familiar hymn, beginning:

"O glorious hope of perfect love!
It lifts me up to things above,
It bears on eagle's wings;
It gives my ravished soul a taste,
And makes me for some moments feast,
With Jesus' priests and kings."

After the requests for prayer were read with much interest by Rev. Geo. Hughes, Mrs. Palmer said, in connection with a plea from the one who had just spoken, addressing those present who had not surrendered their all to the Lord:

"That truth is so constantly before me, 'Wilt thou be made whole?' wilt thou? God has told us in His Word that He is with us, and ready at any time, and it remains with us to surrender. It seems so strange to me that it is not more clearly understood that we must be reconciled to God. O let this be a day of cleansing, of filling here in this room! I see so many people who stop short of what God has for them, who shut their hearts against the blessed Holy Spirit, and let some trifling worldly affair interfere with their eternal interest. You who have been halting so long, give all over to God to-day, and open your hearts to the Comforter, the blessed Holy Ghost."

Prayer was then offered by Dr. Roche, and followed by the hymn,

"O for a heart to praise my God," etc.

Mrs. Palmer.—No word is more inspiring than the prayer of our blessed Lord in the 17th chapter of St. John.

Some persons are afraid to be out and out for God, and think that people will think that they are not like the world and they seem to forget that God has said, "Come out from among them and be ye separate." O, I wish that we all might understand these blessed truths—"That they all may be one,"—that is the prayer our Saviour made for us. It is all so simple. Let us then come out and be separate, and then after we have opened our hearts the Comforter will come in and we shall receive power. My heart was never so firmly fixed, and it never seemed so great a privilege, and so positive a fact that He is dwelling within me.

Singing—

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

All For Jesus.

Mrs. Dr. Lowrey.—I think it is twenty years since I came to the determination that I would do that: go where, say what, or be what the Lord wanted of me. It cost me something of a crucifixion too, and I know what St. Paul meant when he said, "I am crucified with Christ." I have looked for the results after the power had come upon me, but I have come to recognize all things as coming from His hand, whether *my* way or not. He is my Redeemer, and to me a precious Friend, and I rejoice with thanksgiving that I know what keeping power is.

Saved To-Day.

A Brother.—When I am weak then am I strong. I was simply reading a book of Sister Palmer's when I was saved. I am saved to-day.

Seeing the King.

A Brother.—I have been thinking so much of the words, "Mine eyes have seen the King," and you know how old words will lighten up sometime. In John Street Mission, years ago, I heard through a messenger of the King, that the King wanted to see me. The words sounded so sweet to me, but they seemed too good to be true. I was a poor outcast, separated from my family because I would not care for them. I went to my poor room in a cheap boarding-house—the landlord had not turned me out because he pitied my forlorn state. I crept up to my room and got down on my knees by the side of the tattered bed, and there I found an entrance to the King's palace, and He said to me, "I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed." And then I told Him that I had nothing to buy with, nothing to give in exchange, and again He said to me that He would give me a garment white as snow, and then He sent me forth to make a new home for those I had so wronged, and I am a happy man with my family about me to-day. But after awhile I began to fail. I was always sinning and repenting, and it grieved me so much. Then I went to the King and told Him all my sorrow and He said to me He would come and dwell in my heart, and so cleanse it from a desire to sin, and now He enables me to live a spotless life every day, whether in the business world, or wherever I may be. Praise His name.

Singing—

"Blessed be the name of the Lord."

A Wanderer Reclaimed.

A Brother.—Nine years ago the Lord saved my soul. But I left Him, and for six years I wandered over this land a miserable man trying to drive away the Spirit's pleadings with drink, but God's Spirit followed me. One night in Danbury, Ct., I went into a meeting and before I rose from my knees I had the witness that my sins were all pardoned, and I was a free man in Jesus Christ. I felt so grateful to God for His mercy to me, I knelt and surrendered my all to His service, giving myself to Him as a living sacrifice, and sought soon after for the gift of the Holy Ghost, and took it by faith, without feeling, and then came the power. Since then the Lord has used me not only to witness for Him, but also to preach the Gospel to lost sinners.

Gospel Missions.

A Returned Missionary from Africa.—I rejoice in my privileges in Christ Jesus. This great question of Missions comes before us. We read, "Go ye into all the world and preach the gospel to every creature." This was our Lord's request, His command. I am glad the Lord told us to go and teach all nations, not to convert them. It seems to me that if I went with the intention of converting I should be discouraged and not know where to begin. You have not converted New York City yet (and are far from it), and yet you do not mean to stop, but keep at it all the time, instructing. It is a great question to-day as to how much we should give for Missions. What did God give? His only begotten Son. What did Jesus Christ give? His throne, His home, His mother and friends, and went forth with no place to lay His head. And should we not take Jesus as our great example? Do you know that three-fourths of the world do not know of God yet, have never heard the Gospel? How are we to get through with this awful task? I believe we have to follow in the footsteps of Jesus our Lord. I rejoice that we have a Saviour that is all-powerful, and I want to go back to Africa filled with God, then "he that believeth shall be saved." I believe the Church and those at home must go forth. When Jesus came He laid aside His royal robes, and what have we laid aside for Him?

Singing—

"At the cross, at the cross where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy night and day."

Near to God.

Dr. Roche.—If that is true, then we are creatures so near to God that the world cannot entice us. At the cross we lost our sin, at the cross we found pardon, at the cross we died to this world, and rose to God, and now we are "happy all the day," for God lives in us and we live in

Him; so, whether we are ignorant or wise, we are crucified to this world, though we are in the world. Jesus said, "I have died the just for the unjust—now I am going away, and I pray for you, not that you may go with Me, but be kept from the evil in the world, that you may vocalize My character and verify My nature." I would say that I belong to God, body, soul and spirit. I want more purity of heart, more enlightening of my intellect, and O, I want to do more for God than I ever have! But God knows. My soul was so lifted in singing that song. The idea, "I'll go where You want me to go—you can't be a Christian without it; I'll say what You want me to say—you can't keep a clear conscience without it;" and "I'll be what You want me to be—you can't be crucified without it." O, I know what crucifixion is! I had such a time finding out where God would have me to be. I wanted to know whether I was qualified for a preacher, but I said I would try, and I have been trying ever since. Now if this spirit is in us, there is to be no compromise, health or no health, intellect or no intellect. O friends, let us

> 'Give up ourselves through Jesus' power,
> His name to glorify;
> And promise in this sacred hour,
> For God to live and die."

I have been thinking of "great is your reward in heaven, and my labor is about done, and now I am looking forward to the reward." "Now I see through a glass darkly," but then face to face, and I shall be forever with the Lord.

In Every State Content.

Dr. Lowrey.—I have been trying and am still trying to learn that whatever state I may be in, therein to be content. It is the Christian's state to "go, say, and be," and I was thinking while you were singing, if the Lord told you to sit still and do nothing, if you would do it. I am with Job, "All my appointed time I will wait."

The meeting closed with the Doxology and the Benediction.

"In order to be cleansed, and renewed after the image of God, the sacrifice must be *ceaselessly* presented. This is implied in the expression, a *living* sacrifice.

SECOND MEETING.

The meeting opened as usual with a hymn read by Sister Palmer, beginning:

> "God of eternal truth and grace,
> Thy faithful promise seal;
> Thy word, Thy oath to Abraham's race,
> In me, O Lord, fulfil."

Requests for prayer were read by Rev. Geo. Hughes; prayer following led by Rev. Bro. Howland.

Singing—

> "Sweet peace, the gift of God's love."

Mrs. Palmer.—Now let us ask that God Himself will speak to our hearts. We will take a lesson from the third chapter of Philippians, beginning at the 13th verse: "But this one thing I do." We have to come to terms—to decision—"forgetting those things which are behind, and reaching forth unto those things which are before." It takes decision, and this is part of our business. My husband, Mr. Lankford, once said to me, when I was discussing the subject of astronomy with him, asking various questions: "You cannot know every science, no one does." "Well," I replied, "I am going to have the science of salvation perfect, if nothing else," and I have made that my choice ever since.

So, we have a part to do. If we yield ourselves up to God He saves us, and if we believe, we have it, and if we do not, we sin, for we doubt God's word.

O, it is overwhelming sometimes when I think it was to reconcile us to God that Christ suffered! "Let us therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded God shall reveal even this unto you." I cannot help giving a little more experience here.

At one time St. Paul's Church wanted to have a Fair to raise money for the missionary cause. *I* thought they had better give the money right out—it did not seem the thing to have the Fair, but every one was against me, the pastor too. One day, while walking along with Timothy Merritt, I told him of the Fair and said, "What shall I do? Shall I set myself against every one else?"

He replied: "Sister Lankford, keep your own views until the Lord shows you to be otherwise minded." And I have kept those views even until to-day.

Now, in the next chapter we read, "Re-

joice in the Lord alway." Can we do it? Yes, we can; and *I will*—"and again I say rejoice." "Be careful for nothing." What does that mean? I think it means even the ordinary cares of this life. You will find there are many who reserve a few of the little indulgences of life at the time of consecration. We need not be afraid of troubling God with the little things, but let all our requests be made known unto God, and then the peace of God which passeth all understanding shall be ours, and I am a witness He always keeps His word. Let us look at the 13th verse: "I can do all things through Christ which strengtheneth me." Praise the Lord! And at the 19th verse: "My God shall supply all your need." Can we ask for any more?

O, having these promises, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord!

He has said, "Ye are my witnesses," now what has He done for you?

Singing—

"Sound His praises; tell the story."

One Idea.

Rev. G. Hughes.—I have been rejoicing while Sister Palmer read, that such an illustrious personage as St. Paul was a "*one-idead man.*" It is often said as a reproach that Holiness people are "one-idead."

Well, that will do, providing that one idea is the greatest idea in the universe and, therefore, worth harboring in the mind and worth acting upon.

The "one-idead" people will not be contented unless able to say, by day and by night, "Behold, God is my salvation," and we have to number Sister Palmer among the "one-idead" ones, for she has told us she chose one science in the beginning of her Christian life, and in all these years she has not been swerved from it.

I heard yesterday in the Ministers' meeting a tremendous sermon on the text, "The Lord of hosts is with us; the God of Jacob is our refuge." O how the preacher made the "Lord of *hosts*" and the "God of Jacob" stand out as a colossal theme! He saw victory under the "Lord of hosts" and comfort in the "God of Jacob." Well, our God is marching on. Blessed be the name of the Lord!

For Every One.

Mrs. Dennler.—It is such a blessing to know that these things are for every one. The theme is narrow, and yet it is broad. It is just God's love, and that is so broad. The peace of God and the God of peace. O, I covet the power to tell it, but I cannot! I hesitated when seeking this blessing and halted where so many others have, over accepting it, till God showed me that I was sinning in disbelieving His word. How little I knew of the blessed truth until I entered into this experience, and God had sent the blessed Comforter as a teacher. I desire more than anything else to do the things God wants me to do and forgetting the things that are behind to press forward.

A Tongue of Fire.

A Sister.—When God came to dwell in my heart He gave a tongue of fire, and He has said, "Ye are my witnesses." Glory to God! I am glad I have received the power and am all on fire for God.

Salvation for All.

Sister Cassie Smith.—I am glad this salvation is not reserved for a special few, but that it has been revealed unto me, "the least of all saints." I, like Sister Palmer, chose my science long ago, and the Lord tells me to "walk by the same rule," and in the same way still, and by His grace I am doing it, and I just praise His name. The gravitation of my heart is upward. I just revel in seeing what the word of God can do. I am not just like some evangelists, but when the Lord calls me I go, holding the sword of the Spirit, and it cuts right through. It costs something sometimes to show due fidelity in evangelistic work. The truth faithfully proclaimed is apt to arouse antagonisms, but the messenger of God must keep a good conscience and risk the consequences. And not infrequently those disposed to show opposition are won by the fidelity shown and come into the experience of perfect love. I steadily aim to be one of Mr. Wesley's followers and *he* used to say to his preachers after they had returned from a revival: (1) "Was any one converted? (2) Were any sanctified? (3) Did any get mad?" If not he thought they had failed. In view of this, I say, "By the grace of God somebody is going to get saved and somebody may be

'mad,' too, first." Those who oppose may absent themselves for a time, but eventually seek full salvation. With Jesus and His Word, I am satisfied.

Go Tell It.

A Sister.—After I had been washed in the precious blood of Jesus and my sins forgiven, God said to me, "Go and tell it." I was to *do* something for Him. Was I alone? No! The Lord was with me. I went through persecutions, but what is that compared to the glory to come? I, too, am forgetting the past and pressing on to gain *four crowns*—the "crown of joy," the "crown of life," the "crown of glory" and the "incorruptible crown." This is my highest aim—to please Him who saves me. The blood is the power to cleanse from sin, the Holy Ghost, the keeping power.

I remember when a little girl, before I became a Christian, my mother, who was a Roman Catholic, sent me to the church for some "holy water." As I was returning home with it I was caught in a terrific thunder storm, and as the lightning flashed about me, I held up the bottle of water and said: "O, God, is there anything in that to forgive sins?" and the answer came to me so clearly, "*No*, there is nothing in that"—and then He showed me His Son, Jesus Christ, as dying to save me, as buried, but, O, thank God, He has risen again and is coming to receive me unto Himself. Praise His name!

Singing—

"Glory to His name."

Rejoice Always.

A Sister.—I praise God for the lesson of to-day. I am sure we can all "rejoice in the Lord alway." This "peace of God" comes to my own heart just now. Once Jesus said in departing from His beloved disciples, "My peace I give unto you," and again He says, "In me ye shall have peace." Then again, in Phil. 1:2, we read, "Grace be with you and peace," and "the peace of God which passeth all understanding shall keep your hearts and minds," and last of all, "the God of peace shall be with you."

O there are so many who look for peace in their friends or environments, but it is in God. "My God (banker) shall supply all your needs" (not wants), and I can truly say I "press toward the mark of the prize of the high calling in Christ Jesus."

Singing—

"This is Peace."

Jesus our Peace.

Sister Lincoln.— I praise God Jesus is my peace and it is such a perfect peace, and He is able to *keep* us *in* this perfect peace. I praise Him so much for the life of our dear Sister Palmer. I was going to say, this "wonderful life of her's," but it is just the Bible, and we all have the Bible, and I do praise the Lord I am privileged to hear so much of it. I am ashamed, however, I have been so slow to take it in. I do know and am learning it is the life of the risen Christ—not the intellect—it is the Spirit. I have been mixing it up with so much of *me*, and here is the written law that the spiritual life can predominate over the intellect and flesh. It is all written in The Book, and so plain that any one can read it and understand it.

I rejoice that I can renounce myself unreservedly for Jesus, for the new life. O how real it is and ever powerful. The Holy Ghost *does* quicken us and make us want to be fruitful. O to be one with Christ, and to be alive with God!

The Finality.

Rev. A. McLean.—I am glad Presbyterians, Episcopalians and every one else can have this full salvation. The Methodists have not a patent on it any longer. I am there to-day by the grace of God. There are two words in this lesson that impress me very deeply—"*Finally, brethren.*" Do you not know that before you can be fully sanctified, you must come to a finality? "*Finally*"—it is a settled matter. St. Paul is not here talking to sinners, but to Christians—he puts in "*brethren.*" Let us get down to where we will not be moved. O there are many people who are hesitating whether they shall get down to the "*finality.*" They are questioning "What will husband say, what will the Church say, what will my pastor say?" Never mind all that—"*finally*, brethren." Dare you get there? Dare you say let what will, I am going to get to the finality and then stay there?

The meeting closed with a rising testimony from all present who enjoyed this salvation, followed with the Doxology and Benediction.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

AT THE ALTAR.—The readers of the GUIDE TO HOLINESS, everywhere, will please consider that the Editor is at the altar for prayer. He never realized so deeply the solemn responsibilities of his position. Therefore he feels impelled, thus publicly, to ask the earnest prayer of all with whom he is in communication through these pages. Pray that he may be newly anointed from on high, and empowered, physically, intellectually and spiritually, for the work of editing the OLD PIONEER MAGAZINE. And please include with him the Corresponding Editors.

THE SNOWY-WHITE PAGES.

With the New Year there is opened to us a new Book of Life—the book of our earthly life. The seal has been broken, and it lies before us—a book of *snowy-white pages.* Heaven kindly affords it to us for daily use, in which we are to make our records. It has many pages, and is to be filled with human history, each one of the millions of our race contributing. It is intended to be a book full of light, purity, joy and immortal destiny.

Saints of the Lord, holding "*the pen of a ready writer,*" are expected to fill many pages descriptive of joyous experiences—of hallowed communion with The Infinite, the tri-Personality of the Godhead—of sweet fellowship with the beloved in Christ Jesus, the heirs of the kingdom, washed in the blood of the Lamb.

Here, heroic spirits, under the banner of the Cross, who have gone forth to conflict with the confederate powers of iniquity, will make record of their hard fought battles and their sublime victories. Not boastingly will they write—O, no! They will

"Ascribe their victories to the Lamb,"

and put every crown upon His head. And, how many pages will be written of elevated thoughts indited by the Holy Spirit, of heavenward aspirations, of spiritual conceptions brought to life by New Testament energy—of soul ambitions, lustrous with the divine superscription—of affections purified and sublimated—entranced *by* and entwining with undying tenacity *around* "*The One Altogether Lovely*"—and the great plans which have had birth in the temple of the Holy Ghost, linked to the redemptive scheme of Jesus the Christ.

These, and a thousand times more of the brilliant scenery of Christian life will glow upon the *snowy-white pages* of 1896.

Reader, how many of such pages do you propose to write this year? Is the pen already in your hand—"the pen of a ready writer?" Is your eye lifted to Mount Pentecost? Are you waiting for an endowment of light, love and power? Is it your purpose, firmly set, to write nothing frivolous, of the earth, earthy—nothing to dim the superscription of the King in your forehead—nothing derogatory to your blood—bought and royal lineage? Heaven help you, beloved, to assert your high spiritual relationships, and to bring great honor to your redeeming Lord, in the filling of the snowy-white pages in the *Life-Book* of 1896! Let there be no ugly blots, no ill-constructed sentences, from which angels shall start back affrighted, with which God your Father shall be displeased, or which shall mar the beauty, the vigor, or resplendency of *The Book of snowy-white pages* of the current year. And may its "*finale,*" when the last sands of the year shall drop from the glass, be full of Heaven's own light.

The Editor of the GUIDE has his allotment of filling a given number of the pages of the new book of life. A considerable portion of his work will be through the columns of the GUIDE. Shall he write well, wisely, lovingly, only for God's glory, and not for human applause? God grant that he may, for Jesus' sake. AMEN.

MRS. PALMER'S TESTIMONY.

A PRAISE-NOTE.—"O give thanks unto the Lord for He is good."—Psa. 107: 1.

I am happy to congratulate the dear readers of the GUIDE at the introduction of 1896. My thoughts go back to 1806 and, with tearful, grateful emotion I say: "Truly, goodness and mercy have followed me all the days of my life."

I was taught from the cradle to believe that the Lord loved little children, and that they were *His* children so long as they were good—mamma said so.

I have no recollection of questioning it until soon after I had passed my thirteenth birthday. An intense desire was given for a more positive *assurance*, while in a prayer-meeting, praying most intensely, saying: "Lord, make me Thy child and let me *know it!*" A voice *never* to be forgotten, said: "You have sinned, sinned in not asking mother for fear she would say no."

"You have sinned"—so terrified me I burst into tears, weeping so loud that Mrs. Ermey (who had taken sister Phœbe and myself to the meeting) said, "Sarah, what is the matter?" I replied, "I am a sinner." Then came the fearful thought and misquoted Scripture, "The sinner is *condemned already*."

I was taken forward among the seekers. How many minutes my agony continued I cannot say. This I can say: When Mrs. E. said, "*What* does make you so anxious?" I said, "I *must* be blessed." She answered, "Jesus said, '*Blessed* are they that mourn.'"

I remember my exulting exclamation, "So He did; so He did! GLORY! GLORY!" The feeble temple could not *endure* the glory. The spirit soared, mingling with the angelic host, and my first consciousness of earth found me in my mother's arms, and the leaves on the trees waving glory, glory!

Am I not truthful when I say: "Truly, goodness and mercy have followed me through infancy and childhood."

I am His witness. Believe me when I say with Joshua 23:14, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof," from 1806 to 1896. Praise His name.

OUR ENLARGEMENT.

We come to our readers this month in an enlarged and improved form. We greet the many thousands of the friends of THE OLD PIONEER MAGAZINE with a smiling countenance and with words of good cheer. We trust that our efforts to please and profit in the changes which have been made, involving considerable increased outlay, will be appreciated, securing hearty co-operation, thus giving us a larger circulation and a wider influence in building up the kingdom of our Lord Jesus Christ on earth.

A neighboring publisher called in to see us the other day, who issues an excellent periodical, and in course of conversation he said: "If you could give your readers *five* dollars' worth for a *dollar* that might secure you larger success."

"*Five dollars' worth!*" we exclaimed—"we expect to do far better than that!" If the intelligent reader does not, after examination, say that the present number does not contain *more than five dollars' worth*, we should wonder, and urge him to look at the pages more closely.

In the first place we have the portrait of our lately translated brother, Dr. Keen, as a frontispiece, and connected with it one of his Pentecostal sermons, delivered at many of our Conferences. In the other three divisions of the *Biblical Department*, we have carefully prepared matter from some of our ablest writers. Then we have a series of first-class articles from the gifted pens of Drs. Wightman, Stackpole and Tuttle, the latter two new contributors, closing this Department with Bro. Scudday's deeply interesting experience, to be continued in our next. And we have in reserve the first of a series of papers on "*Holy Songs from the Psalter*," by our English Corresponding Editor, to be commenced in February.

We are happy in being able to announce that Mrs. J. Fowler Willing, so widely known, will prepare the matter for our *Woman's Department* from month to month. She will present woman's work in Gospel evangelism on undenominational lines. This will be of considerable interest to our readers, especially to the "holy women" consecrated to the Lord's service.

THE LOGIC OF A CONSECRATED LIFE.

Either I can be holy or I cannot. If I can I must, for God wills it. He cannot approve in me the opposite of His will, nor can He be indifferent about my holiness and be holy Himself. It is that holiness without which I cannot hope to see God, here or hereafter, is loving obedience out of a heart made clean. Such conscious cleanness through faith in the blood is the evidence of my soul's restoration and the condition of my fellowship with God. Fellowship with God, therefore, is impossible without this loving obedience to His will, and less than obedience is sin.

God engages to make me holy—and to maintain in my heart and life conformity to the image of His dear Son by the baptism upon, and undisputed reign within, of the Holy Spirit. Less than my glad acceptance of this grace is rejection, and rejection of His will and purpose made known to me is sin. I cannot be a sinning child of God and at the same time be an heir of heaven. But I must be His child, though my earthly lot be pauperage and all earthly fellowships be suspended. The possible gain of mines of gold and fillets of gems were no compensation for the loss of His fellowship, and the probable loss of heaven. I am in great earnest to obtain both. He approved in His servants of old, and gave the fact an imperishable record, that they declared plainly that they sought a better country being not ashamed of them, but providing for them a city—a Father's house of many mansions.—Heb. 11 : 13-16.

I love His approval more than I love the light of my own eyes. Mine shall be a plain declaration that I am going to heaven. Then I must be holy. He wills it, thank God! So do I. I rely this moment on His disposition and ability to make me clean. He doeth it. By faith, therefore, I walk, I live, I sing in liberty, victory and joy. As my natural life began with the cradle and was enlarged by culture, so my spiritual life began with my new birth and had been divinely enlarged by the cleansing and the culture which comes by the ministry of the Holy Spirit.—J. P.

"THE SILVER TRUMPET."

LOVE DARTS:

—"Love *is the fulfilling of the law.*"—So the Book says. Let it have unhindered exercise so that the sublime fulfilment may appear.

—Love is more than a queenly presence, she is a *divine* presence to be enthroned in the heart. Let the rightful sovereign have sway.

—"Love *worketh no ill to his neighbor.*"—No ill! So it reads. Then our neighbor's person, reputation and estate are safe in the keeping of *love*. Be filled with it.

The Silver Trumpet! Yes, the glorious trumpet of the Gospel. It was placed in our hands in youth. Our Divine Lord, speaking from heaven said, "Son of man, put the trumpet to thy lips." We have endeavored to obey the call, but O, how imperfectly! The Lord forgive us! For the past four years we have not had as much trumpet exercise as we could desire. But being released from the Philadelphia responsibilities we hope to have opportunities for blowing the *Silver Trumpet.*

The calls to this are coming more than we can accept, for the excessive work of late has made it necessary for us to "rest awhile," and recover strength. But, nevertheless, we have have had a little field exercise. The first occasion was in the great hall of the *Salvation Army* in this city. Every Tuesday at noon, Commander Booth has a Holiness Meeting. At the time named a crowd was in attendance. Such singing, such praying, such testimony—it was glorious! We had twenty minutes to speak to them on *Holiness*, and God gave us *enlargement*. Twenty or more souls came to the "*penitent form*," some of them Satan's hard subjects. Salvation was realized.

Next we went to Red Bank, N. J., to a *Union Convention* in relation to the offices of the Holy Spirit. The services were held in the churches alternately—that night in the Presbyterian Church. We had Gospel freedom in telling of the Comforter, and at the close nearly the whole congregation arose in testimony of their desire to receive *The Comforter*. We were called back again for another evening in the First Methodist Church and the Lord was with us.

The theme was *Pentecostal Prophesying*. When the appeal was made for candidates for prophets of the New Testament order, nearly the whole congregation arose.

ALL ABLAZE!

THE FIRE TOKENS:

—"Did not our heart burn within us, while he talked with us by the way."

—"*And with fire*"—John said, "He (Christ) shall baptize you with the Holy Ghost and with fire." Yes, "*with fire.*" Mind that, and stop not short of it.

—"*A burning and shining light.*"—Such was the character of John the Baptist. "Burning" and "shining" constitute the great New Testament conjunction.

The New Testament Dispensation is a fiery dispensation. Doctrinally, experimentally, and practically, fire runs through it, fire out of heaven—God's fire communicated by the Holy Ghost. It sets the intellect on fire as nothing else will. It puts energy into the will so that it stands resolutely against the evil spirits that "darken heaven" and the antagonisms of ungodly men. It sets desire all aflame so that there is a strong and ceaseless outflow toward God. It enkindles the affections so that the heart expression is, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee."

Every Christian is entitled to the full benefit of the Dispensation. He should put in his claim for his full New Testament privilege, and that is the baptism with the Holy Ghost and with fire.

All that the disciple of Jesus has to do is to announce himself as a candidate for Christian baptism, place himself at the altar, and the great Baptizer of the Dispensation, JESUS, will at once put forth His mediatorial functions, and the fiery baptism will be realized in power and great glory.

There is no room in Zion for a cold, stoical, icy-soul, claiming to be a disciple of Jesus. If there be such—and there are many—let them give an account of themselves; let them answer why they are not "*all ablaze*" with Jesus' love when they are living under the *dispensation of fire*. Let the *fire-host* of God burn them out—pentecostal fire will consume *icebergs*.

There is no room for *icebergs* in the Church of Christ. If all the Lord's people were baptized with the Holy Ghost and with fire, the world would soon be converted. It is the prophetic unfolding that the Church is to appear "clear as the sun, fair as the moon, and terrible as an army with banners."

THE GREAT PRAYER ROLL!

It has come into our heart like an inspiration from heaven, as it would seem under the suggestion of the Holy Spirit, to institute

The Guide International Prayer Roll,

allowing an opportunity to all Christian people, in all parts of the world, to send requests for prayer to be placed on this Roll, and all readers of the GUIDE will be encouraged to pray daily for those who are placed on this Roll. We had one in the office in Philadelphia, when we retired, which had grown to be over *seven hundred* feet long. Requests for

THE GUIDE INTERNATIONAL ROLL

will first be placed in a packet, and held up in the *Tuesday Meeting* for the prayers of those assembled, and then they will be placed upon the Roll, and presented daily before our Father's throne.

Holiness Associations, Social Meetings, Temperance and Young People's gatherings, will be furnished with Auxiliary Rolls when desired. In directing to the office to Rev. George Hughes, put in the corner of the envelope or postal card, "*Personal.*"

PASSING NOTES.

☞ *Show this beautiful number of the* GUIDE *to your friends.*

—WANTED! Distributers of the hot coals of *Christian Love.*—See Rom. 12:19-21.

—AN Episcopalian minister calls at our office once in a while—he has entered into "*Beulah Land*" recently—his face shines.

—WE have a beautiful fraternal letter from Rev. W. McDonald—not for publication. He is rejoicing greatly in Christ Jesus.

—THE *Christian Standard* appears in a neat new dress, and is full of good matter.

—AN Episcopalian lady has distributed hundreds of Rev. A. J. Jarrell's tract, "*The Key to the Storehouse.*" She does wisely.

—"*Staff Captain*" Edith Marshall, superintendent of the Auxiliary Department of the "Salvation Army," is doing excellent service. The number of auxiliaries is rapidly increasing. Let it roll on!

—REV. WALLACE MACMULLEN, of Philadelphia, preached a stirring Gospel sermon in the Minister's Meeting in New York, recently.

—LOOK out for the *Woman's Department* in the GUIDE, supervised by Mrs J. Fowler Willing. Good things are coming.

—REV. JACOB FRESHMAN has resigned his charge of the Presbyterian Church in Newark, N. J., of which he was pastor. He has excellent testimonials. Churches in need of a pastor should have him in mind.

—THE *War Cry* of the Salvation Army, in its sphere, is mighty. Its *make-up* is superb.

THE DEVOTIONAL HOUR.

SUGGESTIONS:

—"Dealing in generalities is the death of prayer."—*Evans.*

—"Whatever indisposes for prayer must be wrong, be it what it may."

—"Prayer is a creature's strength, his very breath and being."—*Tupper.*

—"If we have not the spirit of supplication, let us begin with the spirit of confession and the spirit of praise."

REALITY.

[Our correspondent, Miss Isabella S. Leonard, kindly furnishes us with the following from the pens of Brother F. W. and Emily Crossley, founders and leaders in the "*Star Hall Mission*," Manchester, England. We hope to hear from them often, and at a day not far distant, give a sketch of their work which is so blessed of the Lord.—ED.]

Beloved Christian Friends:

In every department of the new life the awakened soul cries out with tears for *reality*.

No building will satisfy it now which is founded upon the sand. In the vital matters of repentance, faith, pardon and assurance, nothing less than *reality* suffices, and in none of these is it striven after, or agonized for more than in regard to actual personal holiness. Some of us know something about that. We are aware that it is believed we may be counted holy while sin still abides within, but sin in any form casts a cloud over the life, and kills the liberty of the soul. We must be really cleansed, really filled with God. God must be first in everything, and what means the presence of sin, save that somewhere He is not supreme?

To harbor interior sin, while counted pure, in the piercing sight of God, is not a possible solution of our difficulty. It is not a divinely natural or satisfying thought, but is as hateful to us as to Him, who said hard things of whited sepulchres. We cannot at the same time be like the snow on the slates, and the soot in the chimney. The righteousness which is by faith is of a different order.

Real faith, like the faith of Abraham, has a real effect upon the heart-life. When it is in operation the whole character is purified and steadied. The ship ceases to be tossed and buffeted by every wind of doctrine and casuistry. "We are in port when we have Thee." The decisions of conscience cease to be morbid and unstable. They are taken in faith and are final, being guided by the faithful God. Out of various courses one is chosen and is holy, just and good. God has directed us, it is His and not ours. This is the righteousness which is by faith. Like Abraham's it is received from God. It extends to both the positive and the negative sides of life—to leaving Egypt and entering Canaan. The sense of unreality which surrounds the thought that God counts us holy while we remain sinful, is obvious enough.

God means us to continue no longer in sin, but to walk with Him here and now. We may not hitherto have done so, but it is the divine will that we should. We may have fallen a thousand times, or ten thousand times ten thousand, yet nevertheless will He hear our prayer.

"Let nothing now my heart divide!" To this cry He answers from the pure glories of the throne, "If thine eye be single, thy whole body shall be full of light, having no part in darkness."

God has not two wills, whether we have had two or not. With Him is no variableness. His will is one—"Ye shall be holy, for I am holy." Sin is a real thing—awfully real! So is holiness gloriously real, gloriously possible! "Have faith in God." "Where sin abounded, grace did much more abound." "Instead of the thorn shall come up the fir-tree."

MRS. PALMER'S CLASS MESSAGES.

For some years past Mrs. Palmer has been a *Class Leader* in the Seventeenth Street Church, of which Rev. A. McLean is now pastor. The class meets on Sabbath morning, but not being able to attend, she sends them messages in writing, thus:

CLASS TESTIMONY.—Our blessed God *keeps His word*. Perfect peace, sweet communion is *mine this morning*, this blessed Sabbath morning.

Before I rose from my bed, the Comforter whispered, "And the peace of God, which passeth all understanding, *shall* keep your hearts and minds *through Christ Jesus*." At family worship we read Rev. 14. "These are they which follow the Lamb whithersoever He goeth" for they were without fault before the throne of God. God can and will and does forgive, cleanse and *fill with the Holy Ghost*. Blessed be His name!

Acts 1, 8.—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye *shall be witnesses unto me*."

TO MY CLASS.—Waiting on my bended knee before the Lord this morning asking wisdom for special need, the blessed Holy Spirit said, "The *Lord giveth wisdom*." It came with unusual power.

Immediately it came so *sweetly*: "*Jesus Christ*, who of God *is made* unto *us wisdom* and righteousness, and sanctification, and redemption."

With joyful heart and lip I said, and now say, "Blessed Jesus, I now take Thee afresh as made unto me wisdom, and righteousness, and sanctification, and redemption." I now *take Thee* for *all* I need.

DAILY BIBLE CALENDAR.

Let every reader of the GUIDE at once procure a copy of "*Four Pearls*," the beautiful pocket and closet companion, so that we may all, in every part of the country, be reading and pondering the "Precept," "Promise," "Prayer,' and "Praise" which it contains for each day. It costs only 15 cents.

DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3:15; Phil. 4:19; Psa. 143: 10; Psa. 144: 1.
2. Rom. 6:12; Rom. 6:23; Psa. 51:10; Dan. 2:20.
3. Jer. 45:5; John 15:10; Psa. 27:11; Psa. 61:8.
4. Psa. 37:8; I. John 2:1; Psa. 51:9; Psa. 40:3.
5. Matt. 24:42; Isa. 42:3; Jer. 5:3; Psa. 107:15.
6. Isa. 55: 3; 55:3; Psa. 243:11; Psa. 118:29.
7. Isa. 51:7; Isa. 49:8; Psa. 36:10; Isa. 61:10.
8. Psa. 37:1; Psa. 37:5; Psa. 35:24; Psa. 35:28.
9. Luke 12:29; Luke 12:31; Prov. 30:8; Psa. 145:21.
10. Prov. 3:5; Prov. 3:6; I. Kings 3:9; Psa. 33:21.
11. Heb. 6:1; Heb. 7:25; Psa. 17:5; Psa. 118:14.
12. Heb. 6:12; I. Cor. 3:8; Neh. 1:11; Psa. 116:1.
13. Gen. 17:1; Gen. 17:4; Psa. 106:47; Psa. 106:48.
14. Psa. 107:2; Psa. 103:6; II. Chron. 14:11; I. Sam. 2:1.
15. I. Sam. 12:24; Isa. 40:29; Dan. 9:17; Psa. 8:9.
16. Psa. 37:7; Psa. 37:11; Psa. 119:133; Psa. 92:1.
17. Psa. 96:6; Psa. 92:12; Psa. 106:4; Psa. 106:48.
18. Psa. 96:9; Luke 1:71; John 17:23; Psa. 32:2.
19. John 5:39; John 8:31; Psa. 118:35: Psa. 119:35.
20. Heb. 10:35; II. Cor. 1:20; Psa. 140:8; Psa. 52:9.
21. Prov. 16:3; Prov. 16:3; Psa. 143:8; Psa. 145:2.
22. Prov. 3:7; Gal. 5:15: Psa. 25:2; Psa. 119:7.
23. Rom. 12:13; II. Cor. 9:7; Psa. 7:9; Psa. 6:9.
24. I. Tim. 6:12; James 4:7; Psa. 25:17; Psa. 28:7.
25. Ephes. 4:32; Matt. 6:14; Psa. 119:27; Psa. 89:52.
26. Micah. 6:8; II. Cor. 12:9; Psa. 125:4; Psa. 72:18.
27. Amos 5:14; Matt. 5:6; Psa. 61:1; Psa. 64:10.
28. Luke 12:40; Luke 12:37; Psa. 119:10; Psa. 119:160.
29. Psa. 55:22; Psa. 55:22; Psa. 71:8; Psa. 71:23.
30. Ephes. 4:1; Rom. 8:14; Psa. 119:70; Psa. 135:21.
31. Deut. 8:18; Deut. 8:18; Psa. 63:1; Psa. 138:2.

THE GUIDE PRAYER UNION.

We start anew with the opening of the year with the exercises of the Union. We would like every reader of the GUIDE to be a member of the "*PRAYER UNION.*" We set apart a day each month for special prayer for the Editors of the GUIDE, and all who are engaged in Holiness publishing, and for the conversion and entire sanctification of all who are connected with the Union.

TUESDAY, JANUARY 14,

is the day thus set apart for this month. The Closet Lesson, 13th chapter 1st Corinthians, and the Hymn, No. 945 in the Methodist Hymnal.

GENERAL SUBJECT FOR PRAYER:

1. That the ministers of the Gospel in all the Churches may be baptized with the Holy Ghost.

LIFE-POINTS:

—"*The Lord reigneth.*"—So The Book declares. Do *you* believe it? If so, *act* your faith.

—"*Glory ye in His holy name.*"—As much as you like and as long as you live, glory in *His* holy name, but none in *your* name.

—"*When I said My foot slippeth,*" what then? "Thy mercy, O Lord, held me up." God knows how to hold up slippery feet.

—*Serve the Lord with Gladness.*—His service is perfect freedom, soul-freedom, in the sunshine of His presence. No room here for gloomy countenances.

CLOSET TESTS:

1. Are your ambitions all under the purifying blood?

2. Do you ever feel "puffed up?" If you do you need another plunge into the fountain.

3. Does *entire-purity* reign in your thought realm? Do you repel every evil thought that knocks at the door for entrance?

4. In approaching the throne of grace are you conscious of the intercessary power of the Holy Ghost within you, even with "groanings" that cannot be uttered?

CLOSET RULES:

1. Have a closet somewhere.
2. Have stated times for closet exercise.
3. Stay long enough to amount to something.
4. When you enter it be sure to "shut the door."
5. Put your name in the promises and let them be to you, "*Yea, and amen.*"
6. Consider that through *the blood of Jesus* you have boldness of access to the throne.

THE GUIDE PRAYER ROLL.

On page 33 we have made an announcement that will, we trust, arrest the attention of every reader, and take captive every heart. The announcement is, the institution and daily use of the GUIDE INTERNATIONAL PRAYER ROLL!

Here is something to engage the thought, and draw into mighty, earnest and believing *prayer exercise* the thousands of our Israel. It will be interesting to think of this great company of God's saints daily gathering to pray in holy unison for the many and varied subjects placed upon THE ROLL. Who can tell the results? It will require eternity to unfold them. Beloved, will you have your unsaved friends upon this *Roll?* Will you join the host of pleaders at *the throne?* WILL YOU?

We ought at once to have *twenty thousand* of those who know the way to the *Mercy Seat* "lifting up holy hands" in behalf of those who are placed on this Roll. And if *Auxiliary Rolls* shall be brought into use in different parts of the country they may be tributaries to the great *Prayer River* bearing the petitions of these thousands of saints to THE THRONE.

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—About 700 professed conversion in the Armory Hall meetings in Philadelphia.

—Baltimore Methodism has been using vigorous means for Church extension. Plans have been made for aggressive revival work.

—Rev. W. Hay Aitken, the celebrated English Missioner, has been conducting a series of evangelistic meetings in Christ Church, Montreal. He will visit other Canadian and United States cities.

—The income of all the missionary societies of the world is about $16,000,000 yearly. The American Congress has authorized $14,040,000 to be expended on three battle ships and twelve torpedo boats.

—The largest amount ever raised in one year for the work of foreign missions is contributed by the Church of England Missionary Society, whose current year ended in March, 1895, with a report of $1,395,000.

—Philadelphia, Newark and Chicago Methodists, as well as those of other cities, are following the advice of the founder of Methodism, "Go, not to those who want you, but to those who need you most."

—Old Christ Church, Protestant Episcopal, Philadelphia, has entered upon the third century of its existence. George and Martha Washington worshipped within its walls. William Penn also attended divine service here.

—The Italian Mission of Cincinnati has received generous support from the Methodists of that city. It is the first Protestant mission organized among the Italians who have settled here. A gospel wagon has been brought into use.

—The General Missionary Board of the Methodist Episcopal Church held its annual meeting at Denver, and appropriated $1,000,000 for missions in 1896. For the first time in the history of the Society it is in debt to the amount of $514,000.

—The British Woman's Foreign Missionary Societies employ 770 European women in foreign lands, including 20 female physicians and 25 trained nurses. These in turn employ 2,000 native women as assistants, and conduct 900 schools with 60,000 pupils, children and adults.

—The 110th anniversary of the Seventh Street Methodist Episcopal Church, New York, was recently celebrated. Peter Cooper was one of the early supporters of this society, and was for years superintendent of its Sunday School. The Church has occupied four edifices in 110 years.

—Rev. Messrs. Hunter and Crossley, the well-known Canadian evangelists, after laboring successfully in Guelph, went to the Maritime Provinces, where a great and effectual door is being opened unto them. They intend to visit Bermuda before they return to their western home.

—A Bible Class was started in the town of Iowa. That little class led three young women to offer themselves to the China Inland Mission, and they are now in China. The result of one of these going abroad was that every member of her family was converted. A revival has broken out in that Church, 60 have been added.

—The General Conference of the Evangelical Association was held at Elgin, Ill. The vote for an extension of the pastoral term was carried by a large majority. The Church has suffered a loss of 40,000 members—48,000 conversions were reported during the quadrennium. There is a deficiency of $5,000 in the missionary income.

—Evangelist L. W. Munhall recently closed, in Somerville, N. H., a very successful series of Union meetings. The people of that city are conservative, but it is safe to say that more was accomplished in the two weeks of Dr. Munhall's visit than ever before in a similar length of time. There were many requests for prayer, and over one hundred conversions.

—Forty cents was all that the average Church member in the United States could spare last year out of his abundance to send the gospel to the uttermost parts of the earth. It took 7,862 Church members to support one ordained foreign missionary last year. We have given only one sixty-fourth of our ordained ministers to carry the good tidings of great joy to the half that have been told of Jesus' love.

—A week's services were held in the First Presbyterian Church, Washington, in November, in honor of the Centennial of the denomination. Revs. Dr. Sunderland and Talmage officiated. Other ministers assisted. The said Church has had three previous homes. Similiar services will be held in other Presbyterian Churches and it is hoped that not less than $1,000,000 will be contributed for Centennial purposes.

—Here is a fact which illustrates the darker side of the negro problem. The *Southern Western Christian Advocate*, the organ of the colored Methodist Episcopal Churches in the South, reports a presiding elder in Texas who has lost a whole membership of one hundred souls in one place where the people were compelled to leave their crops and get out of the country in ten days. He does not dare give his name or the name of the place. This is like Armenia.

IN FOREIGN LANDS.

—The Salvation Army is to make a determined assault upon Japan.

—Rev. Elmer McBurney and A. I. Robb, of the Reformed Presbyterian Church, sailed from San Francisco in October.

—In the Island of Formosa, whose possession has recently been transferred to the Japanese, there are nearly 2,000 Christians and over 50 chapels, the harvest of Dr. Mackay's wonderful work begun in 1872.

—A correspondent in Cuba predicts that if the revolution succeeds the obstacles which have so long hindered evangelical work in Cuba will be removed, and there will be such an opening as the island has never before presented.

—A foreign item announces that two Jews of Bagdad have purchased Babylon, and now own all that remains of the palaces and hanging gardens of the city where Daniel was thrown into the den of lions and Shadrach, Meshach and Abednego into the fiery furnace.

—"Christianity is the hope of the future." These words were written on the banner of the Okayama Orphanage which hung outside the veranda of a hotel in Hiroshima as thirty thousand Japanese soldiers bound for the seat of war filed by. On the veranda a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan!" shouted the orphan boys; and the soldiers responded, "Long live Christianity!"

—The Presbyterian Church in Japan is soon to begin missionary work in Formosa. President Ibuka, of Tokio, and President Oquini, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. $3,000 are to be raised from the Japanese Churches to inaugurate and push forward this new work. Recent information from Formosa testifies that mission work will not in the least be hindered by Japanese rule.

—Rev. Dr. Hart, of the Canada Methodist Mission in West China, who with the other missionaries were compelled to leave their mission, which was soon looted, has written the general missionary secretary, at Sownto, that the firm action of Lord Salisbury's government has had an excellent effect in quelling the anti-foreign agitation. Dr. Hartwell expects to return to Kiatung, his late mission. Some of the evidences of Japanese enterprise are already seen in Korea. Instead of a mail every ten days, the mail arrives every other day. A telegraph has been set up communicating with the international lines, and a railroad is rapidly being constructed from Seoul to Chemulpo and and Fusan. These are signs of promise.

—News has reached Toronto of the safe arrival of Rev. R. A. Mitchell and Mrs. Goforth, whose husband went thither a few months before, at Honan, China. They had traveled the last 300 miles by boat up the river, and report that the surrounding country is desolate on account of recent floods.

—Eugene Stock, Esq., Secretary of the Church of England Missionary Society, says: 13,000 Christians are connected with the Church of England in the northern part of the Province of Fuh Kien, where the recent massacre occurred. An equal number is connected with the American Methodists, also to the American Congregationalists. To the South the English Presbyterians and Congregationalists have much the same report to give. Besides these there are seventeen other provinces of China in some of which the China Inland Mission in particular, have had great success.

—Dr. Hu King Eng is the first Chinese woman with a medical degree from an Occidental institution to practice in China. She is about to inaugurate a new era in woman's work among women. About a year ago she graduated from the Woman's Medical College, of Philadelphia, and since then has taken a post-graduate course and dispensing course at the Polytechnic in that city. She has made a special study of diseases of the eye and ear. Her work will begin in Foochow at the Woman's Hospital. She will have a large field of labor. Though Dr. Hu King Eng is a pure blooded Chinese, she never was a heathen. Her grandfather was one of the first native converts in Foochow, and her father one of the first native ministers ordained in China.

—Ex-Secretary of State John W. Foster, delivered an address at Watertown, N Y., recently in which he referred to the recent Chinese riots as follows: "The opinion formed by me after careful inquiry and observation, is that the mass of the population in China, particularly the common people are not specially hostile to the missionaries and their work. They have been permitted to penetrate to every point of that vast empire with as little disturbance as the Chinese laborers have spread themselves over the United States, and in case of danger the authorities have usually exerted themselves for their protection. Occasionally riots have taken place, but they are almost invariably traced to the literati, or prospective office-holders and the ruling classes. They are often bigoted and conceited to the highest degree, and regard the teachings of the missionaries as tending to overthrow the existing order of government and society, which they look upon as a perfect system and sanctified by great ambiguity."

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

We purpose from month to month, in this department, to present a brief review of current Christian Literature, and the latest issues, so that our readers may be apprized of the true and the excellent. We shall also make reference to our most prominent and enterprising publishers, when practicable giving a view of their buildings, and facts concerning their business which will be of interest. We begin this month with

The American Bible Society.

It is our privilege to have our Publishing interests under the roof of the noble and spacious structure of this time-honored Society. It has a commanding site on Fourth Avenue and Astor Place, and on the fourth page of the cover is a cut of the building.

The Society is undenominational, and supported by the Evangelical Churches. It publishes the Scriptures in 242 languages and dialects, without note or comment. Liberal grants of books are made to Missionary Societies—and by all the various agencies millions of copies of the Word of God are distributed annually.

Mr. Caleb T. Rowe has been General Manager for over forty years, is still active, and always gives a kind reception to visitors.

Mr. Wm. Foulke is the Treasurer, upon whom devolves a large amount of business. His gentlemanly bearing for the past eight years of his service, have won for him the warmest regard.

NEW BOOKS—LATE ISSUES.

The Methodist Book Concern.

This stately edifice is situated at the corner of Fifth Avenue and 20th Street.

We learn that they are crowded with orders, more than they can fill, for "*The Story of My Life*," by Bishop Taylor. It is published by subscription.

"*The Concordance. (Exhaustive of the Bible)*," by Dr. James Strong, is one of the most valuable works issued by the Concern. It is a real prize to any minister, teacher or Bible student. It cost its author thirty years of close study. Cloth, red edges, $6.00. Half Russia, cloth sides, $8.00.

The Fleming H. Revell Company

is one of the most enterprising among our publishers of Christian Literature. They have at their command the best writers of the period. They have just sent us a package of works deserving attention:

The Soul Winner; or How to Lead Sinners to the Saviour. By C. H. Spurgeon. Price, $1.25.

Another precious volume from the pen of this princely evangelistic writer.

Life-Power; or, Character Culture and Conduct. By Arthur T. Pierson. Price, $1.00.

Dr. Pierson is one of the most vigorous evangelical writers of our day. All his works minister grace to the reader. The one just issued has a noble theme, and is ably presented.

Pleasure and Profit in Bible Study. By D. L. Moody. Price, 50 cents.

Mr. Moody is himself a close Bible student, and he has done much to encourage others to search the Scriptures. This new work is helpful.

Something to Remember. An Everyday Book. For the Children of the Good Shepherd's Fold. By Rose Porter. Price, 60 cents.

A choice book for the holidays, neatly bound. Scripture selections for each day, interspersed with poetical gems. Nice for a present..

When Thou hast shut Thy Door. A book for the Still Hour. By Amos R. Wells. Price, 60 cents.

An encouragement to closet exercise—very needful in these times—nicely bound. A good holiday gift.

ANNOUNCEMENTS.

DR. CARRADINE is preparing another work for publication.

The Christian Witness Co. will soon issue another work from the gifted pen of Dr. Jones, author of "*Entire Sanctification.*"

The Western Book Concern has in press a new work by Dr. L. R. Dunn, a review of Dr. Mudge's un-Wesleyan book, issued by the Methodist Book Concern, New York. Dr. Dunn's review is considered by competent judges to be an able book.

WE shall issue this month a neat booklet containing a sermon by the Rev. H. J. Scudday, Evangelist, which will appear in the February number, and his experience, part of which is in this number. The publication of these was largely called for at Mountain Lake last summer.

WE have received from Rev. Ross Taylor a copy of the beautiful "*Album*" sent out as a premium with "*Africa Illustrated.*" The paper is bright and vigorous, sustaining the great mission work of Bishop Taylor, in Africa. Subscriptions received at this office—it is $1.00 per year.

WE have just learned that the writings of Rev. Benjamin Pomeroy, widely known as the author of "*Shocks from the Battery,*" have been revised and republished in three volumes. This has been quite extensively called for, and many will be gratified by the republication of this eminent man's works. The writings make three volumes;; 35 cents each, $1.00 for the set.

WE have received from Rev. S. O. Garrison, Principal of the Training Institute, in Vineland, N. J., the annual report of the Institute. They are doing a good work. More of this hereafter.

OUR OWN PUBLICATIONS.

We have quite a full stock of standard works definitely on the line of Bible Holiness. We are endeavoring to keep abreast with the times so as to respond to the calls of our friends.

We also seek to avail ourselves of the best issues of other publishers, those of decided spiritual tone, which will contribute to the help of Christians to the full realization of New Testament privilege.

We have added largely to our stock by bringing from Philadelphia the stock of the *International Publishing House*, which we retained when making a transfer of the *Christian Standard* to the new company. This stock embraces many choice works, so that we are able to supply individuals, Churches, Societies and Social Meetings with what they need.

We make a specialty of the TEACHERS' BIBLES, only those that are *genuine*, bearing the imprint of the best publishers. We send any of their catalogues when requested.

NEVER GROW OLD.

There are some works that we consider standards, which never grow old. They have a perpetual life, exerting a wider and wider influence.

Mrs. Phœbe Palmer's Works.

There are none better to help inquirers after full salvation, and to establish those who are walking in the King's highway. Her three smaller works: "*Way of Holiness*," 50 cents; "*Faith and its Effects*," 50 cents; "*Entire Devotion*," 30 cents—are always helpful.

Other Works.

DR. MAHAN'S excellent work, "*The Baptism with the Holy Ghost*," is still exerting a wide influence. It is a noble contribution to Christian literature. A brother has just ordered six copies to lend to members of his Church. The price is $1.00.

LIFE OF MRS. JAMES. By her son, Rev. J. H. James, is a valuable work in the department of Christian biography. Price, $1.00.

It is embellished with a beautiful portrait of Mrs. James. It should be in all our Church and Sabbath School libraries. A liberal discount when wanted for such libraries.

THE BIBLE HOLINESS CHART. By Mrs. James. Should be introduced into as many Christian homes as possible. It is a beautiful *Wall Roll*. Price only 75 cents.

OUR PREMIUMS.

We trust the extraordinarily varied and attractive premiums offered to the subscribers to the GUIDE TO HOLINESS have been well considered.

Churches or individuals should avail themselves of the offer of a

FIRST-CLASS ORGAN,

either "Estey's" or "Mason & Hamlin's," as preferred, to the one forwarding the highest number of subscribers, *not less than one hundred*. This is a favorable opportunity.

Then, as a premium for the second highest (*not less than thirty*), we have offered one of the best of the beautiful musical instrument, THE AUTOHARP, which discourses such sweet music in the home, and in Christian gatherings, when well played.

WORKS OF OTHER PUBLISHERS.

We have as our neighbors some of the most enterprising publishers of *Christian Literature*.

The Butler Bible Work.

Dr. Butler, the author of this splendid work of eleven volumes complete, nine on the Old Testament, and two on the New Testament, has bestowed upon it many years of thought and research. It is a grand help to ministers, teachers and Bible students. We shall be glad to send circulars to any desiring them.

Thos. Whittaker, Publisher.

At No. 2, Bible House, on the corner of Fourth Ave. and 9th Street, is this establishment. He publishes excellent works of a general religious character, and deals largely in supplies for the Episcopal Churches. We have some of his publications advertised on our cover pages.

J. E. Jewett, Bookseller and Publisher,

at No. 77 Bible House. His list of choice issues from the religious press is quite extensive. He is ready to fill all sorts of orders. He has the faculty of getting up choice booklets and leaflets which are extensively used.

Wilbur B. Ketcham, Publisher,

at 2 Cooper Union, is constantly issuing works of sterling value. He has quite an extensive Holiday catalogue, and his counters are crowded with choice books and other tasteful publications suitable for gifts. "*The Preacher's Magazine*," published by him, edited by Rev. W. E. Ketcham, D.D., is a first-class periodical. Monthly, $1.50 per year. We receive subscriptions for it.

Christian Alliance Company.

This company is located at the corner of 44th Street and 8th Avenue. They are publishing some excellent works, rich in spiritual tone and promotive of the Christian life.

They have just sent us a book on *The Holy Spirit and His Gracious Offices*. It contains some of the best sermons of Rev. A. B. Simpson on this great theme. Price, $1.00.

Their organ, *The Christian Alliance*, is published weekly, subscription, $1.00 per year. It is a fine paper.

S. F. McLean & Co., Publishers and Booksellers, 44-46 East 23d Street.

Mr. S. F. McLean is the son of Rev. A. McLean, and is a very active business man. They have a large double store adjoining the Y. M. C. A., well stocked with books, many of them desirable for holiday presents. Some of their books are advertised on our covers.

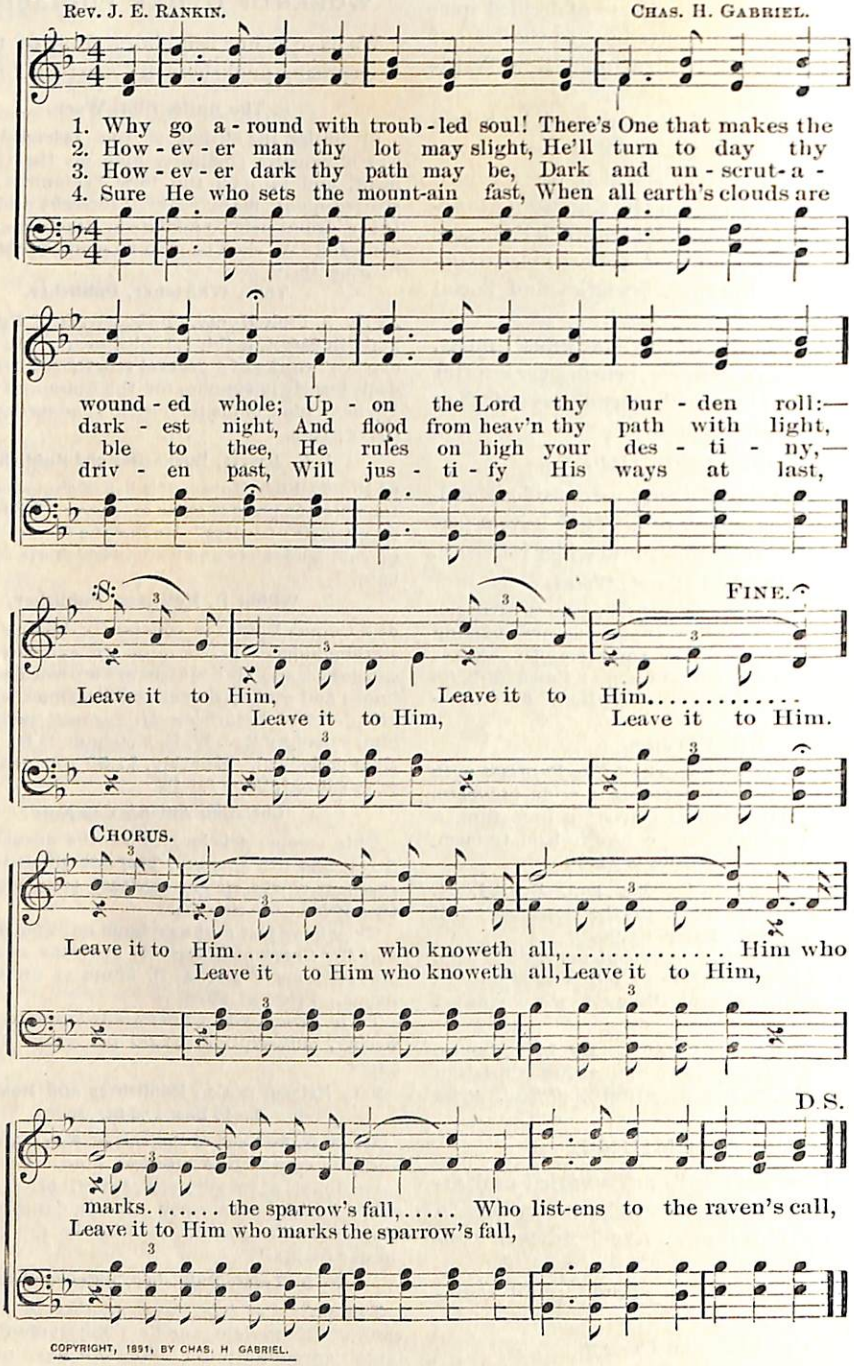
E. B. Treat, Publisher, 5 Cooper Union.

This publisher has for a number of years been engaged in providing for the public, valuable works, largely by subscription. We shall have occasion to refer more to his publications hereafter. "THE TREASURY" the monthly magazine which he issues is ably conducted, and filled with choice matter. It is appreciated by ministers and others. Subscription, $2.50 per year; to clergymen, $2.00.

OUR CHORAL SERVICE.

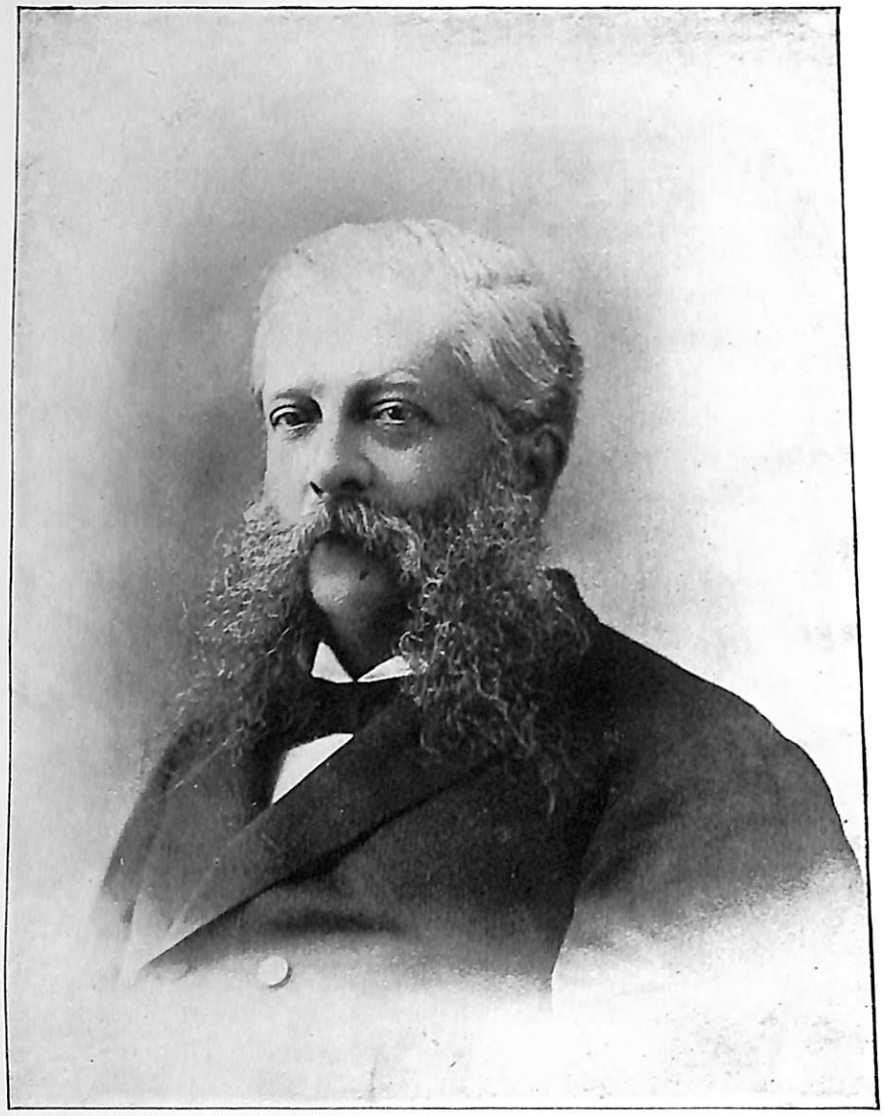
"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

No. 43. LEAVE IT TO HIM.



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This is a selection from "SONGS OF THE PENTECOST," the new International Song Book. Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



DR. CHARLES CULLIS.

Was a native of Boston, born on March 7th, 1833, and was baptized and reared in the Protestant Episcopal Church. He had a clear conversion, and subsequently was brought into a very blessed experience of entire sanctification. Being thus closely united to Christ by a living faith, he became an eminent worker in the Lord's vineyard.



FEBRUARY, 1896.

OUR FATHER'S MESSAGE.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1: 9.

"Bear up courageously, my soul;
Shrink not despondingly,
Nor bow to care, nor fears control:
Christ conquers all for me."

"Sing! Sing to God, while all within
To victory's note accords,
Christ will o'ercome the hosts of sin;
The battle is the Lord's."

—*Mrs. Phœbe Palmer.*

THE UPLIFTED ENSIGN.

THE New Testament Church is on her militant march. She is divinely arrayed and has "the swing of conquest." She has a great ensign uplifted, to guide her movements and to give promise of her ultimate and glorious triumph. Isaiah makes prophecy of this uplifted ensign in this inspiring language:

"*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*"—Isa. 10: 11.

Grand announcement for the opening of the year! Every soldier's eye gathers brightness, and every heart glows with new enthusiasm in sight of this uplifted ensign. There is a tightening of harness buckles, a girding on of the armor for fresh onsets upon the powers of darkness, and in expectancy of sublime conquests. "Ring out the hallelujahs!" Ring them out in advance, for this is no doubtful contest—we fight "not as one that beateth the air."

Let the pulses of your spiritual life take an upward bound, as Isaiah's proclamation is pondered, "The ensign is not of dubious origin," "A root of Jesse," a shoot from this illustrious root—Great David's greater Son—"and JESUS is the conqueror's name!"

"He shall stand for an ensign of the people,"—prominently and permanently—as a banner is lifted up to be the rallying point of an army—lifted up in sight of all the sacramental host, so that all may feel its mighty inspirations.

"*To it shall the Gentiles seek.*" What else could be expected? The attraction is transcendent—the Gentile millions confess it. See ye not how they flock to the uplifted ensign? "*And his rest shall be glorious.*"

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

HOLY SONGS FROM THE PSALTER.

BY REV. C. W. L. CHRISTIEN.

(NOTE.—We failed to receive in time the sermon intended to be inserted this month, and we therefore substitute one from our English Corresponding Editor, whose communications are always welcome and edifying. And the theme is in keeping with the department. Praise is an essential element in Pentecostal character and life.)

TEXT.—"*My soul shall make her boast in the Lord, the humble shall hear thereof, and be glad.*"—Ps. 34: 2.

"IN the LORD," not in myself, my experience, my gifts, my work, my successes. To boast in self, in any form, would be akin to the sin of the eastern autocrat, for which God smote him. "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" A clean heart knows nothing of this, for, by the power of the Holy Ghost, it is "dead indeed unto sin, but alive unto God." In a cleansed heart self is deceased.

"I nothing have, I nothing am,
My glory swallowed up in shame."

But to "boast in the LORD" is as holy as the songs of seraphs. And, while all the children of God may join in this burst of exultation, those who are realizing full salvation can sing it with an emphasis, and expression, and fulness of meaning which no others can throw into the words. God becomes more to us the nearer we come to Him. A life of full consecration and full trust is a life of peace and power and praise, lived "in the secret place of the Most High under the shadow of the Almighty." Christ is never so glorious a reality to any man as to him to whom He is "all and in all." And as we stand upon the threshold and look out upon a new year with its unknown events, this song may well be the first our voice shall utter as the last chimes of the old year die away and we face the future with whatever it may bring. Why may I "boast in the LORD?"

First, because I have the assurance that my Father has for me an infinite affection. All my blessings from the least to the greatest are proofs of this. There may be earthly gifts without affection, but God bestows nothing save out of loving kindness. And the magnificent gift of a full salvation with all of good for time and for eternity that it involves, is the crowning manifestation of God's good will. Take the love of the brother, the bridegroom, the father, the mother, when they are all that God meant them to be at their loftiest and best, and join them all, and you have then but a feeble intimation of God's love to His child. He uses these in the Book as so many earthly illustrations. But they are dim and faltering, for earth can never fully repre-

sent heaven. The child of God can glory in the fact that He who has saved him could not love him more than He does. His love is a sun whose splendor cannot be surpassed, an infinite good will that longs to bless the soul with ever-growing bliss through the years of eternity. No mind of man can grasp it. The ocean says, it is vaster than my rolling waves; and the mountains, it is deeper than our foundations. The firmament says, it is wider than my expanse; and the comet, I have not heard its limits. While the whole heavens join in concert and say, we can be measured, but His is a love that "passeth knowledge."

And the all-loving is the Almighty. Human love, however warm, is joined to weakness. It is little we can do for those we love the best. But God can do all that He wills to do. He is omnipotent in the realm of grace. He is able to "establish our hearts unblameable in holiness." He can train His child for all the future of his being. He can strengthen him to do his duty, however novel or arduous, and to overcome temptations, however subtle or long-continued. And if the shadows fall around him, He can give him power to "endure hardness as a good soldier of Jesus Christ." All along the journey He can empower him to "witness a good confession." Yes, He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." He is almighty in providence as He is in grace. It is the same God who saves the soul and guides the life. He can lead His child anyway He chooses, by any means He prefers. He can overrule the most conflicting and threatening circumstances. He can frustrate all the designs of the enemy, and equally by the simplest or most complicated events work out His will. The earth, and all things that are therein, and the heaven of heavens, are alike under His supreme control.

And the all-powerful is the all-wise. Human love is not always joined to wisdom. The father's affection may be intense, but for lack of judgment he may spoil the child whose well-being he so much desires. But He who has saved us from our sins is "the only wise God." All nature testifies to His wisdom and modern science is but revealing it more fully. In all the forces at work in matter, in all living organisms there is absolute adaptation of means to end. Alter any of God's works and the change would mean destruction. Take the salt from the ocean and put it in the rivers and all life would die. Remove the oxygen from the atmosphere and fill its place with some other gas and all life would die. Level the mountains, the great water works of nature, and make the earth a plane, and all life would die. Everywhere, from the sun to the grasshopper, we see absolute knowledge and its perfect use. And so it is with all God's dealings with His child. He knows him and how to treat him; what to do with him, and what not to do; what he can stand and what he cannot; what he should learn and how he can learn it; how He can use him and where he would be of no service to Him at all. So as He takes the hand of him who has yielded himself a "living sacrifice" to His will, every step He leads him will be the best that he can take.

And the all-wise is the ever-present. Human love is often distant when it is needed most. But one of the happiest thoughts that ever cheers the heart of the believer is, I can never be away from Christ. If he is in the midst of friends the best Friend is nearest; if surrounded by foes the Lord is nearer than them all. When he pours out his heart to Him he loves, that gracious One is by his side to listen to

his prayer. As he reads the page of inspiration to learn more of the thoughts divine, the Holy Ghost is there to flood his mind with light and to teach him "wondrous things." Amid the pressure of these modern days, hurried as he may be from one scene to another, fearing lest he shall be half o'erwhelmed in the rush of life, the Lord is nigh to calm and keep the soul in equilibrium. And if death should surprise him on a foreign shore where no one should minister to his need, the Christ who had washed him from his sins in His own blood would be with him to make dying easy work, and to receive him to Himself.

And the ever-present is the unchangeable. Human love may cool to indifference or freeze to hate; human power may decline to feebleness, human wisdom may give place to folly, and our nearest friends may pass onward to the other world. But He who opened my blind eyes to see my sin; who gave me pardon when I trusted; who led me to lay my all upon the altar, and to take Christ as my Saviour from all sin; who has stood by me all along my journey, sustaining, consoling, strengthening, befriending; who has been with me in work abroad and quietude at home; who has never forgotten me for one moment; who has thought for me and planned for me when I knew it not, HE will remain the unchanged and unchangeable for evermore. If I could for one passing moment doubt it, a shudder of fear and dread alarm might paralyze my heart. But while I know that amid the mutations of the vast universe the God of my salvation will be "the same yesterday and to-day, and forever;" that through all the endless future of my being I shall find Him what He has been to me in the past and is now, I may well fill up my life with songs of triumph that the very angels might be glad to hear.

BIBLE EXEGESIS.

THE FOUNDATIONS OF HOLINESS.

BY REV. L. R. DUNN, D.D.

IT is always right and proper for us to examine well the foundations on which our faith and hope rest. Are they able to bear the burden superimposed upon them? If not, then they are not deserving our confidence, nor worthy of our trust. Viewed in this light, there is nothing so worthy as the holiness of the word of God. From whatever point we view it, with our feeble capacities, it is buttressed, sunken deep into the sockets of eternal truth, and unchangeably resting on the character, the immutability of God. Everything pertaining to our present and eternal salvation thus rests upon this "Rock of Ages."

1. *It is the foundation of the Church of the living God.* In the 87th Psalm it is said, "His foundation is in the Holy Mount," or, more literally, in the mountain of His holiness. So, also, in the first verse of the 48th Psalm. The true, the living Church of God is thus founded. Not upon outward rites, or ceremonies, or even creeds. Every true Christian rests upon this foundation. He has a love for holiness, an inexpressible desire for its enjoyment, an earnest longing to come into its possession, and an all-absorbing, restless hunger and thirst to partake of it. If he has it, he is conscious of where it rests; if he has it not, its deep foundation is within his reach. If the Church of God were not thus founded, where would it rest, how could it stand? It is just because it is thus founded, it will endure forever. No other religion has stood so long as that which Christ founded on this Rock. Where are the ancient systems of Egypt, Babylonia

and Assyria? Where are those of Greece and Rome? And where are those of Europe? All have passed away, have disappeared never to return.

But the Church resting on this foundation can never be destroyed. Fire cannot burn it; floods cannot drown it; no blight nor decay can ever injure it; even death itself cannot destroy it; nor all the powers of darkness overwhelm it.

2. *The whole system of Redemption is founded in holiness.* Hence it is written, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." —Heb. 13:12. "Christ was declared to be the Son of God with power, according to the spirit of holiness."—Rom. 1:4. "Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it by the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." These portions might easily be multiplied to sustain this glorious fact.

It was infinite holiness which prompted this wondrous gift; it was this which made the gift accepted; it was this that made it available; and it was this which only could meet the claims of divine justice and divine law. Thus the whole system is concentrated in holiness, is radiant with its light and resplendent with its glory.

3. *It is the foundation of the divine command,* "Be ye holy: for I am holy." This is God's supreme command, "Why, for instance, am I required to be holy?" To this question God replies, "Because I am holy." The worshiper must rise toward the character of his God. There could be no simpler and no higher reason given than this. So that the very center of the commandments is to holiness. Around this revolve all the other commandments, toward this all others center. Its law is the law of the universe. Every angel in heaven, every glorified spirit, every person on earth, and even every demon in perdition is under this law. If he obeys it, his is the highest bliss of which he is capable; if he disobey it, his is the hell of hells.

The provisional grounds of redemption are all founded here. The possibility of holiness, the certainty of its attainment on the conditions enjoined, its blessedness and its glory, here find their full center. Its vast and unlimited promises are all on this line, all bespeak their great Author, all tell His wondrous character. So whether it be command, provision, or promise, all are found here, and here they will remain forevermore. The very Book which records all these things, is baptized in the name of the *Holy Bible.*

4. If this be so, and who can doubt it? then to hear anyone say, and especially any minister, "I do not believe in holiness," is an insult to God, and a disregard for the plainest teaching of His Word. This is not infidelity, it is not scepticism, it is not "higher criticism;" it is carnality, it is depravity, it is a dislike, so far as either state exists, of God, of His will, and of His law. It certainly is high time that this great truth emerged more fully from the bewildering darkness with which sin and Satan have blinded this truth. It must not be tampered with any more, it must not be doubted or denied. It is not because Wesley, or any other person has taught or teaches this great truth, it is not because millions have testified to a personal experience of it; it is *God* who speaks. O let men and women hear and obey! Hearing and obeying will bring true happiness and give wider sway to the truth as it is in Jesus.

THE BIBLE IN SABBATH THOUGHT.

TEMPTATIONS OF THE GODLY.

BY REV. I. SIMMONS, D.D.

[This article is inserted here because the writer engaged for this department is ill.]

II.

Narrowness—Asceticism—Overwork.

SUBTLE evil so frequently blends in with the good, that great precautions need to be exercised, and much careful watching in order to detect its presence. "Watch and pray lest ye enter into temptation" applies to every grade of Christian progress. Mr. Fletcher, in his counsels to "Perfect Christians," says: "Keep, therefore, at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment you confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots." Mr. Wesley, in his Plain Account, says, "I entreat you, beware of bigotry. Let not your love or beneficence be confined to Methodists, so-called, only; much less to that very small part of them who seem to be renewed in love, or to those who believe yours and their report." Well-meaning saints of God can obstruct the very truth they would die to demonstrate. Satan, who cannot jar their faith, nor stain their character in the slightest degree, aims to swerve them from the straight line of charity; he would break the force of their prayers, by adroitly insinuating into them personal criticisms; he would overstrain their ardent enthusiasm by loading it with extravagant and ecstatic phrases; and would seek, by all means possible, to mar the beauty of that modesty and self-diffidence, which are the crown and glory of holiness. The shield against this peculiar form of temptation is a daily increase of the love set forth in the 13th Chapter of 1st Corinthians—humble, gentle, patient love. One has fallen into a temptation who prays at a minister instead of for him, or who depreciates the sincerity of his Christian profession, for he may be among the weak, of whom Mr. Fletcher speaks when he says, "Imitate, then, the tenderness and wisdom of the good Shepherd, who carries the lambs in His bosom, gently leads the sheep, feeds with milk those who cannot bear strong meat, and says to His imperfect disciples, 'I have many things to say to you, but ye cannot hear them now.'"

There is another temptation, which from the nature of the case, can become all-powerful. It is the temptation Satan uses when attempting to persuade us to a very different application of the command to be separate from the world than that originally meant. The most practical life and what the world most needs is the holy life; the everyday man who has his Mounts of Transfiguration; but hastens down, as soon as the glory will permit him, into the world of sin and strife and squalor. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The mightiest evangelists, whose sturdy strokes for God are heard across a continent, are the men and women who have had a distinct experience of entire sanctification; but are there not many of God's saints sunning themselves in "Beulah land," avoiding the disagreeables that accompany much of the rough work to be done in the world's worst fields? Such is the temptation, but the Master's life is an ever-present stimulus to distasteful duty, and to close contact

with sin and sinners without complicity with evil or stain of guilt. It is not less prayer we need, but more applied holiness in politics, law, commerce and daily dealing. The devil wins when he leads a saint to emphasize the secular as against the spiritual. The contrasts are the *sinful* and the *holy*. A place is not to be shunned because it is secular, but because it is evil. A companionship is not to be avoided because it is secular, but because of its unholy associations. The separation demanded is from sin and sinful alliances. This clearly defined in the soul, and illumined by the Holy Spirit, all places and pleasures, assemblies and associations, are as easily catalogued as though by a voice from heaven.

Whether it is a temptation, or in the essential order of things, may be debated, but it is to be deprecated that so many of the mighty leaders of the Lord's hosts consume themselves in the fires of their intense earnestness for the spread of holiness. It is true everything is throbbing and pulsing with accelerating rapidity, and that we are living and moving in a grand and awful time, and it might seem like thwarting Providence to put a brake on anywhere; but when the sun of such glorious men as Alfred Cookman, David B. Updegraff, S. A. Keen, and others, goes down at mid-day, one may be pardoned if into his mind there comes the thought of overwork. There are tireless laborers who have lived to advanced age. Whether it is because of constitution, temperament or hygienic precautions, each case must determine for itself. Allowing faith in God to be in each of equal strength, and consecrations alike complete, and granting that our times are in His hand who knoweth the end from the beginning, are there not secondary causes, that are subject to our will and judgment, powerful to prolong or shorten our days? Sarah Lankford Palmer's serene life, not without harassing trials and crowded with activities, is gliding sweetly along the margin of a century of years. The prodigious worker, Bishop Taylor, with a continent for his local parish and the world for his field, is striding toward the fourscore with the strength of an athlete. No man more closely attends to his nervous energies than does he. The writer distinctly remembers the substance of a sentence in the Bishop's prayer, made for him at our family altar years ago, to the effect that he might be kept from breaking the Sabbath by over-toil. Holiness is an intense life. The Evangelistic work is a fire-kindling business, and in the conflagrations the kindler himself burns his life out all too soon. Have not these long-time laborers like Mrs. Palmer, and Bishop Taylor and others been heedful of the weary Lord's thoughtful appeal to His disciples, "Come, let us go apart into a desert place and rest awhile?" God bless you, Pastors and Evangelists, Brothers and Sisters, (not to the perfunctory or indolent do I write,) work on, burn on; but rest long enough to take it in that "we have this treasure in earthen vessels."

WATCH YE.—St. Luke xxi. 36.—No part is secure against the attacks of our malignant enemy, who sleeps not, nor rests from his temptations, who "walketh about seeking whom he may devour," whom he may cast into trouble and discouragement, and whom he may inspire with disgust for prayer or other spiritual exercises. It is for this reason that our Lord Jesus Christ, who knows the malice of the Evil One and the efficacy of prayer, the strength of the enemy and the weakness of man, admonishes in the most earnest manner His disciples and all the faithful to watch and pray, if we would not be overcome by our enemies—that is, our vices.—*Thomas a Kempis.*

HELP us, O Lord our God, for we rest on Thee.

THE BIBLE IN EVERYDAY LIFE.

EXPOSITORY THOUGHTS.

BY REV. G. F. OLIVER.

MONTHLY KEYNOTE:—"For even Christ pleased not Himself."—*Rom. 15: 2, 3.*

LIVING TO PLEASE.

"WE study to please," is a common business-room motto. It sounds well and savors of politeness. But, while covered with the gilt of kindness, it often conceals a selfish purpose. Men of the world seek to please their neighbors for their own profit. The Gospel motto resembles the world's motto as gilt or brass rings resemble gold ones. Paul said: "I please all men in all things, not seeking mine own profit, but the profit of many that they might be saved."

There is no heroism like self-sacrifice for the good of others. There is no hero of history equal to Jesus. He made Himself of no reputation and took the form of a servant or slave. He was willingly despised and rejected of men. He had glory, but He forsook it for our sake. He could work miracles, and did, but never to serve His own personal convenience or comfort. "I do always those things that please Him." John 8: 29. "I have finished the work Thou gavest me to do," was the crowning joy of the Saviour's life. To be a Christian ought to mean to be Christly—Jesus would not satisfy appetite by turning stones into bread for Himself, though He would feed the thousands in their need. He would not in the garden call for a single angel, although legions were at His command. Weary and hungry at the well of Samaria, He chose rather to instruct the woman in spiritual want than to eat food. Jesus had a friendly and sensitive nature, yet he did forego all home comforts when necessary to provide consolation by separation for the well-being of others. "The reproaches of them that reproached Thee fell on me." Christ took the blame and "opened not His mouth" in presence of malicious words and bad manners. How much happier the world if all believers would lift and live this motto—"He pleased not himself!" It is the secret of heaven on earth. It is the cure of cankering care and the path to honor.

EVILS OF SELFISHNESS.

Selfishness in subtle forms prevents the salvation of sinners. It discredits the Gospel. It causes the weak to stumble. "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." How that would extract criticism from our talk! We find fault with sermons and with the service of God's imperfect servants, as if we owed no duty except while we enjoy the doing. We dislike the shape of the cup or the hand that brings it, and therefore reject the water of life which it contains. A self-pleasing spirit mars the beauty of any service. It hinders the work of the Lord on earth, and causes angels to blush for shame over the sordid lives of those who profess the name of Jesus. A speck may spoil a picture of rare value at other points. This is why "that every idle word that men shall speak, they shall give account thereof in the day of judgment." For by thy words thou shalt be justified, and by thy words shalt thou be condemned." There is no excuse for any one. Let *every one* of us please his neighbor for *his* good," not ours. If we yield our wishes and ways, it should be with reference to the salvation of others. All may do this by the grace of God, and thus find blessing and a "good time," without abnormally craving and seeking them.

CAUSE AND CURE OF A SELFISH SPIRIT.

Many persons seem good by inheritance; but most of us have streaks of meanness which crop out in spite of good breeding. The carnal principle overcomes politeness, and corrupts our words and ways. "Looking diligently, lest any root of bitterness springing up trouble you, and thereby many be defiled." Here is the trouble and root of the matter. The self-life must be eradicated and kept destroyed by the cleansing blood. When will the Church at large learn that there is a "carnal mind" which is "enmity against God?" This is the root from which shoots up so many noxious weeds in the Lord's garden. This is why we have more trouble with the Church member than with the non-professor. Not more trouble as to outward criminality; but more of friction in the work of soul-saving, more of pain in self-will and covetousness of professors, than we have inconvenience from the wickedness of evil doers. "Let every one that nameth the name of Christ depart from iniquity." Let every believer get deliverance from inward sin, which is the short spelling of carnality and selfishness, and soon the "mind that was in Christ" will show itself in ways and words that are divine.

Whenever this core of meanness is destroyed in the human heart, and it may be, the chief cause of coldness and estrangement is removed from among saints. Hearts that are clean by faith and fact come closer together than if they were natural blood relatives, other things being equal. Selfishness is the real cause of disunion and "hard feelings" among God's people. Full salvation is the perfect love which cements individuals of repulsive exterior, and makes possible the unity of the Church.

PRAYER-MEETING TOPICS.

1. HEARING CHRIST SPEAK.

Heb. 3: 5-19.

The Hebrew listened to Moses. The law was everything. But Moses was a servant, Christ "a son over His own house." To-day, if ye will hear His voice, harden not your hearts. The superiority of Gospel light and impressions is manifest at every turn. To despise or underrate the voice of Jesus through His Word and Spirit, is worse for us than that the Jew should despise the law of Moses and slight the ceremonies of sacrifice.

Neglect of the voice of God brings hardness of heart (v. 10-15). They err *in their heart*. "An evil heart of unbelief" is the beginning of backsliding. It is worse than misfortune; it is criminality. Want of faith brings sadness and provocation. Yielding to the voice Divine makes us "partakers of Christ." Partakers and sharers in His grace, power, and glory. Heedless sons and daughters join the band of provokers, and tramp, tramp, tramp among the carcasses of fallen saints. What a wilderness this world becomes to such! How foot-sore and weary the cross-bearers become! How heavy the crosses; how doleful the songs; how feeble the knees! "Partakers" or "provokers" of Christ, which shall it be?

2. *Rest in Christ. Heb.* 4: 1-11. "For we which have believed do enter into rest." Motion without, but rest, sweet rest within.

3. *Milk or Strong Meat. Heb.* 5: 7-14. Unskilful babes or men of full age. Primary or adult class—which and why? Who wants to be promoted?

4. *Christian Perfection. Heb.* 6: 1-10. Here is something possible. Peril impends its neglect. Love is recognized and good works. "Let us go on unto perfection."

THE LIFE OF HOLINESS.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1 : 15, 16.

THE PORTRAIT OF JESUS.

BY REV. J. T. WIGHTMAN, D.D.

II. HIS VIRTUES.

ALL the virtues that adorn the human race cluster in the character of Jesus. He is the only crown jewel with a setting of universal moral beauty. The glory of His divine attributes so resplendently shade into the features of His human nature, we can hardly detect where the glory of the divine ends and the beauty of the human begins. The harmony is perfect. These virtues group together in antithesis. Almightiness blends with gentleness. God and man correlate. The little child calmly rests in the arms of His omnipotence, and the fretting sea, like another babe, sobs itself to peace on His bosom. The babe and the sea are alike the children of His care. Nothing is beyond His omnipotent control, and nothing is too insignificant for His sympathy. The masculine features of His nature were beautified with womanly gentleness. He was more heroic in danger than fishermen accustomed to tussel with storms, and He endured self denial with more courage than John the Baptist, yet He evinced a true womanly loveliness, and "as a mother comforteth her children," He tenderly spoke to the weeping daughters of Jerusalem. It was a divine contrast. The fatherhood of God blended with motherhood in Jesus. Together they form the channel through which omnipotent love flows to every child of God.

His teachings show profound philosophy couched in simple words. All germs of wisdom, all laws, and all the vast range of principles are discovered in the sermon on the Mount. And all these fields of moral beauty yield perfect lessons of life and Godliness. Wise men and little children love to cull His exquisite beatitudes, old age leans on His promise, and the weary delight to lie down in hope of His heaven. Men consume volumes in attempting to solve the problem of holiness, which His life reduces to an example in everyday life and makes it plain and possible to every creature. He was clothed with humility, yet a holy atmosphere gathered around His person that awed a Roman governor, and checked a proud Greek from intruding into His presence. But a poor woman ventured to touch the hem of His garment, and a little maid, without alarm, heard His voice in the chambers of death. A sweet, majestic, holy love drew the offcast and sinful around Him, and no one was too poor or downtrodden to be afraid of Jesus. He brought the Godhead from heaven to bless the poor, and He stooped from His throne to whisper God's love in the ear of every sinner.

His filial submission to His parents, His unwavering friendship, His broad philanthrophy, His patriotism flowing in tears, His untiring service in doing good, His poverty, His sympathy, His courage, His truthfulness, His purity, His piety, His sincerity and openness, His sensitiveness and dignity, His intelligence and meekness, His harmlessness and heavenly mindedness, present phases of His human character so blended and bal-

anced in unique proportions and illuminated with divine love as to forbid comparison with the most illustrious men of history. With whom can He be compared? He was all men in one. The Iliad of gods falls far below Jesus. And yet His virtues were only human virtues. No distorted character made Him Jove. He was thoroughly human in His human nature.

His zeal was tempered with judgment. He did nothing rashly. Though He had come to plant His cross under a sunken world and lift its continents into light, yet He was not in haste and never excited, but kept all warlike and intemperate forces imprisoned, and lodged in the silent working of conscience alone the wholesome leaven which was to invigorate character and purify the utmost depth of moral pollution. All love and power met in Him. He was the soul of all harmonies. It is said the babble of voices heard from Jerusalem die in echoes on the Mount of Olives. So indeed there is one Ear that catches all the discordant notes of human sorrow, and in sympathy answers back every woe with tones of music that come from the heart of Gethsemane.

He strengthens humility with faith. He did not break a bruised reed bowed at His feet, but lifted it in hope to tower in strength like a cedar of Lebanon. Weakness with Him was strength. The thorn in the flesh was a wreath of glory on His brow. He loved the humble. Yet all things were possible to His faith. His hope was invincible. He put Himself aback of His promises. He makes every impotent man leap for joy. Humility was the foundation of His faith.

Love sweetened His patience. He was silent on the cross. Not because impotent, but that patience with an enemy is sublimer than omnipotence shaking calvary with an earthquake. Silence invested His cross with the love of heaven. God is silent. His love for man was too strong for the terrors of death to alarm.

He had no hatred. His death was beautiful as the death of love. God Himself could have no sublimer grave than the grave of Jesus. The rainbow fell from the throne of heaven over the door way of His tomb. Hope made His end glorious. Nothing dies in despair with Jesus. The felon on his cross shouted with ecstacy as if paradise were before his eyes. "Moses died by the word of the Lord," or as the Hebrew has it, by a kiss of the Lord.

Sum up the virtues of His character. Everything humble in man was blended with everything imperial in God. The Sovereign of all things and the little child were together lost in the person of Jesus. He was the last, best created man. God could not improve on Jesus. History cannot reproduce Him. The divine fount exhausted its love to enrich His character. The flowers of every latitude cluster in Palestine, and make the land an emblem of His character, in which all the beauty of the Godhead was "bodily" rooted in human virtues. His is the only perfect character. Can any one more truly blend the beams of this holy Rainbow, or add one moral tint to its divine arch? Can any one enrich the perfume of this Rose of Sharon and make it more lovely in our hearts and in our homes? Can any one kindle a brighter morning star to shine with more benignant light on the darkness of human despair and herald a brighter dawn of eternal day? This is Jesus. Nothing is distorted in His character. He is the full-orbed man, with perfect rays complete. Angels covet to be like Him. But the glories of His divine attributes are so attempered to the capacity of the humblest child of God that the human in Jesus may become the human nature of every man. He took

humanity up to the heights of His holiness, illuminated and perfected that which in man was dark and sinful, that now the poorest creature may receive the fulness of His Spirit and aspire to become a "follower of God." His love helps us. He blended and compounded together all the hopes and joys of human life, and so enriched it with His own blood that He has made the happiness of this world an extract of heaven, the aroma of God, which every exhausted sufferer on the roadside of life may inhale and become invigorated with spiritual joy, the mystery of which the angels desire to understand.

WAITING FOR THE PROMISE OF THE FATHER.

BY REV. JOHN PARKER.

O God of Pentecost, again
Regard thy waiting servant's prayer;
On us bestow the fiery tongues;
We would to men thy truth declare.

From every heart the dross consume
Refine,—endow,—and sanctify.
Enthrone thyself within our souls;
With all thy favor satisfy.

The world is dying for thy love,
And we would haste to tell of thee;
But only by the tongues of fire
Can men be led thy truth to see.

We cannot rest, but dare not go
Unsent, or unbaptized with fire;
O send on us the hallowing flame
Our hearts, our hopes to thee aspire.

PRAYER.—The Christian is enjoined to "pray without ceasing;" to have what I call a holy aptitude of prayer. The bird is not always on the wing, but is ready to fly in an instant; so the believer has such a gracious aptitude for this service, that he is prepared, in an instant, when in danger or need, to fly for refuge to God.—*Salter.*

WE should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—*Cotton.*

THE COMFORTER AS GUIDE.

BY REV. E. S. STACKPOLE, D.D.

IN our Lord's last conversation with the disciples He dwells especially upon the office of the promised Comforter as a guide into truth. He is called the Spirit of truth, who shall reveal unto them Christ and the things of Christ. "He shall teach you all things. He will guide you into all the truth." Again and again Jesus returns to this thought. Something is said about joy and power as proceeding from the fulness of the Spirit, but much more about Him as the revealer of truth. Christ Himself had told them much truth and nothing but the truth, yet not the whole truth, because they were not able to bear it. Indeed, much that He had told them, they were unable to understand. The Comforter had to bring such things to their remembrance and interpret them.

Truth is spiritually discerned. It is apprehended by intuition or spiritual insight. It cannot be "proved" by array of logic and by so called evidences. Logic is needed only where intuitive power is lacking. Prof. Bowne says, "Demonstration is only a makeshift to help ignorance to insight." It helps the thinker to look earnestly in the right direction until the mists clear away, and he beholds what others of keener vision may have long seen. Truth is not created by arguments and evidences, it is only pointed out. The Irishman's reason is its best evidence. "It is so because it *is* so." All accept it who see it. The only way to get those to accept who do not, is to open their eyes and call their attention to it. Truth is of God and he that is of God heareth God's words.

All truth is revealed by God. His revelation is about us, yet many see but little. The God of this world hath blinded their eyes. Especially is this the case with reference to moral and religious truth. They love darkness and therefore they cannot see. When the heart turns unto the Lord, the Comforter comes and takes away the veil. The submission of the will to the will of God brings a person into harmony with a natural law in the spiritual world. Even the intuitive truths of reason are not perceived till the proper conditions of age and culture are met. So the spiritual truths of grace have their conditions of unfoldment. In no realm of knowledge is the whole truth revealed at once. The human mind must be developed in its capacity to grasp it progressively. New phases of the truth dawn sometimes encircled by mists which gradually clear away ; as often truth flashes upon the mind in some unexpected moment, but after long and earnest search. Every lover of truth has moments when his horizon brightens, and the thing he has sought for is seen in wonderful brilliancy and power. It is a "Thus saith the Lord" unto him. He instinctively feels that God hath revealed it unto him.

The Holy Spirit enlighteneth every man that cometh into the world. It is He who is guiding men into mathematical, scientific, philosophical, as well as ethical and religious truth. Some are by nature better qualified to perceive certain truths than others, and all may discipline themselves to better vision. This natural revelation we call intuition. In special revelation this natural power is intensified. The eyes of the understanding are enlightened by the Spirit. We call this supernatural revelation, but the supernatural must ever be grounded upon the natural, and doubtless they would be seen to be one and the same, if we could attain God's point of view.

In order to see, three conditions are absolutely necessary: (1) Something to see. (2) Eyes to behold, or the power of vision. (3) A willingness to look. The first condition is everywhere met. We live in a world of realities and not deceitful appearances. There is truth which is recognized by its own light. The second condition, the power of vision, is a gift, gradually improved, both in natural and spiritual sight. God opens our eyes, yet still we must open our own eyes. Here, as in everthing else, we are laborers together with God. We can not expect God to reveal all we want to know in answer to idle prayers. Sight is a gift, but we must exercise it. This leads to the third condition, a willingness to look in the direction God points. Whoever meets that condition the Comforter will guide into truth, and this condition must be fulfilled by every student in every department of study.

To assist vision there are various helps, spectacles, microscopes, telescopes, etc. The best help is the statements and descriptions of former seers. These tell us where to look and what to look for. The story is told of Tyndall that he was requested by a fellow scientist to look at a minute object under the microscope. "What shall I look for?" he said. He knew well that without having in mind what the other had seen he might look all day without seeing it. So in our quest for truth we must give heed to all the prophets and seers of past ages. We must see what they have seen in any given direction before we can see beyond their limit of vision. It is possible that there are great realms of truth lying in other directions where little search has been made. In the line of spiritual truth all fingers point one way, to Him who is the way, the

Truth and the Life. The Comforter gives the power of vision, constantly multiplying helps to see and personal guidance to all those who surrender themselves wholly to His teaching.

He is the Spirit of Truth or of Reality. He makes truth real by showing it. He illumines it and so makes it powerful. The truth revealed by Jesus had to be re-revealed to the apostles by the coming of the Comforter, and since their words in the Acts and Epistles are not more luminous than those of Jesus, the same truths must be re-revealed to every reader by the same divine Spirit. The sayings of Jesus are axiomatic or self evident to the pure in heart, because God in them is evermore repeating the same verities. Without purity of heart and the indwelling Comforter it is impossible rightly to interpret Jesus or the apostles. Verbal statements of truth may differ and are of little importance. The apostles do not quote the words of Jesus; nevertheless they correctly reproduce His doctrine. The letter of the Gospel as well as of the law may kill; the spirit of either giveth life.

LOVEST THOU ME?—John xxi. 16.—An old Scotchwoman lay dying. The sorrowing husband sat holding her worn hand in his, and seeing she was soon to leave him, broke through his life-long Scotch reserve by saying earnestly, "Janet, if ever a woman was loved, I love you." The weary eyelids were raised, and a radiant smile overspread the pale face as Janet replied: "I aye kenned it, John, but O, to hear ye say it." Jesus knew that Peter loved Him, but repeated His question, that he might hear it from his own lips. How much we often lose by not saying it!—*Dr. Whyte.*

A TRUE FRIEND LOVETH AT ALL TIMES.—Prov. xvii. 17.—Let us not apply this to our neighbors; but rather remember it and profit by it ourselves; for even the best of us will find times when our love for some people gets very dim. Ah, then is the test, then the time to pray and forgive, and really prove that we can be true friends.—*Sel.*

THE PURPOSE OF THE CLOSET.

BY REV. A. H. TUTTLE, D.D.

SECOND PAPER.

By the closet we understand a place of retirement into which we go, either alone like Moses on Sinai, or with a chosen few, like the three with Jesus on Hermon, for purposes of meditation and prayer.

In the original, the word that means meditation also means prayer. Both spring from the same root; both are devotional. That is the key meaning of the closet—*devotion in solitude.* Its divine object is to bring the soul of man into a close and conscious communion with God.

The question is often asked, why should we pray at all? If our Heavenly Father would bless His children, why not bestow His gifts upon them from out of his infinite generosity just as they may need them, and not wait for them to plead their cause before the "mercy-seat?" Why will He "be inquired of?"

The answer is simple and satisfactory. He withholds His gifts in order to bestow upon us that which is infinitely greater than the thing we ask —HIMSELF.

Should God lavish all His blessings upon us without our asking we would come to receive them as the gifts of nature and would have no sense of Him from whom they come.

Who, excepting one given to habitual prayer ever thinks to thank God for the sunshine and rain which He sends upon the just and the unjust alike? But if He withholds the gift, until under the pressure of a great want, we cry out to Him, then by the very condition of prayer we come into communion with the Giver. We get God Himself, our benefactor our Father.

No higher blessing is possible for a man.

We have heard of a wealthy merchant, the father of two brilliant daughters, with whom he had not enjoyed that sweet and intimate intercourse that is the essential joy of home.

There was no hostility, only in his busy life the father had not sought communion with his family. They grew more and more apart. The daughters knew him only as the liberal provider of their material wants —and even that they came to take as a matter of course. It evoked no thanks or expression of appreciation. Their relation to him was natural and official; not spiritual and personal.

He chanced to hear a preacher speak of this purpose of God in demanding prayer which we have just stated, and at once resolved to try the same plan with his daughters.

The next day he startled them by saying, "Heretofore I have paid all your bills without questioning. From this time no bill will be recognized excepting for such things as you have previously consulted me. I must, for reasons of my own, be counseled in all your purchases. I will be inquired of."

This new law so suddenly proclaimed seemed cruel to the girls and for a time they refused to go to their stern parent with their needs. But driven at last by the compulsion of their wants, they went to him with a modest request and were surprised at the cheerfulness with which he received them, and the generosity with which he responded. He gave them largely more than they asked.

After that he would frequently converse with them about their plans and make wise suggestions and enter ardently in sympathy with the details of their schemes.

Thus was kindled in their hearts a holy love that grew brighter each day and filled the entire home with its warmth and light.

One Christmas morning when the daughters had examined the gifts which their father had lavished upon them *without* their asking, one of them ran and threw her arms about his neck and cried, "What a precious father I have found!" Then he explained how he laid the law of request upon them, not because he was unwilling to give them the things they wished, but because he wanted to win them to him. "And," they responded, "by your law of prayer we have found our father!"

Whether or not that be the final purpose of God in laying upon us the duty of prayer, that certainly is the blessed fact of the soul's experience, and in that fact duty becomes a holy privilege. In its last analysis what is prayer but the soul's communion with God? In that communion we come to know Him and feel the touch of His personal sympathy and the joy of His life.

This is true, in a measure, of all forms of true prayer. But it is more especially true of secret prayer. In public prayer there is more or less of the official character. Our prayers are designed for the ear of the people, and their spirit is largely affected by the prevalent intellectual atmosphere. There is somewhat of the mechanical effort of articulation and the syntactical form. In less measure the same is true of family prayer.

But in the closet these limitations are removed. The soul is alone in the august presence of its God. The prayer need not form itself into speech at all. The real prayer is not the utterance but the thought, the desire, the inarticulate attitude of the soul toward God. With the simple bound of a groan, or a wish, it is lifted "into the upper day."

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, his judgments are in all the earth;

"He hath remembered his covenant forever, the word which he commanded to a thousand generations."—Psa. 105: 7, 8:

THE EXPERIENCE OF REV. H. G. SCUDDAY, EVANGELIST.

II.

In the meantime, God was wonderfully good to me in all my efforts and undertakings in secular life. He gave me friends and access to the hearts of the people. Soon a livelihood was earned at the bar, and a growing clientage was given me. Being fond of speaking, and very ambitious for distinction as a criminal lawyer, I desired a large practice in this field. I was not disappointed. During the nine years spent in the law I was connected with the defense of as many men charged with murder. Some of them cases of note. More than half of these were acquitted. I also desired success and distinction in public life. So when scarcely twenty-two years of age I was selected as one of the representatives of my county, being the youngest of thirteen candidates. Among them were some of the oldest and most learned lawyers of the county. I was re-elected to the second term. During these four years I took a prominent part in all the important legislation and debates on the floor of the house, and won what my heart had craved—some distinction as a legislator and speaker. Many were the kind things said of me in the columns of the press reporting legislative proceedings—and not many escaped me—for in this way I was reaping the golden fruit which my youthful ambitious heart determined upon while quite a boy. Likewise in my social and domestic life God allowed me to win the prizes set before me. Under circumstances clearly providential He gave me my wife, and I was happily married to the loved one of my boyhood days, soon after my majority. At fourteen we were separated, she moving to Texas upon the second marriage of her mother. Eight years later we were married in the city of Tyler, our present home. We returned to Anderson to live, where I thought I would reside permanently. A few years later we were comfortably domiciled in our own little home, God having in the meantime given us two sweet little girls to add to the sunshine of our lives, feeling that now, with such a beginning, there was nothing for us in the future but the realization in the fullest sense of all the "golden dreams" of our youthful days.

But to return to the Holiness meeting already referred to, and its results, which worked such a marvelous change in my religious life and work, and in our Church and community. Some few years before this, the sainted Inskip, in the old city by the sea, Charleston, with his silver trumpet sending out its glad notes of full salvation, shook Charleston Methodism, and its echoes reached the hills of upper Carolina, and drew to that meeting many who afterwards rejoiced in the fulness of salvation, received through his preaching. I was not permitted, however, to hear him. After this, in the National Camp Meeting for the promotion of Holiness, held in Augusta, Ga., my pastor, the Rev. James W. Wolling, attended, and there sought definitely the experience of entire sanctification, and returned

to us and preached the following Sabbath with a freshness, unction and power that we had never known in him before. At the night service he gave us an account of his visit, and how he received the blessing. He also asked permission to invite some of the brethren he met there to hold a similar meeting for us. Without the slightest hesitation he was urged to do so. So the meeting began without any opposition. I attended and was captured at the first service. What a revelation came to me when I heard the second chapter of the Acts of the Apostles expounded, and when I saw that every believer could have his pentecost, and that pentecost meant the believer's entry into the experience of entire sanctification and the Canaan of perfect love! Here, for the first time, I heard definitely and distinctly the doctrine of sin in believers presented, proved from the Scriptures and revealed as a reality, in my own heart, by the Holy Spirit. O how God showed me the remaining depravity in my heart! How my life and service were honeycombed with it, and how it was holding me as a weight, from soaring in the clear atmosphere of the heights beyond, which I had been anxiously yearning and striving to reach by the processes of growth and unceasing activity in Christ's service. That I could be instantly delivered by the precious blood of Jesus had not dawned upon me. Consequently I was faulty in my theology, and had been entertaining the idea that the "grim-visaged monster," death, would in some mysterious way bring me what the cross of Calvary had failed to provide. O how the first sermon fell on my heart, as a copious shower, after a continued drought! I was among the first to seek the blessing of a pure heart at the altar.

At once I began to grapple with the great problems of entire consecration. Soon certain pertinent queries were presented to me by the Holy Spirit, and I was conscious that it was His voice. He commenced with what was nearest my heart at the time. He said: "Will you consent to withdraw your name as a candidate and never again seek public office? It startled me! I was on the eve of running for the third term. My heart was wrapped up in it. I had just before me, as I thought, the circuit solicitorship and ultimately a seat in Congress. I saw that this was a blow that would crush and shatter all the plans and air castles of my life. O how I struggled and tried to reason with God! I tried to compromise with Him, and wanted to know if I could not be a sanctified public man. I recalled how I had served Him up till then in my profession and political life, and could I not go on—did He not need sanctified men in secular life? I soon found out He would not relent, that evasion was impossible. I left the altar feeling that I could not possibly seek further the blessing that was to be had at such a tremendous cost to me. This was the beginning of the most awful struggle of my life. For the first time, I had entered the shades of Gethsemane. The next service brought me to the altar again. The issue was taken up just where it was left. I did not feel that there was, or had been, any sin in my aspirations, or in holding public office. I thought in this way a man could serve God. But through it all was this idea. It is a question of the submission of my will and a readiness to accept His superior will, and to do so, if it ran counter to all my plans and resulted in a reversal of my whole life. He seemed to say to me: You have assumed to settle for yourself your work in life—and you have not submitted it to Me, and how do you know but my plans for you are different from your own.

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

MY FRIEND.

BY REV. L. H. BAKER.

Let me introduce my friend! These words are often spoken with love light in the eye and glow of gladness upon the cheek as lips sweetly utter the dear name. We recognize the introduction and two personalities are brought together for good or ill. That depends upon the quality of the stronger character. Only he who can help me up and do me good has any right to that sacred name—my friend.

When Anthony stood by the corse of Cæsar and, with faltering voice, trembling with deepest emotion, gave utterance in silvery speech to the fondest esteem of the Emperor slain, he said:

"He was my friend faithful and just to me."

We do not stop to ask if the Cæsar of history was really all that Anthony declared, but the orator had woven the ideal of a true friendship around him as expressed in this tribute of praise. My friend is both just and faithful. Just in that he makes me respect justness. He is the executive of righteousness to my life, making it difficult or impossible for me to do wrong either to Him or in His presence. His sincerity makes my insincerity shudder and die. His goodness makes my badness shame and shrivel. His purity rebukes my evil till it shrinks and disappears. He will not allow me to come to Him with half-heartedness, with schemes of wrong or with motives of ill. He rebukes even if it hurts. "Faithful are the wounds of a friend." He is too just to encourage me in any selfishness. He arouses my conscience. He makes right and wrong real and strong. He teaches me to despise the latter and makes it easier for me to do the former.

His faithfulness inspires in me a devotion to the true and good. He is so loyal to them in Himself that He reveals to me anew the reasons for living. His fidelity shows me a new and larger life. "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend from the counsel of the soul." Thus He serves me, not so much by what He does for me as by shining upon me He causes me to do better and greater than I would have done without Him. He excites me to serve Him not so much in what I do for Him as that I do what will best please Him. He makes the duty of being somebody and doing something a great privilege. Drudgery is transformed to a delight. Service becomes a luxury. My friend takes me into his confidence as I prove worthy of it, and I feel upborne into a higher fellowship as I am entrusted with what is precious and sacred to Him. Thus he ennobles me by making me necessary to Him, by sharing with me the best He knows and the best He is. He lifts me up to the same plain of life, rather than come down to mine.

My Friend is saying to us, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you."

Mark you, He does not say in a patronizing way "you may call me friend," but reveals what is in His own heart of longing and love. "I have called you friends." Thus honored, thus drawn, we can come close to Him and whisper—*My Friend.*

WHERE AND WHAT?

There is a legend of a Knight who journeyed far away from home and native land in search of the Holy Grail. He engaged in great pursuits. He sought the most difficult undertakings. Failing to seek in the right spirit, his search and efforts were in vain. At length wearied and disappointed he returned to his native land, where in the work of daily life, made up of

apparently trifling duties, humbly seeking to do what was right, making house and friends happy in his own contentment, he unexpectedly found that for which he had so long searched.

Our vaulting ambition often drives us to seek great fields, great undertakings, only to suffer great defeats because we overlook the duties that lie just at hand. Last Thanksgiving Day, a lady of refinement and culture gave part of the day to visiting the sick and suffering and neglected. She carried with her some bounty to make more endurable the lot of pain and deprivation. Entering the bare rooms of a tenement she found one who formerly held a high place in society circles; forsaken, destitute, dying of that loathsome disease, a cancer, attended only by the broken and dejected husband that had brought her low in his own downfall. With the offering of Christian sympathy she sang a song to brighten the weary heart and float it out toward God and Heaven. It was a sweet personal ministry more eloquent and effective than many of the public addresses delivered that day to listening or listless audiences. Another song by that same voice was heard that evening in a mission hall among the lowly, whose tears upon cheeks hardened and blotted by sin told how their hearts were touched and moved by the refined and devoted soul that sang to them. It was a humble ministry in the name of Him who came to seek and save the lost, and the singer came home with the joy of the Lord in her heart.

The Knight and the Lady found the real happiness of the real life in the humble service that was near them. Thus every day life is abounding with opportunities that seem but trifles. The good cheer of the morning salutation may brighten the home all that day. The kind good-bye, the gentle caress as the bread winners go out to the toil of life, may be a guardian spirit amid the temptations of that outer world, and leave a joy singing in the house all that day. The glad welcome in the evening hour, the bright incidents of the day brought home, the merry evening hours, bring relief to the seeming monotony of those lives shut within the walls of domestic duties.

THE BOYS AND GIRLS.

Dear Lads and Lasses:

This letter goes to the office for the printer before your letters of January reach us, so we cannot publish selections from your letters until March. It may interest you all to know who have answered successfully the questions of last year. Master S. Morral Horner, of North Clarendon, Quebec, Canada, was the only boy who answered all the questions. Though a farmer's boy, he found time to keep up his Bible studies. Also another Canada cousin, Miss Permillia Nesbitt, of Kerfoot, Man., has answered regularly.

Our eastern group of girls are Flora E. Bromley, Black Hall, Conn; Clare E. Gray, Red Creek, N. Y.; Hanna B. Baker, Pennsville, N. J., and Nellie Mevitt, Rockville, Md. Our western faithfuls are Nellie Howes, Grand Rapids, Mich.; Viola M. Clinkenbeard, Reamsville, Kan., and Grace Criss, Okarche, Okla. We hope they will all be pleased with the gifts we have sent them and continue to answer the questions of this year.

We feel very much attached to all the young friends who have been writing to us, and as their letters have come to our home, they have seemed like white-winged messengers from very dear friends. We do not want any to drop out, but wish you all to try answering another year and shall hope for a large increase in the GUIDE family.

One of the dear girls, Clara E. Gray, writes us: "Papa died the 26th of November. It is a very lonely house without him, but it is one grand thought that he died in the Lord, shouting Amen." Let us all pray for Clara that she may live an earnest Christian life and meet her papa in heaven.

Mrs. Baker thinks the boys and girls ought to know that she does not write all the letters nor propose all the questions, but is in this matter, as in others, "an help-meet." She is the housekeeper to receive the letters and assist in finding the lessons thas may interest the group in the Corner. So the boys and girls will send all their answers to MRS. L. H. BAKER, Warren, O.

Bible Studies.—Read the story of the boy-king, Josiah, and write us about four things that he did.

Who was Miriam and what three things can you tell about her?

Tell us the meaning of the name Barnabas and write of three things he did to Saul.

Give us the names of three Christian women that went to visit the Church in the city of Rome.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2: 28, 29.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

BY J. FOWLER WILLING.

The Woman's Foreign Missionary Society has had exceptional success. It has been marvelously used of God in the salvation of the heathen. It has also borne a magnificent part in the

GRAND MISSIONARY REVIVAL

at home.

One of our bishops held for years, that, though women were useful in gathering money for their brethren to invest in foreign fields, they lacked the ability to select and appoint missionaries, locate and build homes, and take general oversight of such work. A close study of foreign work changed his mind, as he confessed right honestly.

"I have visited all our stations," he said, "and I must admit that the best results, for the amount of money expended, are to be found in the work of the Woman's Foreign Missionary Society."

What is true of the Methodist organization, holds good of those of other denominations.

CONSECRATION TO CHRIST

led Christian women to turn their intelligence, sympathy, and close attention to details upon the terrible need of heathen women. The measure of their consecration to Christ will always be the exact measure of their true success. Any word or line that will help a "missionary woman" into a closer union with the Lord Jesus, will help, by so much, the bringing of this whole, wide world to God.

WITH TRUE CHRISTIANS,

consecration to the Lord and missionary zeal are convertible terms.

Livingstone said, "The missionary spirit is the spirit of Christianity."

In seeking to have the fulness of its power felt and enjoyed by every member of the Church, it may be well for us to look at some of its enemies. One of them is known as

"CHURCH WORK."

"Mrs. A., you will certainly help us raise the money to support our Bible Reader in India?"

"Indeed, I would love to do so; but my Church work takes every minute of the time I can possibly spare from my family."

Query: Does not Church work, like "things," "get in the saddle and ride mankind?" Could it not be cut down to

GREATER SIMPLICITY

so as to leave more time for obedience to our Lord's last command?

The Moravians, a plain, simple body of believers, lead the world in missionary zeal and success. A. T. Pierson says of them, "All Christendom may well stop to gaze at the unique spectacle of a Church, having in its missions almost three times as many communicants and baptized adults as in the home Church of its three provinces: British, German and American; a Church, which, while Protestant Churches at large, send one member out of five thousand to the foreign field, sends one out of ninety-two. A like ratio throughout the Churches generally would put, in the regions beyond, three hundred and eighty thousand Protestant missionaries."

A GREATER OBSTACLE

is the lack of knowledge of the condition of the heathen. They are so far away that their moans and wails die out in silence before they reach our ears. We know, in a vague way, that they are in a bad case, but just what their trouble is, we do not

take the pains to find out. Personal affairs fill our time. Society claims all our strength except what we give to bread-winning and home-care, so that we really know very little

HOW THE OTHER HALF LIVES.

Before the Lord set me speaking for foreign missions I looked upon the pagan world as a hopeless chaos of badness. I gave my little annual contribution to the missionary cause, because it was the regulation thing; but in my heart of hearts I could see small sense or use in sending young men and women away to wear themselves out, and die in dreary exile, pecking feebly at the tremendous bastions of centuries-old systems of false religion, struggling helplessly after results that were as impossible to bring to pass, as it would be to dip the Atlantic dry with a pint cup.

The study necessary to a passable presentation of the case, opened my eyes to the fact that there is no nobler work within human reach, and none that produces richer returns than laboring for the salvation of the heathen.

THE FIERCEST FOX

that we fight in this service, is our own selfishness. So many things appeal to our self-interest promising comfort and happiness, wealth and honor, that we find no time for the poor pagans.

In our

FOOLISH, TROUBLESOME, AMERICAN WAY OF LIVING

we find use for every available dollar, gratifying our own pleasure or taste, leaving merely a pittance for God's work among the heathen.

Our neighbor, or his house, or "the other Church" is "fixed up" so and so; and we can afford, with our means, to look as well as any of them, and to have as fine things. So our comfort and "looks" swallow up our money like Pharaoh's lean kine, while the Lord's work is poverty-stricken and famine- pinched, and the heathen perish by the million, unhelped and uncared-for, God's thunders echoing mournfully and dismally: "Their blood will I require of thee."

We are not

NEAR ENOUGH TO CHRIST

to hear or heed His command to disciple all nations. We are satisfied with giving what is convenient after a stirring appeal; though we know that this bad, old world is staggering hellward drunk with sin. We have lost the fulness of joy and power that come to those who are obedient workers together with Christ.

It is impossible to measure the loss when the Church is defeated by these enemies of

AGGRESSIVE CHRISTIANITY.

In this last best century the Lord has ordered to the front His reserve corps. He has sent laymen and women, and even the young people praying and prophesying on behalf of the heathen world.

There can be no grander work than to increase the zeal and efficiency of the great multitude who are to publish the Word that the Lord gives. When they all move forth, fair as the moon, clear as the sun, and terrible as an army with banners, kings of armies, shall flee apace, and she that tarries at home will divide the spoil.

UNION MISSIONARY TRAINING INSTITUTE, BROOKLYN.

In the absence of Mrs. L. D. Osborn, the principal, who is in India at present, Miss Hester Alway is in charge, who is wisely and successfully working.

The training which it is sought to give is mental, spiritual and practical. The course of study covers four years, and embraces English, the Bible, languages, theology, medicine and music. The Faculty is comprised of trained teachers, pastors and doctors, the most of whom render gratuitous service.

The work of the home is all done by the students. This not only lessens expense, but is an essential part of the training; this experience being a test of consecration, and develops self-helpfulness and thoughtfulness for others as does nothing else. City mission work in all its phases is engaged in, Saturday afternoons of each week, with Sundays, being devoted to the sick and poor and sinful of our city.

The method of support of this institution is unique. If the students can, they pay $50 a year; but if they have only lives to give, our doors are just as wide open. We are, then, largely dependent on voluntary contributions. To people we do not make appeals for money; but we besiege the throne of grace, and, uniting our faith, stand upon the promises. Help us.



THE GREAT REDEEMER.

BY REV. E. H. STOKES, D.D.

WRITTEN ON THE OCCASION OF HIS 80TH BIRTHDAY.

Perfect and peerless Lord!
All worlds were made by Thee, and are Thine own;
Great Central Christ, the known and yet unknown;
All starry steeps are stairways to Thy throne;
Emmanuel adored!
Unnumbered hosts, ever ascend to Thee,
And at Thy hallowed feet worship unendingly.

Why worship thus, so long?
Dost ask of me? In Him is centered all;
The universes move at His high call,
To the supreme, enduring festival
Of uncreated song;
And thus the rhythm's unimagined tones,
Flow with the life of God, round the celestial thrones.

O Fairest of the Fair!
Fairer than suns and moons, fairer than stars;
Aurora gates, where morn unbolts its bars;
Remotest Neptune, and the fiery Mars;
Till all the flooded air—
Earth, sea and sky, with splendors all aflame,
Beholding Him, abashed, ne'er after shone the same.

O Fairest, Chiefest, High!
O'ertopping figure of all ancient time,
Moses and David, men of every clime,
All Alpine steeps Himalayan heights sublime—
Before Him prostrate lie.
While He ascends, higher, and still away,
In the effulgent light of God's transcendent day.

Greatest of all, is He!
Alpha, Omega, ever First and Last,
Beginning, Ending! Universes vast,
Bow at His commands! All changes past;
The same eternally!
Pure love intense, glory's enduring glow,
The more we know of Him, the more we seek to know.

O matchless Mountain Man!
Almighty Father, the Eternal Son;
He speaks! His word creates! All things are done;
He stands alone, alway, the only One!
Forever in the van,
Unnumbered worlds while trailing at His feet,
Join oratorios triumphant and complete.

Yet He is never cold!
The soft sweet sunbeams are His morning kiss;
And even in a sinful world like this,
Fill every open heart-cup with His bliss.
Doubter, be humbly bold,
Claim Him thy Saviour! Trust thy nearest Friend,
Who gives His sacred bond to be so, to the end.

There's music in His voice!
Enduring heaven, cherub and cherubim,
All ransomed hosts, and highest seraphim—
Whose tenderest tones are all excelled in Him;
All the divinest choice
Of myriad worlds through the immense above,
Entranced! In holy hush, stand listening to His love.

Maker, Redeemer, God!
I heard Thy voice, it called me, and I came,
It spake, and then pronounced my humble name;
I wept, rejoiced, I felt love's deathless flame!
O'erawed, I trembling stood;
Sweet light all peace, an ocean in its roll,
I could not speak, 'twas Heaven! Mine was a ransomed soul!

O bantling words of mine!
When speaking of the deeds which love has done—
Or of the higher triumphs grace has won;
Only poor tapers to illume the sun;
O for some fresh combine,
Of spirit-wings, to reach love's topless height,
Then, with new words, love-flamed, show forth the infinite.

Pure love waits not till then,
But breathes its sorrows in love's patient ears;
Low at love's feet sheds penitential tears,
Then, finding joy for all its guilt and fears,
Cries, Christ is greatest, when
In deep compassion, pardoning every sin,
He opens wide His arms, and gladly takes us in.

Lowly and lofty state!
Human, divine, all power is His to do;
Creative energy each moment new;
All knowledge, reaching universes through,
All worlds His orders wait;
Still, I should fear, could I know nothing more,
But in His boundless love, I rest, rejoice, adore.

—*Mount Pocano, Pa., Oct. 10th, 1895.*

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name."—Heb. 13: 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mr. Dr. W. C. Palmer, 316 East Fifteenth Street, New York.

FIRST MEETING.

REPORTED BY JENNIE V. HUGHES.

CHRISTMAS EVE.—The meeting opened by singing the Doxology.

In the absence of Mrs. Palmer, Rev. Geo. Hughes read as the opening hymn, one that he said was a great favorite with Dr. Palmer, especially at this season of the year, beginning:

"Hail to the Lord's anointed
Great David's greater Son!
Hail in the time appointed,
His reign on earth begun.
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity."

After the requests for prayer were read, Bro. Graham led in prayer.

Rev. Geo. Hughes.—We are on the eve of the anniversary of the birth of our Lord and Saviour, Jesus Christ.

While in Sister Palmer's room, previous to this meeting, I asked her if she had any particular portion of the Word of God in her mind. I always like to get before us the word Sister Palmer has been thinking about, because I know she has been in communion with God since early morning, and has studied what is most suited to us. So she told me her mind had been on the First Chapter of John, a part of which I shall read. "In the beginning was the Word, and the Word was with God, and the Word was God." It has always been a mystery to me how any intelligent man can read that passage, and doubt the absolute divinity of Jesus Christ.

He is called "The Word," and "in the beginning (when that was I know not) was the Word, and the Word was *with* God, and the Word was God." That is a positive declaration of the divinity of Jesus.

So we are to-morrow to celebrate the birth of a divine Saviour.

The "Light of men"—He is the source of light. It is a sad fact that while He was the light, shining in this dark world, the world comprehended it not. "He came unto his own"—unto His own nation, "and they received Him not."

It is a wonderful thing to have our thoughts directed back to a distant point called the beginning, but this passage brings us to something closer. "He became flesh, and dwelt among us."

This is the higher and grander dispensation. The law came by Moses in all its majesty, but "grace and truth by Jesus Christ." What a manifestation we have of God, in Jesus Christ, our Saviour!

I think we will pause here. It is always of the utmost interest to me that the whole civilized world—not only the Christian, but the outside world—is compelled to acknowledge *the* Christ at this season.

Blessed be the name of the Lord! The great thing is to find the Messiah in our hearts. That is what we are here for to-day—to encourage those that are here to open their hearts to receive Him. I am glad the Messiah has full sway in *my* heart. O this Word of God—this Word that was in the beginning! I say let His chariot roll on, till "every land and nation proclaim the Lord has come."

Alfred Cookman once said, when asked if he thought the millennium was soon coming, "The millennium soon coming! Why, it *has* come—it is in *my heart!*"

Singing—

"Sweet peace, the gift of God's love."

The Great Design.

Bro. Graham.—What is the design of all God's commandments concerning us? Not

to make all the world prosperous. What, then, *is* the end of our lives? Paul answers —"the end of the commandment is love out of a pure heart." The end of fishing is not water nor tackle, but *fish*. The end of study is not the school-house, but education. So the end of all we profess is *love*. There is nothing really worth anything but perfect love.

Some people give their lives for this or that—to cultivate some good virtue. That is all very well, but they miss the mark. Some think if the grog shops were all abolished, the world would be all right. But I have been in places where there was not a sign of liquor to be found; yet there was sin of another kind sure to rule. Others think if social purity was established, the world would be all right. But we cannot make the tree right by cutting off the branches—we must get at the root.

What a mistake some people make in spending their lives cutting on the evil branches.

The end is love, and love comes only from a pure heart. "Thou shalt love the Lord with all thy heart," is the commandment, and God said, "The Lord shall circumcise thy heart to love."

That is what God gave His Son for—the aim of Jesus Christ's sufferings was to make us pure in heart, and a pure heart sends forth this love.

Then comes in the witnessing from which some have swerved. We preach perfect love for a while and then it meets with no encouragement, and we faint and tire, and go to preaching about protoplasm instead of the blood of Jesus. O, to preach about any thing else but a glorious heaven to gain, and a fiery hell to shun! I would rather be the means of leading *one* soul to Christ, than to reform a thousand. May the Lord help you and help me.

Jesus Born to Die.

Mrs. Lincoln.—It is a joy to me at this Christmas time that Jesus was born to die. He *did* leave His Father's house, "and became obedient unto death, even the death of the cross." I glory in the cross of Christ. In the death of Jesus is all my life, and the Apostle says, "Let this mind be in you." The hope of glory has come to me in a measure. O, to have this life, and to have it more abundantly! These blessed heavenly influences that are showered down—how they make me realize I am born again.

Singing—

"O, 'twas love."

Cleansed from Sin.

A Brother.—I rejoice that Jesus does cleanse my heart from sin; and, as a young man, I realize the Christian life is not a burden, but a joy.

Bro. Morehouse.—I rejoice in the blessed knowledge that Christ lives in me, and that this love that brought Him to earth, has found *me*.

A Jewish Testimony.

Jewish Sister.—I am glad that the Lord Jesus Christ has given me perfect love. If we have this, we are able to love others as ourselves, and it will carry us through sorrow and trials.

A Great Salvation.

A Brother.—I think God has done more for me than any one else. I used to drink and smoke, and spend my money that way, but since I have learned to love God with all my heart, I have had an enjoyable time. I never saw anything to go back into the world for. Blessed be the name of the Lord forever.

Singing—

"Jesus is good to my soul."

Wonderful.

A Brother.—It is wonderful how the Lord leads us on from one blessing to another. The brother spoke of what God had done for him.

About a year ago I was in very poor health, and while in Chicago I expected to have a surgical operation. But the Lord came to me instead, and while praying I was healed, and I tell you, Christians, a wonderful uplift came with the healing.

The Lord used to be on the outside and the devil on the inside, but now it is all Christ's.

A Brother.—The dear Saviour is very precious to me. I have no doubt or fear, for I have joy in the hope of glory.

Singing—

"There is rest, sweet rest."

A Debtor.

Rev. A. J. Meyers.—There is some fitness that I should speak, for I owe a great deal to the occupants of this house. In reading the writings of Sister Palmer I was convicted for perfect love and received it instantaneously.

Singing—

"O wake my soul in joyful lays,
And sing my great Redeemer's praise."

Praising the Lord.

A Sister.—I think if any one has a right to praise God it is me. While Bro. Hughes was speaking my heart said, "All hail the power of Jesus name!" I longed, as I came into this place, that I might receive a great blessing. I have never had it very flowery here, but I am on my way home and expect before long to be by His side.

In Him is Life.

Dr. Roche.—That is a tremendous utterance—beyond what our hearts can grasp: "*In Him is life.*" O glorious thought that in Him is life that transcends all animal life—the life of God in the soul of man! When Jesus Christ is our life, He is "the circle where our passions move."

When the Christ-life is in us, we are vitalized through and through. We have in us all those holy experiences that are only obtained as we come to Him who is life, as that lesson teaches.

Let us live to God, and let us remember that no child of God is in everything precluded from criticism by some people.

It was once said by an ancient, "If virtue was personified and walked the earth, the whole world would bend to virtue." "No," said Mr. Wesley, "Virtue walked in Jesus Christ," and the world said, "Crucify Him."

Singing—

"How sweet the name of Jesus sounds."

Bro. Hughes.—Can you say this Christmas time that Christ has been born in your heart? All the demonstrations that have been made cannot begin to express the result in a soul in whom Christ, who is "our peace," has been formed.

The meeting was closed by singing

"Who suffer with our Master here,
We shall before His face appear,
And by His side sit down," &c.

And the fourth verse—

"Thrice blessed, bless inspiring hope!
It lifts the fainting spirit up,
It brings to life the dead," &c.

And then the last verse was called for:

"That great mysterious Deity
We soon with open face shall see;
The beautiful sight
Shall fill the heavenly courts with praise,
And wide diffuse the golden blaze
Of everlasting light."

Meeting closed with prayer and the Doxology.

SECOND MEETING.

NEW YEAR'S EVE.—The meeting was opened with the Doxology.

Mrs. Palmer announced Hymn No. 7:

"Jesus, we look to Thee,
Thy promised presence claim;
Thou in the midst of us shalt be,
Assembled in Thy name."

Requests for prayer were read by Rev. Geo. Hughes.

Mrs. Palmer.—I have been on my bed for two weeks, and I asked the dear Lord if I could be indulged in coming down-stairs to-day. I never spent such days of enjoyment as those in reading the Word. I *love* the Word—the blessed, blessed Word—and I want you to pray that the Lord will help me to speak to you to-day.

Prayer by Rev. Bro. Graham.

Singing—

"Moment by moment."

Mrs. Palmer.—I think the Lord would have us take our lesson from the First Chapter of Deuteronomy, 21st verse, "Behold, the Lord thy God hath set the land before thee; go up and possess it." You would think every one would accept such an invitation. But it is said, "Ye would not go up, but rebelled against the commandment of the Lord your God." Is it possible that people will let Satan get such complete control over them? But God *will* use those who are true. How my heart desires that this last day of the year there may be no one who will hesitate to follow Him. Our good old hymn says,

"A land of corn, and wine, and oil," &c.

It seems to me the Lord wants us to rouse up and not be discouraged. I have been dwelling for some days on this blessed truth, to understand what the will of God

is, and the Word says, "This is the will of God, even your sanctification. It is not only His will, but His command."

Let us make up our minds—those who are not filled with perfect love—to go up and possess the land. Now do we say in the strength of the Lord, "I will decide to be all the Lord's," and so open our hearts that He may fill us? He says, "He that hath this hope in him, purifieth himself"—and there is something for us to do—we *must* surrender.

My Sister Phœbe Palmer once said to the Lord in prayer, "If Thou wilt, Thou canst," and the Lord said to her, "If *thou* wilt, I will."

This talk of Moses seems just for the hesitating ones. Let us *will* to be His; let us *will* to be filled with the Spirit, for it is an act of disobedience to refuse it. I thank the Lord for permitting me to come down to-day. Jesus is so good to me. Satan sometimes comes to me with his temptations, but the Lord says, "I will keep thee."

Let the witnesses speak out boldly. Let us have some *loud* witnessing for God. O I wish I could tell how the Lord is in everything strengthening my heart. I used to sing, "Gladly leaving all below," but now I am content to wait here as long as He wills.

Be Filled With the Spirit.

Rev. Bro. Graham.—"Be filled with the Spirit." A full thing can stand upright, even a common sack, and so every man, no matter what he may be, who is filled with the Spirit, can be upright for God. It is a proper filling. If you put new wine into old bottles they will burst, but it must be put into clean, new bottles. I do not believe old folks should fossilize. When the Spirit comes in upon a man he is just fitted either to live or to die.

"Be filled with the Spirit," is as much a command as "Thou shalt not kill." I was thinking previous to coming here of the verse, "The God of all grace, stablish, strengthen, settle you." This is where many stumble. Who is the God of all grace? Jesus Christ.

"Make you perfect," but that is not all, "stablish, strengthen, settle." It is a great misfortune that people want to be come settled before they are cleansed. After the cleansing comes the trials. Suffering is no factor in our purification. May the Lord make us Bible Christians.

Singing—

"I'd rather be the least of them
Who are the Lord's alone," &c.

Holiness and Happiness.

Dr. A. Lowrey.—I want a Happy New Year, and I wish you all a Happy New Year. I expect a Happy New Year, and I *will* to make it so, for I will to have a *holy* New Year. Happiness and holiness blend; they are inseparable.

I have been thinking what proceedings were necessary to be filled with the Holy Ghost. We must be emptied of sin and free from the devil and the world, so far as the world has wicked affections and tastes. So we are to be emptied and then filled.

I was glad to hear as I came in that God *wills* us to have salvation from *all* sin, if from *any* sin. All manner of sin is displeasing to God. "Be ye perfect" is a command. It is a wonderfully high standard, but if you contradict it you are contradicting my Lord to His face. I see no absurdity, and I ought to aim all the time to be as perfect as God is.

Receiving the Spirit.

Rev. W. G. Browning.—I greatly desired to be here to-day. The Lord has been pleased to bring me to this time of life, and I want to make the most of it. I do trust we will all open our hearts to the Holy Spirit and take Him by faith. I want a fresh anointing.

This lesson seemed so exceedingly appropriate, and I said, 'Can we fail to be impressed with what Moses showed the children of Israel they had lost all those years. And I thought how the power of the Lord does honor those who are firm. Caleb and Joshua have been honored all these years, because they believed God. If people would only go ever into the land of Canaan, for God has promised to stand by us and see us through. I desire to be more and more, unreservedly, the Lord's.

Realizing Full Salvation.

Rev. A. C. Morehouse.—Thank God after seeing for years what regeneration could do for me, I came into this experience. I

care not for all the sophistry and teachings contrary to God's Word. The blind man, though ignorant of many things, knew *one* thing, "Whereas he was blind he saw." Come and sell all out to-day and you will be useful.

Dying to Sin.

A Brother.—I am so thankful to be here for the first time. At seven o'clock to-night, it is just twenty-eight years since I heard a Baptist brother in a meeting say, "If there is any one here who is sick of sin, let him die with the dying year," and bless God, I did. I remember how difficult it was for me to die to self—even in serving God and preaching Jesus Christ. Why nine-tenths was to the glory of my own ability and self-gratulation.

I remember Mr. Spurgeon in speaking of one of the closing verses in the 11th chapter of Hebrews, said, "They were stoned, they were sawn asunder, were tempted." He said, "a man may be in Stephen's place, and kneel and pray for those who are stoning him—no, stoning can be borne for Christ; we can bear being torn asunder, but being *tempted.*" Do we know anything about temptation? Praise God some of us do, and have been enabled to bear it—yet it is not us, but the hidden man.

Revealed Unto Babes.

Mrs. Dennler.—I praise God that He has revealed these things unto babes. I used to delight in the promises, but I have learned to delight in the commands also. O, I thank Him for what He has done for me. Day by day, as I live, I covet the best gifts that I may give to others; but, above all, I want the Giver.

New Year's Gifts.

Rev. George Hughes.—I expected, dear friends, that this meeting, coming as it does on this day, would be a good one; but to me it has been one of the most marvelous ever held within these walls. I saw Sister Palmer before the meeting commenced, and expected good things, but never dreamed the Lord was sending a New Year's gift by her to each of us here. She has come down-stairs with a title-deed to an inheritance for each one in the land of Canaan. They could describe the boundaries of the old Canaan, but no one can bound our land of Canaan—the land of perfect love. I can testify that it is a good land, and I intend, the Lord helping me, during the coming year, to go farther into the interior and make explorations.

Filled With the Spirit.

A Brother.—I am glad I know what we are talking about, and understand the language of Canaan. I know what it is to receive the witness that my name is in Heaven and the witness of my sanctification after consecration, consequently I beg of those who have not given all to God to do so now. But this is not all. We can go on to be filled with all the fulness of God. If we are faithful He will guide us unto all truth.

Rev. Dr. J. A. Roche.—The season is itself suggestive for thought. There is a Scripture passage that comes to my mind with great force at this time. "My times are in thy hand." Am I to be a vessel of honor the remaining days of my life? The Lord help me! That is the first passage. Then there is another: "There remaineth yet much land to be possessed." Let me ask if we, as pilgrims here, see more land than we have occupied. Not merely to the extent of feet, acres or miles, but do we see that there remaineth much more land—in sanctifying power how much remaineth? He means that we shall be swallowed up in His sanctifying, His beautifying love.

O my brothers, I am glad you know of so much of this land, but I honor the God who will not allow you to take the land from me.

I entered this land at sixteen, I went farther when I was sanctified, but I am going out into it, exploring (not like those who enter the Polar regions not knowing where they will end) until I reach the borders of heaven, and am in sight of the New Jerusalem.

Sister Palmer.—I do want to know how many witnesses we have here as to this being a good land, and I think we shall have to take a rising testimony (Almost every one in the room arose). Let us this year serve the Lord with our whole heart.

The meeting, which was a remarkable one, closed with singing a familiar hymn, prayer by Sister Palmer and the Doxology.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

A PANTING HEART:

"O, THOU to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart, it pants for thee;
O burst these bonds, and set it free."

A PANTING heart! Panting for what, or for whom? "For THEE"--for God Himself. That alone can satisfy a human heart. To this end, God's enemies, lurking in the heart, must be sought out and expelled--and the bonds binding the heart to earth must be burst asunder.

NOT PEACE, BUT WAR.

JESUS is the "PRINCE of PEACE." This is an illustrious designation. It is divinely given and it floats down the ages with more than seraphic melody. Angels at His birth announced "peace on earth and good will to men" as the great characteristic of His earthly reign. The world amid its tumultuous realizations hears the blissful proclamation from heaven with delight.

But, hark, what is that we hear coming from the lips of Jesus Himself? "Think not that I am come to send peace on earth: I came not to send peace, but a sword." And He goes on to amplify this startling announcement, by declaring that "a man's foes shall be they of his own household"—that He is come to set a man at variance against his father and the daughter against her mother, etc. And then he says, with an emphasis that strikes the very heart's core: "He that loveth father or mother more than me is not worthy of me"—and further: "And he that taketh not his cross, and followeth not after me, is not worthy of me."

How are we to reconcile the angelic proclamation, "peace on earth and good will to men," with the proclamation of the Prince Himself, "I am not come to send peace on earth, but a sword." Is not Jesus the embodiment of divine love, "the brightness of the Father's glory and the express image of His person?" Has He not been manifested in the flesh to demonstrate the fact that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life?" True, gloriously true! Calvary is all-expressive of love and mercy. The globe to-day is rocking under the almightiness of the demonstration of the colossal truth: "*God is love*" —wrought out by the incarnate Christ.

And can this Prince brandish a *sword* in sight of the nations? Such is the design of His manifestation in the flesh. Not, however, a carnal sword—but the sword of truth, "the sword of the Spirit, which is the Word of God." And how quick and powerful it is, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart!" That sword of truth has been drawn from the scabbard, and it will never cease its heart-reaching plunges until the whole world bows in homage at the feet of its sovereign Lord. Love is the most belligerent, uncompromising force in the universe. And all who become like Jesus will wield the Spirit's sword and cut their way through the thick phalanxes of iniquity by its valiant use. There is indeed peace within, deep and divine, shed abroad in every nook and corner of the heart, by the Prince of Peace internally revealed in His glorious presence. But, outwardly, WAR—uncompromising war—ceaseless war upon sin and hell—giving no quarter, holding no parleys, entering into no truces. War to the death, wielding the sword of the Spirit with stalwart hand, accepting no conditions of the defiant foe save that of *unconditional surrender*. We are to be more than conquerors through Christ Jesus.

ARE YOU SHAKING THINGS?

ALL WITHIN CLEAN:

"*Wash out its stains, refine its dross,*
Nail my affections to the cross;
Hallow each thought; let all within
Be clean, as thou, My Lord, art clean."

Internal CLEANNESS is the high conception of the Poet. Up to what standard? "AS THOU, MY LORD ART CLEAN" hallowing "EACH THOUGHT." To do this, each sinful stain must be washed out—its dross utterly refined—the heart's affections positively nailed to the cross—that will make the heart as clean as the heart of Jesus.

This is our February interrogatory to every reader of the GUIDE: "*Are you shaking things?*" Every word of the interrogatory is ponderous. "*Are* you?" The first word is expressive of the positive, calling for something substantial and palpable. The second word is personal, exceedingly so, sweeping around the life-circle, as with a search-warrant from the throne. Are *you*—you, you? And then come the last two words, which, taken together form a mighty conjunction—"*shaking things?*" That surely is expectant of a disturbance, it relates to action, mighty action somewhere—"*shaking things*"—things that have some form and shape, filling some place, exciting some influence. Now, we lay it down as a proposition that every Christian ought to be "*shaking things*"—shaking earth and hell.

Look here! Pause long enough amid the activities of life and its many cares, to come full in view with a tremendous passage of Scripture. We do not want you to glance at it and run away, and forget its soul-reaching sentences. We intend that it shall enter your thought-realm, grip your soul's consciousness, and go thundering along every line of your interior being. Here it is:

"*Ye also, as lively (or living) stones, are built up a spiritual house, an holy priesthood. to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Pet. 5.*

Read with it the ninth verse in which Peter styles it a "*royal priesthood*"—"royalty" and "priestliness"—conjoined. If you are a Christian, especially if you are an entirely *holy* Christian, you are a *royal priest!* Think of it! The royal superscription upon your brow, and upon your redeemed nature! What ought a King's son to do with *The King*, when he has full access to the royal exchequer?

And then, this is not all—you are a royal *priest*—to offer up spiritual sacrifices, coming to the throne with hands full of *acceptable* sacrifices, acceptable to God by Jesus Christ. Are you exercising your *priestly* functions? With such power in your hands, you ought to be "*shaking things*"—in your family, in the Church and in the community—"*shaking things*"—producing moral earthquakes. *Are you?*

QUESTIONS ANSWERED.

1. "*Can I not do without the experience and profession of Christian holiness after my thorough conversion?*" Would you like to do without it? Your answer will test and reveal you. The genuine conversions recorded in the New Testament were always followed, sooner or later, by the gift or baptism of the Holy Spirit. This Divine arrangement so carefully and constantly recorded has not changed, it never will, so that if you desire to be untroubled by an obligation to obtain a definite experience of God's perfect love as a second distinct work of grace, you are either mistaken as to the reality of your "genuine conversion" or you are a backslider.

2. "*What is the real substance, the aim and end of God's revealed religion, without which I cannot be consciously and joyfully saved?*

Your inquiry and its expressed motive are both encouraging signs of your moral health—thank God. "Now the end of the commandment, (the great aim of God's revealed will) is charity (or love) out of a pure heart, a good conscience, the vicar of the Holy Spirit, attesting your heart integrity and faith or faithfulness unfeigned." I. Tim. 1: 5. Such were the inspired counsels to His beloved Timothy. I am not authorized to change these directions, nor do I wish to do so.

3. "*I am a pastor, am more or less in sympathy with your teachings on the subject of Bible Holiness, but I dare not avow these convictions, what shall I do?*" Ask God, and stay on your knees, fasting if need be, until the answer comes; then remember the great Shepherd of souls is watching you.—J. P.

IN THE INTERIOR.

GOD'S PRESENCE A DEFENSE.

If in this darksome wild I stray,
Be thou my light, be thou my way;
No foes, no violence I fear,
No fraud, while thou, my God art near.

Here is a sure defense against "foes," however numerous or powerful—"violence," however severe—"fraud," however great or damaging.

The Lord commanded Moses to say to His people Israel, "Behold I have set the land before you, go in and possess the land which the Lord sware unto your fathers." It was a good land—beautiful, extremely fertile, and in all respects adapted to their comfort, and to all the purposes of elevated life. This was proved by those who went up to make observations. The people had said to Moses, "We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come." "And," said Moses, "they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us." "And yet ye would not go up, but rebelled against the commandment of the Lord your God." The result of this disobedience was that they perished in the wilderness. But Caleb and Joshua, who had "another spirit," they went up and possessed the land and found that it "flowed with milk and honey."

Now, in the Gospel, the Israel of God have set before them the spiritual Canaan, of which the ancient land of promise was a type. It is fitly described by the Poet.

"A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our righteousness,
And keeps His own in perfect peace,
And everlasting rest."

Many to whom we write have obeyed the Lord and taken up their abode in the Canaan of perfect love, and are proving the truth of what the Poet expresses. But we counsel them to move farther into the interior this year—it is "better farther on"—there remaineth very much land yet to be possessed. Go in and claim your inheritance and be enriched.

BE TRUE, LEAVE RESULTS WITH GOD.

He requires truth in the inward parts. He could not do otherwise and command the loving reverence of the ages. "A single eye," a transparent purpose, a genuineness that needs no apology, occasions no fear, and dreads no discovery; these are of priceless value in His sight. And no amount of paying or praying will buy or win the Holy Spirit's endorsement without these. A guileful policy, a craft that seeks concealment, the truth disguised, alas, how much of these you and I have known among the professed disciples of our Divine Master. "The salt has lost its savor," it was henceforth good for nothing as salt, for it arrested no decaying tendencies, things went from bad to worse in its presence. For worldly men of a policy life, easily detected it as so much like the tinsel of their own hollow life of pretense. In the occasional presence of purity and truth, such worldly men despise themselves and are suffocated with the moral stench of their own society. How then, can they have a genuine respect for such a veneered life of religious pretense?

Especially is it needful that "your whole being be full of light" on the supreme subject of holiness. Do not touch it if by policy—you would defile its white flag, or by fear of consequences seek to hide or trail it. I have known many such preachers and people, who accommodate their professions of holiness to present circumstances and surroundings. They rush with the crowd when a Holiness Camp-meeting or convention gives the subject prominence, but come in silence when the subject is likely to expose its professors to criticism and reproach. But as years go on, my brother, you will, if true, prize more highly than you could the applause of a world loving fellowship, the assurance that the pious in heart see God.—J. P.

ORPHANAGE FOR COLORED CHILDREN.—Sister Amanda Smith has been moved, by the Holy Spirit we think, to found such an institution. She does not propose to cease her evangelistic work, but to lay the foundations. Those interested, address, Mrs. Amanda Smith, 2940 Park Ave., Chicago.

WAYSIDE GLEANINGS.

BY MRS. MARY GRANT CRAMER.

[Our esteemed correspondent kindly furnishes us with some gems which we are happy to include in our editorial department.]

—"Love to be unknown."

—Our humiliation is our exaltation.—*Guyon.*

—"This honor have all His saints. Praise ye the Lord."

—The comforts we sinfully anticipate are justly delayed.

—Spurgeon says, "A great heart is essential to usefulness."

—When we pray "Our Father" we pray for ourselves and others also.

—Birds of the loftiest flight and sweetest song have the lowest nests.

—If you can pray aright you have mastered the great *secret of the spiritual life.*

—He who saves his neighbor's soul as well as his own doubles his talent.—*Quarles.*

—The least reserve for self is as a strong breath against a mirror; *it obstructs the view of God.*

—Let the desire for a lively sense of God's presence be crucified to the will of God. *Take what is given.*

—On every occasion of uneasiness we should retire to pray, that we may give place to the grace and light of God.—*Wesley.*

—Nothing shall be too hard which God has promised and ye by faith and prayer are fit to receive. Be sure and not ask too little of God.

—Silence of soul should reign in the closet, not the noise of our machinery. True, a man will often have to wrestle with his God—but not for growth.

—Delays are not denials. The Father never puts a prayer on the lips of His children before appointing Messengers of Love to the sweet office of bringing about its answer.

—Is there not a latent force in Christian womanhood of which the Lord hath need? Is there not undeveloped power in this generation to prepare a highway for our God?

—Apostacy generally begins at the closet door; secret prayer if first carelessly performed, then frequently omitted, after awhile wholly cast off—then farewell God and Christ and all religion.—*Heroz.*

—Reprove only when you are alone with the person and take it not in your own time, but in the moment of God, and be yourself very humble and childlike, and this character will act sympathetically on others.

CHEERING WORDS.

A distinguished minister of the Methodist Episcopal Church, occupying a high position, whom we are privileged to regard as a true friend, writes:

My Dear Bro. Hughes:

What a precious number is the January GUIDE. Its very *atmosphere* is heavenly. "Five dollars' worth," indeed! I have spent twice that in a little recreation, which did not give me a *suggestion* of strength such as came to me in the hour and a half I spent with the GUIDE this morning. It is all good—some of it is *superior*, but I think I got most out of the testimonies.

PASSING NOTES.

—THE January number of the GUIDE is highly commended. Give us proof of your appreciation by sending us a lot of new subscribers.

—THE portrait of Dr. Cullis in this issue will gratify our readers. He did a noble work on the line of Bible Holiness.

—GET some tracts full of holiness in circulation.

—DOES your pastor get the GUIDE? If not, see that he does.

—"THE UNION SIGNAL" scatters light and life in its sphere.

—WHAT stronghold of the devil do you propose to capture this month?

—OUR "*Guide Benevolent Fund*" needs replenishing. Who will help?

—WE prefer to spell the word *Saviour* with a *u*—we cannot afford to leave out a letter.

—*The Editor of the Guide* is feeling the uplifting influence of many prayers offered for him.

—DR. DOUGAN CLARK is in feeble health. We had expected him to write for the GUIDE, but he is not able. Pray for him.

—REVIVAL services have been held the past month in Cooper Union, New York, Mr. Moody, Dr. Dixon, and others, participating. Signs promising.

—DR. STOKES, President of the Ocean Grove Association, and wife, have gone to California. Pray for them. Read his great poem in this number.

—THE Trinity M. E. Church, Bordentown, N. J., was dedicated by Bishop Fitzgerald, on Sabbath, January 5th. Mortgage of $6,000 burned in the evening.

—THE picture of the room of Mrs. Bella Cook, given in the January number, in photographic style, may be had mounted for framing for *one dollar.* Send orders.

—"*The Advance,*" *Chicago,* utters an earnest protest against the President using a Government vessel to bring to Washington a load of ducks *on the Sabbath.* We say, *Amen.*

—DO NOT forget that we have a *Guide Mission* in India. We are helping to support the second missionary, Rev. Mr. Roberts, the associate of Rev. D. O. Ernsberger, at Gulbarga. Send offerings.

—FINEST OF THE WHEAT No. 2. We hope our readers have observed the notice of this book of holy song on page 80. It is a grand book, and is having, as it deserves, a very wide circulation. Chaplain McCabe is a *song prince* in our Israel.

THE DEVOTIONAL HOUR.

A BLESSED SPIRITUAL ASPIRATION:

"I want the witness, Lord,
That all I do is right;
According to Thy will and word,
Well pleasing in Thy Sight."

That means a pure heart—then conformity to God's will and word. A heart of purity and a life of purity are happily united. And this conformity is inwardly witnessed by the Holy Spirit.

"LET US ORIENT OURSELVES."

BY REV. JOHN PARKER.

So the travelers speak to each other on the pathless waste of the sandy deserts in the East. Uncertain as to their latitude or longitude—with no object in sight to serve as landmark, but only the hot, seething, silent waves of the great sandy ocean—they are in fear and peril, until one skilful in the language of the sun will say, "Let us Orient ourselves;" that is, let us find out by the sun where we are. So our journey of another year, probably the last of some who read this, has begun. We must go on, we cannot pause if we would; but we can find out just where we are spiritually, and what is our fitness for a sudden summons to the banquet of our King. It is written of the early heroes of faith, Heb. 11:13-16, "they declared plainly that they sought a better country." Is it plain to ourselves, and are we making it plain to others who know us best, that we are going to heaven? This being so—I greet you, beloved—for even God is not ashamed to be called your God—He is preparing for your coming a City of many mansions.

They are waiting for us over there—we know,
Without us their joy is not full;
We belong to that band in Immanuel's land,
O they are waiting for us over there.

WHEN THOU PRAYEST.—That is, when burdened with a sense of special necessity, desire, or even the joy of divine fellowship, that longs to speak out in the ears of thy loving Father—Enter thy secret place, "Closet," "Shut the door," earth and hell must not be allowed to enter or suggest a compromise. Thy business is with the King—no spy is to be tolerated. The admission of a spy would make thee half-hearted in talking to the King. The business now is heart talk to the infinite ear and heart of God. The world has no sympathy with thee in such a business. It has no place in its plans or policies for such prayer; besides, the world is profane and treacherous, and will tell thy secrets in the mockery. Shut it out—forget it, even as a hindrance to thy greatest liberty now. Thy Father will meet thee there; perhaps He is waiting for thee even now—for the stated hour of private prayer is near, and He knows thou hast special needs just now. "He will reward thee"—not only give thee what thou shalt ask, but also reward thee for coming, as if thou hadst done Him favor.

MRS. PALMER'S CLASS MESSAGES.

MESSAGE No. 1.

My blessed Comforter says to me this morning, "With joy shall ye draw water out of the wells of salvation." Physically feeble, but daring to ask, and believing I may receive, that "as the outward man fails, the inward man is renewed day by day," I am rejoicing in knowing, "grace sufficient" is mine. "The Lord will help me; therefore, I shall not be confounded." Therefore have I set my face like a flint, and I know that I shall not be ashamed. The blessed Comforter never leaves us. Glory be to God and to the Holy Ghost

MESSAGE No. 2.

Physically very feeble this morning, but praising the Lord. The blessed Book says, "as the outward man faileth, the inward man is renewed day by day. Glory be to our blessed Jesus!"

As the day was dawning this morning, I opened my "Daily Light." With much sweetness it said, "My mother and my brethren are those which hear the word of God and do it." It also said, "Both He that sanctifieth, and they that are sanctified are all one, for which cause He is not ashamed to call them brethren." My heart rejoiceth exceedingly in these glorious, sanctifying verses.

MESSAGE No. 3.

My soul is joyfully praising the "God of all comfort," who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble by the comfort "wherewith we ourselves are comforted of God," 2 Cor., 1-5. Jesus reigns, and "we know that all things work together for good to them that love God." My heart says, "I will rejoice in the Lord!" "As one whom his mother comforteth," so doth my Heavenly Father comfort this feeble child.

My "Daily Light" says to me this morning, "Himself took our infirmities and bare our sicknesses."

I am happy to witness that many, many times the Heavenly Physician has removed sickness in answer to prayer, and always gives more grace. I am asking still clearer views, more joyful faith, which was the experience of the saints of old. Heb. 11.

Let every reader of the GUIDE at once procure a copy of "*Four Pearls*," the beautiful pocket and closet companion; so that we may all, in every part of the country, be reading and pondering the "Precept," "Promise," "Prayer," and "Praise" which it contains for each day. It costs only 15 cents

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7: 13; Rom. 8: 28; Psa. 119: 31; Psa. 126: 3.
2. Eccles. 11: 6; Psa. 126: 5; Psa. 119: 49; Isa. 32: 20.
3. Jer. 29: 12; Jer. 29: 14; Jer. 18: 19; Psa. 4: 7.
4. Gen. 17: 9; Ezek. 16: 62; Psa. 51: 15; II Sam. 22: 50.
5. Lev. 11: 44; II Cor. 6: 17, 18; Psa. 51: 7; Psa. 68: 32.
6. I Cor. 16: 13; I Sam. 12: 22; Psa. 22: 11; Psa. 22: 3.
7. Exod. 32: 29; Psa. 4: 3; Psa. 31: 16; Psa. 3: 3.
8. Psa. 4: 5; Psa. 50: 23; Psa. 26: 2; Psa. 20: 5.
9. Matt. 5: 44; I John 5: 3; Psa. 4: 6. Psa. 18: 49.
10. I John 2: 28; I John 2: 17; Isa. 38: 3; Isa. 12: 5.
11. Acts 16: 31; Isa. 32: 17; Isa. 26: 8; Isa. 25: 9.
12. Isa. 40: 1; Isa. 40: 8; Psa. 53: 6; II Sam. 22: 2.
13. I Chron. 28: 9; Ezek. 35: 12; II Chron. 1: 9; II Chron. 29: 27.
14. I Chron. 28: 20; I Chron. 28: 20; I Chron. 19: 13; I Chron. 29: 13.
15. Isa. 43: 26; Isa. 44: 21; Psa. 102: 1; I Chron. 29: 11.
16. Isa. 44: 8; Isa. 45: 2; II Sam. 24: 14; II Sam. 22: 40.
17. II Sam. 23: 3; Isa. 60: 17; II Sam. 22: 29; I Kings 1: 48.
18. I Kings 8: 61; Heb. 10: 16; I Kings 8: 26; I Kings 10: 8.
19. II Kings 17: 39; Luke 1: 74, 75; Psa. 25: 22; II Sam. 7: 22.
20. II Sam. 7: 3; II Sam. 7: 3; II Sam. 7: 25; II Sam. 22: 47.
21. Isa. 35: 4; Hos. 6: 3; Isa. 37: 17; Isa. 33: 5.
22. Matt. 11: 29; Isa. 14: 3; II Kings 19: 16; II Kings 17: 36.
23. Deut. 1: 17; Psa. 41: 1; Rom. 15: 5; Isa. 45: 25.
24. Isa. 51: 1; Isa. 49: 16; Num. 23: 10; Isa. 49: 13.
25. Jer. 3: 22; Hos. 14: 4; Joel 2: 17; Joel 2: 21.
26. Zeph. 2: 3; Matt. 5: 5; Psa. 10: 12; Psa. 18: 46.
27. Psa. 34: 8; Psa. 34: 10; Psa. 35: 1; Psa. 45: 6.
28. Matt. 19: 14; Matt. 19: 14; I Kings 3: 7; II Sam. 22: 4.
29. Ephes. 5: 14; Amos 5: 4; Joel 1: 19; Joel 2: 23.

"THE GUIDE PRAYER UNION."

Let all the readers of the GUIDE consider themselves members of the *Guide Prayer Union* this year, observing the day appointed for special prayer. This month it is

TUESDAY, FEBRUARY 11.

The Closet Lesson is Matthew 5th chapter, 1st to 16th verse, and the hymn to be read or sung, No. 718 in the Methodist Hymnal.

We wish to add another feature to our "*Union*," that is, TRACT DISTRIBUTION. Let as many as possible order some of the tracts specified on page 73, and spend one afternoon during the month at least in distributing them. You will find it a blessing to yourselves and others. This is a mode of usefulness that is being much neglected. We need *A Tract Revival.*

LIFE-POINTS:

—"*Praise ye the Lord.*"

A call to everybody, for everybody has reason to praise the Lord. Then, let everybody do it. Praise Him heartily.

—"*O God, my heart is fixed.*"—Psa. 108: 1.

—**Is it true? Is your heart "*fixed?*" If so, keep it fixed—always Godward.**

—"*Hatred stirreth up strifes.*"—Prov. 10: 12.

—**Is it so? Most assuredly it is. Then have this evil disposition "*hatred*," utterly extirpated.**

"*For wisdom is better than rubies.*"—Prov. 8: 11.

—**That is a divinely inspired estimate. It is infallible. Act upon it. Be filled with the wisdom from above.**

CLOSET TESTS:

Is your tongue *well-behaved?*

Have you put on the whole armor of God?

Are the overflowings of love from your heart copious?

Are you planning for new exploits in the service of Jesus?

CLOSET EXERCISES:

Read the Scriptures on your knees.

Invoke the intercessory potency of the Holy Ghost.

Record names in your *Prayer Registry* to be presented personally to God *daily*.

Get a full view of Calvary when you pray, and remember every gift you ask of the Father is blood-purchased.

THE GUIDE PRAYER ROLL.

We trust the January number of the GUIDE, containing the proposal for a great

GUIDE INTERNATIONAL PRAYER ROLL

will have attracted special attention. And we shall calculate soon to be receiving requests for prayer, from all parts of the country. We shall give due notice of their reception in this department, and our PRAYER UNION will be engaged in behalf of those whose cases are thus presented.

May we not consider it a great HOLY GHOST PRAYER ALLIANCE, and shall we not expect, 'ere long, to have *twenty thousand* or more of pleaders at the throne, in behalf of cases sent to us by friends who are well conversant with their needs.

Dr. Ward, of Newark, N. J., had 20,000 enrolled in a *Prayer Union*, the special object of which was to seek the full baptism of the Holy Ghost. He published a beautiful periodical quarterly, with the title, "*Salutation*," which was full of encouragements to prayer and faith on this line—the divine character, glorious attributes and gracious offices of the Holy Spirit. Let our praying be "*in the Holy Ghost*" and it will be mightily effectual. There is much that passes for prayer that amounts to nothing. Praying "*in the Holy Ghost*" is what is needed. It will do wonders.

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—St. George's is the largest Episcopal Church in New York City, having a membership of 3,479.

—On the authority of Bishop Merrill, there are more Methodist Churches in Chicago than in any other city in the world.

—Mr. Moody's evangelistic services at Atlanta, Ga., were numerously attended. In some instances 6,000 persons were present.

—A church is in course of erection for the Bohemian Methodists in Chicago, in a part of the city where there are 30,000 Bohemians.

—The Presbyterian Church is about to erect in Philadelphia a building for publishing interests, the entire cost of which will be $750,000.

—The Presbyterian Churches in New Orleans held a mass meeting in the interests of Home Missions in its Presbytery, and $3,000 was realized.

—A poor woman in New York City, who keeps a small fruit-stand, gives regularly $25.00 to the cause of missions, and her entire income does not exceed $300 a year.

—Mrs. Margaret Bottome has undertaken to raise $1,000 by means of parlor talks to ladies, to furnish windows for part of the Methodist Hospital in Brooklyn, N. Y.

—The Synod of Kentucky has set aside $6,000 for its missionary work. Seven new men have been put into the field, five new Churches established, and five new edifices are being built.

—The young people of Clarendon Street Church, Boston, of which the late Rev. A. J. Gordon was Pastor, are raising a fund of $200,000 in his memory for missionary purposes.

—Miss Laura Haygood, Missionary in China, of the Methodist Episcopal Church, South, is on furlough, and by her earnest addresses is stirring the women to greater activity in Mission work.

—The missionary appropriations for work among foreigners in this country made by the General Committee of the M. E. Church, at Denver, were allowed to fifteen nationalities besides the English speaking.

—Park Avenue Church, Rochester, N. Y., has the largest list of missionaries in the Foreign field of any other Baptist Church. There are fifteen or sixteen men and women whose names are recorded on a tablet on the walls.

—The Vermont Avenue Church, Washington, holds one missionary prayer meeting monthly, the collection of which averages $5.00, or $60.00 in a year. Last year, this Church gave $2,000 for missions. They talk, pray and give for missions.

—Rev. B. F. Mills has been assisting his brother at Wilkesbarre, Pa., and ninety-three persons were received into the Church, many of whom were heads of families. The Church and Sunday School which numbers 700, and the other agencies are all prosperous.

—Fifteen souls were converted at old St. George's M. E. Church, Philadelphia, in one week. Richard Turner, the pastor, has reliable information that through the instrumentality of a young German converted at this old mother Church one year ago, two hundred souls have been won to Christ.

—New York Presbyterians have established a Foreign Missionary Sunday. The city is mapped into five districts, and by holding one central meeting in each, and preaching sermons in every church on the Sabbath, and dedicating the prayer-meeting of the week to Foreign Missions, it is hoped that a great impetus will be given to the cause.

—There is a prospect of Methodist Union becoming glorious reality in Germany. The Wesleyan Mission there comprises thirty-five preachers, twenty-four churches and parsonages, and a school property valued at $200,000, with a nominal debt of $13,000. The membership is 2,372. This body united with the M. E. Church will make a strong denomination.

—The Missionary Board of the Methodist Church of Canada, had to face a great deficiency of income, and as the Board cannot appropriate a larger amount of money for the ensuing year than the income of the past year, large reductions were made in the appropriations to the missionaries. The mission premises in West China have been destroyed. Some of the missionaries have come home, those who remain in China hope soon to return to their fields.

—The American Board of Commissioners for Foreign Missions held its 86th annual meeting in October last. 461 missionary Churches have been established, with a membership of 44,431, of which number 3,226 were added within the last 12 months. The receipts for the year were $716,847, of which the womens' boards raised $184,780. The increase of income was $11,-704. Since its organization the Board has sent out 2,000 missionaries, and has now 600 in its service. It has received into membership a total of 130,000, and its entire receipts has amounted to $27,000,000.

IN FOREIGN LANDS.

—The Presbyterian hospitals in Pekin and Canton in 1893 treated 57,541 cases. How much that means of Christ-like work, and who can estimate the results!

—Infant marriage in India still continues, though not to the same extent as formerly. In lower Bengal there are 30,332 married girls, and 6,780 married boys under four years of age, besides some 7,000 widows, while nearly 4,000,000 girl wives are under nine years of age.

—The British Government, after a year or two of hesitation, has finally decided to raise Uganda and the region lying between Victoria Nyanza and the East coast, to the estate of a protectorate, has voted a sum for the maintenance of order, and in due season is likely to construct a railroad.

—The Methodist Theological Seminary at Bareilly, gives instruction in the Hindustan language which is understood by 100.000,000. During the past year 17,000 were baptized; 535 trained workers have been sent out. Native workers must save India. $40,600 additional endowment is greatly needed.

—Dr. Cust says, "Prayer and praise to the Lord of heaven and earth, and reading and teaching of the word of God are heard every hour of the day in all the chief languages of the world, in every part of the world accessible to the Anglo Saxon, by every race of mankind, black, brown, yellow, red, or white, under the leadership of English-speaking missionaries."

—A branch of the South American Mission has been formed in Toronto. Dr. Bremmer and Mr George Brown have been sent out. The former will open a home at Monte Video or Buenos Ayres, which will be a center for the work in that part of the world. Mr. Brown will finish his medical studies, and both practice and do missionary work.

—The terms of settlement between Mr. Chamberlain and the Bechnan chiefs contains this paragraph: "White man's strong drink shall not be brought for sale into the country now assigned to the chiefs, and those who attempt to deal in it, or give it away to black men, will be punished. No new liquor license shall be issued, and no existing license shall be renewed."

—A detachment of the Salvation Army under Captain Wright has settled down for work in Tokio. Some of their methods are a distinct shock to Japanese ideas of propriety and morality, and tend to bring Christianity into ridicule. But other Christian workers are offering no criticism or opposition; they are only waiting and hoping that the army will be able to do a great work here for Christ.

—It is stated that the number of women missionaries in the foreign field exceeds the men by 1,000. There are no less than 2,500 unmarried women missionaries at the present time in foreign countries.

—The Russian Bear is squeezing China with a vengeance. Russia now claims more extensive control than ever in the past. She is to have right of anchorage for her fleet in Port Arthur, the right to construct and operate railways, and other valuable commercial concessions, which, as the London press says, practically amounts to annexation and its comments on the supposed "deal" are exceedingly strong and warlike. Nor will Britain be alone in resistance to such a piece of diplomacy. Neither Germany, the United States nor Japan can afford to have its interests jeopardized and its commerce crippled by Russian control of China.

—When Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try to educate a woman in India was as vain as to attempt to scale a wall 500 yards high. Today, in the Province of Bengal alone, 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.

—The women of Great Britain and Ireland alone are sending to women, by means of twelve different organizations, 770 women, of whom thirty-eight are medical workers, twenty being fully qualified doctors. These reach twenty different countries; employ about 2,000 native helpers, and manage 900 schools, in which branch of their work 64,000 girls and women are brought under Christian teaching. It is impossible to tell the thousands of lives they daily touch and influence in their evangelistic, zenana and medical work.

—An Indian lady preacher, Pundita Senendrabala, is following the footsteps of Pundita Ramabai, who first went about preaching to large Hindu audiences on religious and social subjects. The lady in question is well educated and is a fluent speaker. In Lucknow she delivered stirring addresses on "Public Good," "Religious Reforms," etc. She condemned in unmeasured terms the vices which are at present eating into the vitals of Hindu society, and advocates very eloquently the cause of female education. Her object seems to be to arouse the Hindus to their sense of duty in makers of religions and social reform. Her career will be watched with interest.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

The Methodist Book Concern.

The great publishing house of the Methodist Episcopal Church has a commanding site on Fifth avenue, corner of Twentieth street. Its business interests are supervised at present, and have been for some years past, by Rev. Sanford Hunt, D.D., and Rev. Homer Eaton, D.D., under the firm name of Hunt & Eaton.

The building is a stately one—ample in proportions to serve a double purpose, to provide for the publishing work in all its branches, and to furnish rooms for the Missionary Society. A view of it is given on the last cover page.

The Methodist Book Concern had a remarkable origin, and has had an eventful history. It had its origin in the theory that a Church must furnish the literature for its own people. Mr. Wesley was a thorough classical scholar, and required his preachers to be students. The Methodist preachers of America fully embraced the theory of the apostolic founder of the Church. At the New York Conference, held in the summer of 1789, John Dickens was appointed Book Steward, with the pastorate of the only Methodist Church in Philadelphia. He borrowed $600 to establish the business.

A room was hired on Fourth street, and the work commenced. To found and establish in successful operation a publishing house required no common heroism, as the steward had neither capital nor experience. The records show that the business was, for years, in danger of wreck by debts. Books were sent out on commission; the sales were slow and the payments slower. Notwithstanding the genius and activity of John Dickens, it is not a matter of surprise that the little "Concern" was $4,500 in debt at his death in September, 1798. Within the nine years of his administration the business had itinerated around to four different places, and the printing was done by five different job offices.

From this humble beginning steady progress has marked the history of the Book Concern. In 1804 it was moved from Philadelphia to New York. In 1833 lots were purchased on Mulberry street. Here the business was prosecuted successfully for a number of years.

At the General Conference in Chicago a commission was appointed with authority to purchase new property for the joint use of the Book Concern, and the Missionary Society. The property at Eleventh street and Broadway was selected. This was a bold venture for the Book Concern, involving an outlay of $900,000. In 1887 it was proposed by the Agents to sell this property and erect a new building which would accommodate all the manufacturing purposes as well as for offices, and, to suitably provide for the Missionary Society, the present site at Twentieth street and Fifth avenue was selected. The whole cost of the building and ground was $1,107,000. The Western Book Concern had its beginning at Cincinnati, in 1821, as a branch of the New York house. The Western house has advanced with wonderful strides, until the volume of its transactions exceeds that of the parent house.

The capital of the New York house is now $2,015,840; of the Cincinnati house, $1,381,-112; total net capital of the Book Concern, $3,396,952. Net sales of the New York house, to February, 1895, $868,135.78; of the Cincinnati house, $989,186.75; total sales for the year, $1,857,322.53. Profits of the Eastern house, $66,907.60; of the Western house, $127,-564.46; total profits for the year, $194,-472.06.

The Periodicals issued by the Book Concern are quite numerous, Christian Advocates, and others representing the Missionary and Sabbath School Departments, have a wide circulation.

This astonishing growth of the Book Concern is matter for gratitude to God, and for satisfaction throughout the whole Church. And it is to be hoped that these great facilities will be used to contribute more and more to what Mr. Wesley said was the design of Methodism, viz., "*to spread Scriptural Holiness over these lands.*"

Two Beautiful Booklets.

LOVE, THE LAW OF UNIVERSAL LIFE. By Rev. Dr. J. T. Wightman, D.D. Price, 35 cents.

CONTENTS.—1. The Value of Charity. 2. The Nature of Charity. 3. The Duration of Charity.

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This is a charming portraiture of Christian love. It is full of sparkling gems.

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A beautiful life-picture; A Pentecostal Experience; Entire Consecration to Christ's Service; A Remarkably Triumphant Close of Life. This is fine to present to young ladies.

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Here is good reading for the winter fireside. Select any one of this cluster of good things and you will be edified.

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Chapters in part: 1. Errors Respecting Holiness. 2. Holiness Defined. 3. Holiness the Faith of the Christian Church. 4. Holiness Scriptural. 5. Objections to Holiness Subsequent to Conversion.

With nine others of like definite character. Altogether it is a very instructive and helpful work. Price, 75 cents.

THE NEW NAME; or, The Soul's Entire Purification. With Summary Discussions of Cognate Themes. By Sheridan Baker, D.D.

Chapters: 1. The New Name. 2. Steps to the New Name. 3. Jacob and the New Name. 4. The New Name: A Grant of Mercy. 5. Taking on the New Name. 6. The New Name: Another Comforter—and eighteen other precious chapters.

Dr. Baker, now among the redeemed on high, was one of the clearest expounders of the doctrine of holiness, and his public teachings were sustained by a life of eminent devotion. "The NEW NAME" is one of his best works.

Get a copy into your home as speedily as possible, and let every member of the family read it, and be sure to have it in your Sabbath School Library. Price, 75 cents.

LIFE AND LABORS OF REV. W. E. BOARDMAN. By Mrs. Boardman. With a Preface by Rev. Mark Guy Pearse. Price, 75 cents.

Contents in part: Childhood—Conversion; A Skeptic Saved; Blessed Results of Abiding in Christ; Higher Life Evangelism in a School of the Prophets; Life in California: First Visit to Europe. Further Authorship—Holiness Conventions; Travels and Work in Europe; The Brightness of His Last Days.

Dr. Boardman was a truly devoted Presbyterian minister, clear in his experience of entire sanctification and abundant in Gospel labors. We have just obtained some copies of this excellent work written by Mrs. Boardman. It was published at $1.25, but we are able to offer a limited number at the low price of *seventy-five cents.*

THE EPISTLES OF PAUL THE APOSTLE. A Sketch of Their Origin and Contents. Price, 75 cents. By George G. Findlay; Tutor in Biblical Literature and Exegesis in Headingley College. Author of several other works of ability.

It seeks to weave the Epistles together into an historical unity, to trace out the life that pervades them, alike in its internal elements and external movements and surroundings; and to do this in a volume of small compass, and free from technical detail and phraseology These pages are the outcome of many years of constant study and teaching devoted to the subject.

We have made special arrangements by which we are able to offer a limited number of this able work at 75 cents; the usual price is $1.50. This offer holds good until March 1st. Ministers and all classes of Bible Students should note this offer.

HEART YEARNINGS; or, Living Truths for Living, Dead, and Dying Souls. By Rev. Silar Henn, Author of "Religion in Earnest," "The Beautiful in Christianity," and other works. Price, 75 cents; now, 50 cents.

Sample Chapters: Divine Origin of the Gospel. 2. The Source and Perils of Unbelief; 3. The Awful Effects of Sin; 4. The Necessity of Christ's Death as an Atonement of Sin; 5. God's Wonderful Love; 6. The Soul's Disease, and the Great Physician.

Have you ever read one of Silas Henn's books? If not, send for this as soon as convenient, and you will likely want the whole series of his works. The title of this Book is indicative of the pointed, earnest and practical character of the author.

THE SECOND BLESSING IN SYMBOL. By Rev. B. Carradine, D.D. Author of "Sanctification," and other works. Price, $1.00. Embellished with a portrait of the author.

It has *thirty-five chapters*—among them, these: "The Manna—The Two Animals—The Two Birds—The Levites and Priests;" "The Two Washings of the Leper—The Two Washings of the Leprous Garment—The Two Anointings of the Leper;" "The Second Approach of the High Priest to the Tabernacle or Temple;" "The Two Crossings;" &c. "The Love Slave; or, The Two Kinds of Service."

Dr. Carradine is moving over the country, North and South, as a flaming evangelist. He is wielding a vigorous pen also in his Master's service. We counsel our readers to procure a copy of this work without delay. It will enlighten, quicken, and empower the careful reader.

ANNOUNCEMENTS.

A NEW WORK by Rev. L. R. Dunn, D.D. "A MANUAL OF HOLINESS," and Review of Dr. James B. Mudge. Published by Cranston & Curts, Cincinnati. We have just received the work and have not had time to examinine it carefully, but from a cursory glance we see that it is in Brother Dunn's vigorous style, and is in the right spirit. We regret that any Methodist minister should have made it necessary, by the issue of an un-Methodistic book, for the sending forth of such a Review. But if poison is distributed, an antidote is required. Able judges say "*The Manual of Holiness*" is an effectual antidote.

NEXT MONTH we expect to publish a sermon in in part by Rev. H. G. Scudday, Evangelist, which, with his experience connected, we shall put in a neat booklet. An earnest call was made at Mountain Lake last summer, for the publication of the sermon and experience, and the booklet now to be issued will be in response to that call, and because it will be profitable everywhere. Price, probably, 35 cents.

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

Wonderful Peace.

Rev. W. D. CORNELL. Alt. Rev. W. G. COOPER.



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From THE FINEST OF THE WHEAT No. 2. For sale at all Book Depositories.



REV. W. C. WILLING, D.D.

Born in Chautauqua County, New York, August 30th, 1829, and translated to heaven from Margaretville, New York, December 11th, 1894. He was a member of the Genesee, Rock River, and New York Conferences, successively. In the pastorate, presiding eldership, and home mission work in Chicago, he was a faithful minister of Christ and a definite witness of Christian Holiness. He had a sudden and yet triumphant entrance into the City of the Great King.



MARCH, 1896.

OUR FATHER'S MESSAGE.

"Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me."—Isa. 49: 16.

"I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

"Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

THE STORM ANGELS.

THE MARCH WINDS, how fiercely they blow! They have a mighty sweep over land and sea. They shake the mountains. They are sharp, penetrating, and strike our very vitals. Opposing obstacles are swept down in a moment before the fury of a Northwestern gale, proclaiming the sovereignty of the winds.

These mighty winds commanding land and sea are GOD'S STORM ANGELS. They are sublimely performing the functions of their appointed ministry. As the Psalmist says, "Stormy wind fulfilling His word."

God, the eternal Sovereign, wields the wrathful elements in His service, and they are obedient to His voice. It is written, "He maketh the clouds His chariot: who walketh upon the wings of the wind;" and again, "He bringeth the wind out of His treasuries."

And this God of the winds ruleth gloriously in the realm of Providence as well as in the realm of Nature. As in Nature He maketh the clouds His chariot: and walketh upon the wings of the wind—so He maketh the winds of adversity and affliction chariots to bear His elect ones to the repose and security of the celestial. An able writer well says, "Nature's swift changes from heat to cold, and from storm to calm, are but ever-recurring intimations that God fulfils His work in many different ways. One cannot but feel awe at the touch of the zephyr when he remembers that the same power which moves it also whirls the cyclone; and one can face fearlessly the cyclone when he feels in his heart that He who thunders in the whirlwind is the same God who whispers in the zephyr."

Blow, then, ye March winds! Assert your supremacy in the earth. Ye are *God's Storm Angels*, fulfilling His word, the word of His power. Let us learn to be alike faithful in our sphere.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

THE TRUTH.

REV. H. G. SCUDDAY.

TEXT.—*"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."*—1 Thess. 3: 10.

No religious teacher of any age has been so misunderstood and misrepresented as St. Paul, with reference to the doctrines of the atonement of Christ, and the privilege of believers in personal experience and Christian testimony. There is no height in the Divine life he had not scaled or depth he had not sounded. No modern advocate of the doctrine of entire sanctification is his equal for clearness, or more distinct than he in the profession of the experience. True to his commission he received from Jesus, he was both a minister and a witness. He preached the doctrine of forgiveness of sins for sinners under the power of the devil, and for believers, "an inheritance among them that are *sanctified by faith* in Jesus."

In the text we get a glimpse of the great burden on his heart for the spiritual welfare of those led to Christ through his ministry in the Church at Thessalonica. He longed to see them. He prayed for them night and day. Not that they might receive some needed temporal blessing, or that they might be converted, but that the lack in their faith might be perfected. This soul agony for the uplift of believers in St. Paul finds its climax in Jesus. With the shadows of Calvary on His brow and His heart breaking with agony under the weight of the world's sin, He pours forth the wonderful prayer—His last, recorded in the seventeenth chapter of John—every petition being directed to the Father in behalf of those who had believed on Him and who would do so through the ages. O that this phase of heart agony and praying could be begotten in every preacher, teacher, and Church throughout Christendom, for the same spiritual grace and blessing that they desired might come to those for whom they prayed. It would usher in the world an unprecedented era of revival power and salvation.

Two things are required of us in the Bible to give a perfect adjustment to the divine life, to meet successfully its demands and obligations. The first is found in the third chapter of John, seventeenth verse, "Ye must be born again;" and the other is found in the first Epistle of Peter, 1: 16, "Be ye holy; for I am holy." Both are provided for us in the atonement of Jesus, both are necessary and required of us. The four gospels erect a beautiful spiritual temple in Christ. The Acts of the Apostles present the fire-baptized servants of God conducting the people into the temple. The Epistles present and unfold our privileges

within the temple, and direct us in our progress through its three stories—justification, sanctification and glorification.

In order to present the true doctrinal teaching of the text, I wish to propound and answer the following questions: Do the Scriptures present heart purity as subsequent to the new birth? Is the heart purified by faith? Is the Scriptural evidence clear and explicit? These are questions that are to-day uppermost in the minds and hearts of the people from California to New York. That they are to be answered in the affirmative, I shall proceed to show by a careful analysis of the entire Epistle.

FIRST.—The members of the Church at Thessalonica had justifying faith and retained it. In the second chapter, thirteenth verse, we read, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." The effect of thus *receiving the word* is vividly portrayed in the first chapter. Beginning with the ninth verse, we read, "And how ye turned to God from idols to serve the living and true God." This is invariably the result of preaching and receiving the word—it turns men from Satan to God, from hell to heaven, and from sin to righteousness; and "ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia." Wonderful converts! Their sincerity evinced by the endurance of affliction visited upon them in consequence of their faith and their lives of faith, were models for believers in other places. The description of their conversion is continued. In verse five, Paul says: "For our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance." These terms employed in description of their converted state, could not be made stronger or more comprehensive. Theirs was a *powerful* conversion. How often do we hear those who are loth to admit the necessity of a second work of grace say that they had a powerful conversion, and that God did it all for them then. The description continues, verses three and four: "Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, knowing, brethren beloved, your election of God." This should satisfy the strongest advocates of the doctrine of election of the fact of their conversion. Let me quote here the finely printed matter at the head of the chapter. "The Thessalonians are given to understand both how mindful of them St. Paul was at all times in thanksgiving and prayer, *and also how well he was persuaded of the truth and sincerity of their faith and conversion to God.*" I do not believe there is in all the Bible such a lengthy and exhaustive description of the work of regeneration and pardon. The Holy Spirit would have Paul fortify the doctrine of initial salvation by these outlines lest it be under-estimated, and also by so doing he would teach that it requires all this to equip us and make us fit subjects for the additional work of heart purity. What a wonderful Church this was! Where is its equal to-day in the bounds of our great Methodism? What pastor or preacher would deem the shepherding of such a flock an affliction? Yet this Church was a source of sleepless nights and heart-aches to this wonderful man of God. It might not have been well for St. Paul to have lived in our time, and labored under the supervision

of some of our Church authorities. He would doubtless have been often rebuked for his solicitude about the saints, and told that his mission was to call sinners to repentance and not the righteous. Looked at from the human standpoint they needed nothing, except to be allowed to pursue the even tenor of their way, and to make advancement and growth in the Divine life.

But *something more was needed.* St. Paul, as a faithful and true follower of the cross could not remain silent, and not inform them of the fact. No barrier, social, religious or ecclesiastical could have intervened and induced his silence. This is the spirit that always marks the true preacher of the Gospel. He who would trim down and seek to shun declaring the whole Gospel of salvation to men, is unworthy the position he occupies. Salvation, *full salvation*, is the great need of every creature, and with this every other aim in preaching will be speedily and easily accomplished. The members of this Church had not backslidden. This is demonstrated clearly. Their persecutions and afflictions were reported to Paul. Not being able to hear the effect upon them and fearing their apostasy in consequence thereof, "I sent to know your faith, lest by some means the tempter have tempted you and our labor be in vain. But now when Timotheus came from you unto us, and brought us good tidings *of your faith* and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you; therefore, brethren, we were comforted over you in all our affliction and distress, *by your faith.*



THE METHODIST EPISCOPAL HOSPITAL.

Sixth Street and Seventh Avenue, Brooklyn, N. Y.

The Hospital was opened to patients December 15th, 1887. The property, though incomplete, was worth over half a million of dollars—of this large sum Mr. George I. Seney had given $410,000. This building is still incomplete. To finish and equip the remaining three floors will cost $75,000. It will then constitute one of the finest and most superbly equipped hospitals in the world. The total number of patients treated last year was 1,098, or 200 more than the preceding year—representing twenty nationalties, one hundred diverse occupations, and nearly a score of religious creeds. Twenty additional beds are now being opened, so this year larger and finer work can be done. Send to Rev. J. S. Breckinridge, D.D., Superintendent, for report.

"When poor and helpless sons of grief
In deep distress are laid,
Soft be our hearts their pains to feel,
And swift our hands to aid."

"On wings of love the Saviour flew,
To bless a ruined race;
We would, O Lord, thy steps pursue,
Thy bright example trace."

BIBLE EXEGESIS.

ST. PAUL'S PRAYER FOR THE EPHESIAN CHURCH ILLUSTRATED.

BY REV. JAMES HARRIS.

"The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—*Ephes. 3: 14, 15.*

THE FAMILY.

In the great sweep of our Heavenly Father's love, there has been preserved to us an institution more fraught with happiness, peace, and the blessedness of charity than any other on earth. The fragrance of paradise lost breathes in its atmosphere, and the glory of a paradise to be regained is anticipated in the enjoyment of its pleasures. It has stood in this world like some grand old fortification built upon the foundation of the primitive rocks, amid the waste and desolation of a vast desert. It has maintained the pure worship of God in the midst of nations wholly given up to profligacy and gross idolatry. Its name is "*The Family*." Its place of habitation is "the home." It has been sanctified by giving to the Son of God a residence among the sons of earth and a wide circle of earthly relationships that made his life on earth more beautiful and more joyous. It is a mountain whose summit is lit up with the glories of heaven, while its broad base on earth affords an asylum for the infancy of the human race, to which many a wandering outcast may return. It has been ever the aim of sin and Satan to destroy and overthrow it, and the design of Christianity to preserve and ennoble it. Selfishness and licentiousness in all its forms are essentially destructive of it. Virtue and piety, love and kindliness are both its preservatives and its fruit. The genius of our most gifted poets has been called forth in description of its sacred delights. Nothing in the poetical works of Robert Burns has been more prized than his poem on The Cotter's Saturday Night. To quote from it tempts you on until you feel you cannot stop without giving the whole:

The toil-worn cotter frae his labor goes,
  This night his weekly moil is at an end;
Collects his spades, his mattocks and his hoes,
  Hoping the morn in ease and rest to spend,
And weary o'er the moor his course does homeward bend.

At length his lonely cot appears in view
  Beneath the shelter of a lonely tree;
The expectant wee things toddlin' stacher thro'
  To meet their dad wi' flichtering noise an' glee.
His wee bit ingle blinking bonnily.
  His clean hearth stane, his thriftie wifie's smile,
The lisping infant prattling on his knee
  Does a' his weary, carking cares beguile,
And makes him quite forget his labor and his toil.

* * * * * * * *

Wi' joy unfeigned brothers and sisters meet,
  An' each for ithers' weelfare kindly spiers.

* * * * * * * *

The cheerful supper done, wi' serious face
  They 'round the ingle form a circle wide;
The sire turns o'er, wi' patriarchal grace,
  The big ha' Bible, ance his father's pride;
Then kneeling doon to heaven's eternal King,
  The saint, the father, and the husband prays;
Hope springs exultant on triumphant wing,
  That thus they all shall meet again in heaven."

These thoughts are naturally suggested by the words which compose the centre-thought of the passage in St. Paul's prayer we have selected as the subject of this article.

"THE WHOLE FAMILY IN HEAVEN AND EARTH."—The R. V. has greatly marred the beauty of this expression by rendering the phrase "*every* family." There was no necessity for the change; the words signify, according to the best authorities, "a whole family," and the argument of St. Paul certainly requires the idea of the Church of the Jews and Gentiles with

those "to glory gone" forming not many, but one whole family. Charles Wesley has beautifully expressed St. Paul's thought in Hymn 606 of the Canadian Hymn Book, 2nd verse:

" One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death."

The family is named of God. Literally, "Out of whom the whole family is named." The name by which it is to be designated and known through all the ages has proceeded out of the infinite knowledge and wisdom and love of God. In the Book of the Revelation (III. 12), we are told that our Lord will write upon him that overcometh the name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. Again we are told (XXII. 4): "They shall see His face, and His name shall be in their foreheads." Earth-born families of distinction glory in the family name, as well as titles, which has come down to them from generations past and gone. The name of the city in which the writer dwells celebrates a name that is most distinguished in the history of England as the patronymic name of Queen Victoria and the royal family of which she is head.

As yet it is probable that the name by which the whole family will be distinguished is reserved from the knowledge of the Church on earth. On the great occasion when the marriage of the Lamb will be publicly celebrated —when the whole family will be officially recognized as the bride—when the Church will be complete in all its membership and perfect in all its beauty of holiness—amid the acclamations of cherubim and seraphim the name will proceed out of God. It will be a name of the highest honor.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

March 1. "And whosoever will, let him take the water of life freely." Rev. 22: 17.

A free salvation! Wondrous thought! Like the water, copious, cleansing, pure, universal, and yet without money and without price. How comforting is this comprehensive word, "whosoever." Every sin-burdened soul is meant, while the saint in the rapturous height of his holy delight is surely included. None left out who *will* take. No limit to the quantity, no restrictions as to the time of coming, no fitness required except to be thirsty. In how many pulpits this day will the cry go forth, from the heralds of Jesus, repeating His loving call, "If any man thirst, let him come unto Me and drink." There are many springs of mixed waters. Many drink of them and their thirst is unquenched. It is the *water of life* alone that can fully satisfy. If Christ does not hold the chalice to the lips, the fever-thirst will not be satisfied. He is the living fountain. O blessed Redeemer, we need not mix the draught from the world's poisonous sweets! Thou makest our cup to run over, and we are content.

March 8. "I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15: 7.

What an astounding proclamation! It fell from Jesus' lips. It gives a glimpse of the inside of the City of God. It tells of a special burst of joy among the celestial inhabitants thereof when a sinner turns from his sins. One man among billions seems an insignificant atom, but God's great love takes men by units. Those who know the perils of sin, and the interests in-

volved in salvation for time and eternity, can appreciate this heavenly rapture over one in whom salvation has conquered sin. This makes one sinner worth working for. This brings the field of Christian usefulness within the range of the feeblest. There is at least one sinner for every consecrated worker. Up, then, and add thy strain to the heavenly anthem by bringing thy *one* to the Christ! And remember, O faithful saint of God, that this comparison does not mean that a converted sinner is more precious than His faithful children, but that a new joy is created by his conversion.

March 15. "And it came to pass, about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray." Luke 9: 28.

Jesus had announced to His little band of followers His sufferings about to be, and His rejection and death. Then a silence of a week. Where and how spent? Perhaps in sadness. Then comes the mountain glory. Their Lord took them up there to pray. His decease, soon to follow, was to be preceded by prayer. What a scene! Afterwards He prayed alone for Himself, and they could not be witnesses of His silent agony except at a distance. Now He was praying with and for them. His lofty soul soared in true devotion, while His whole being was illumined with the enthusiasm of adoration. So Moses' face shone, and in like manner Stephen's, as he saw the heavens opened and the Son of Man rising to greet him. So will shine the soul, and often the countenance, when adoration and devotion possess it. Prayer always transfigures. The human takes on the divine and partakes of its splendor. The Sabbath is the summit of the week. On this day pray and adore much.

March 22. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

This is not a question of mathematics. The disciples tried to make it so by asking "Are there few that be saved?" The reply was "Strive!" The only tide that sets heavenward is, "By grace are ye saved through faith," or, as expressed in another way, "Work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of His good pleasure." The struggle to overcome is not a perpetual, painful warfare, as some have misrepresented the war-terms of Scripture to mean; it is the overcoming the resistance nature makes to full consecration and perfect trust in Christ. This accomplished, and the "rest" promised to those who "come," and the "rest" found by those who "learn" best express the meaning of "strive." The striving necessary is not because there is an obstruction in God's path of Life, but because we are in the way of ourselves.

March 29. "Tell me therefore, which of them will love him most?" Luke 7: 42.

The Saviour, so gentle to penitent sinners, was most severe upon self-righteous pharisees. His home-thrust at the conscience of Simon for scorning the woman who washed His feet with her tears and anointed His head with the ointment, brought the proud pharisee to confess that the woman had cause for greater love, and in her sweet ministrations had more honored Him than all his ostentatious displays of hospitality had done. Many are willing to lavish costly attentions upon our Lord, but if His exacting demands upon their supreme love were to be made, they would fall far short. Nay, more: they would repudiate Him entirely. Rev. Joseph Parker says that "a lady once said in the hearing of Thomas Carlyle, 'Do you think, sir, that we should now act toward Jesus Christ as the Jews acted in their day?' 'No, madam,'

was the answer; 'if He came a rich man, without touching any of our prejudices, I might receive a card from you to meet the Saviour at your house. But if He came as He first came, the denouncer of all pharisaism and evil, you would say send Him to Newgate and hang Him.'" O it is love, love, love the Saviour craves. Let us emulate each other in the measure and quality of our love.

CHRISTIAN COURAGE.

BY MRS. A. C. WOOLSTON.

Deut. 2: 12-13.

Courage, child, thy Father's keeping
Loving watch and guard o'er thee;
In thy weakness, never sleeping,
All thy need His eye doth see.

Does thy burden make thee weary?
Does thy faith now seem to fail?
Does thy way seem dark and dreary,
No one heed thy bitter wail?

Do thy footsteps seem to falter?
Rough and stony is the road?
And thou seest not an altar
Thou canst raise unto thy God?

As the eagle feeds her young ones,
Stirs them, bears them in their flight,
Guides them, cheers them, sometimes leaves them
To urge them seek a greater height—

As she hovers o'er her dear ones
As they wing their flight above,
So thy God alone doth lead thee,
Guides thee, bears thee in His love.

Close upon His breast He bears thee,
Holds thee close, such close embrace;
Upward look and see the lovelight
In His tender, smiling face.

Lean on Him, His strength supporting
All thy weakness, all thy pain:
Know His care thy way directing
Makes thy trial richer gain.

Then courage, child, thy Father's keeping
Faithful watch and guard o'er thee;
Safe through every storm He'll shield thee,
And thy Rock and Refuge be.

"He that followeth after righteousness and mercy findeth life, righteousness and honor."
—Prov. 21: 21.

THE BIBLE IN EVERYDAY LIFE.

EXPOSITORY THOUGHTS.

BY REV. G. F. OLIVER, D.D.

THE TEACHING OF THE COMFORTER.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." *Jno.* 14:26.

A day after hearing a sermon on the Scripture above quoted a devoted woman fell and broke her right arm. On learning of the accident her pastor called. With cheerful greeting she said, "I am so glad I heard that sermon Sunday night on the Comforter. It was such a blessing and came just in time. I have been learning from Him every hour since my hurt."

If it was a lingual error to translate the word Paraclete Comforter instead, it was a most happy one; for the trusting saints have pillowed their heads on the fourteenth chapter of John more restfully because the word Comforter is used.

HOW AND WHAT HE TEACHES.

He teaches not the world. They see Him not, though often they hear His startling voice about their heart doors. "The Holy Ghost," says Dr. Steele, "is the highway to all knowledge." He comes to teach all followers of Jesus. The humble and willing learner finds that first the Holy Ghost teaches the soul's need. He begets heart-hunger. He awakens desires for purity and spiritual freedom and power.

He teaches also all essentials of spiritual doctrine. He is a heart-searcher, and will point out the nature and presence of the carnal mind or "Old Adam." Sin is dreaded, felt and understood under the leadings and light of the Comforter in His initial offices.

Then what a lesson on patience and suffering may be learned in the school of the Holy Spirit! How He interprets the calamities and disappointments of life so as to rest the soul and reveal a rainbow of promise through even falling tears. The revelations of the Comforter are an improvement on the presence or miracles of Jesus in tangible form. One would think that every believer would seek and receive the Comforter as a joy and relief in care and pain. Better than tonics or spirits. How He soothes and satisfies! He who has not found it so, has yet to learn some of the sweetest and best lessons of gospel life.

Again, the Comforter can teach the most unlettered saint how to speak unto edification, exhortation and comfort. He is better than a paid elocutionist on this line. The writer has in mind a well-saved Italian who was converted from a life of vice and ignorance most wretched. He was so taught by the Holy Spirit that he could outdo many of the school-teachers and professional graduates of the city. Every one liked to hear him, not orate, but testify for Christ and plead with souls. He had learned heaven's secret of eloquence.

The Comforter is the Father's choicest gift to parents and teachers. Abiding in them, He is an ever-present instructor in emergency and doubt. Parents can guide and impress their households when anointed with the Holy Ghost. Dry and lifeless advice often provokes children and servants to wrath and disobedience; unctuous counsel never. Teachers search commentaries and lesson helps or long for conventions from which to learn how to teach the Word of God. The Comforter guides into all truth and makes teaching easy. No teacher is adequately prepared for any position who has not received the diploma of the Holy Ghost anointing.

The Comforter can teach us to sing. He is the Divine choir-leader. "Sing with the Spirit." He puts the new song into our mouths, even the song of "Praise the Lord." The "Hallelujah Chorus" is too often a chorus with the "hallelujah" left out. How much all singing would be improved by the addition of the full inspiration of the Spirit!

If the blessed Comforter were consulted and obeyed, how He would change the measure and method of our gifts! Giving without inward grudging or outward growling is all too rare in the average Christian. Holy Ghost religion changes all things. Giving and going, suffering and sacrifice, prayer and praise, are all a part of the easy yoke and the light burden declared as the privilege of the citizens of the kingdom of grace.

The wonders of Pentecostal grace are to surpass the results of the age of outward miracles. No Christian can be "up to the times" who has not sought, found and learned to enjoy the abiding Comforter as Teacher and Guest.

TOO MUCH RUSH AND CARE.

"Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing."—*Phil.* 4: 5-6.

The new version changes "moderation" to "forbearance," and "careful" to "anxious" in the above counsel. What a panacea for the ills of every age we find in God's inspired thoughts. We are living in times when "push" is a seeming necessity in everyday life, and when rest is an impossibility. The stronger the character and the more industrious and thoughtful, the greater peril of racking to ruin the nervous forces of body and spirit. Lazy folks don't hurry or think much unless they get mad or selfish. But good, honest people, ambitious and enterprising, these are most in need of that grace which is an antidote of impulsiveness or worry.

Why should a saint be calm, gentle and self-possessed? Because "the Lord is at hand." New version, "near." He has the contract. We are only workers with Him. The devil is impetuous and always in a hurry. The Lord never. Let the Lord manage for you. Let the Captain and Pilot control the ship, turn the wheel and drop the anchor. You are a passenger. Much of nervous prostration would be saved if we could set the Lord always before us. "Because He is at my right hand, I shall not be moved." He must lift my burdens. He must open the providential doors without my wasting my strength or spoiling the key. How the King of glory must pity the sickly fussing of His children when He, with infinite power and grace, is "at hand."

An old school-reader has a picture of two brothers. They have a heavy basket between them. The story makes the older and stronger brother ever ready to move the stick so as to draw the basket toward himself and thus ease his weaker companion. Is not our elder brother at the other end? Will He ever leave or forsake? "The peace of God shall guard your hearts and your thoughts in Christ Jesus." (New version). "I can do all things through Christ who strengtheneth me." What we cannot do is not ours to perform.

HE GIVETH YOU REST.—*Deut. xii: 10.* There are some whose hearts are heavy, but yonder is your rest. There is David triumphant, but once he bemoaned Absalom. There is Paul exultant, but he once sat with his feet in the stocks. There is Payson, radiant with immortal health, but on earth he was always sick. No toil, no tears, no partings, no strife, no night. No storm to ruffle the crystal sea. No alarm to strike from the cathedral towers. No tremor in the everlasting songs, but rest, perfect rest, unending rest.—*Talmage.*

WE are sanctified by the will of God; for we read, "This is the will of God, even your sanctification."

PRAYER MEETING TOPICS.

CONQUERING FAITH.

James 5: 13–20.

1. *The Confession of Need.*—"Is any among you afflicted?" "Is any merry?" "Is any sick?" (v. 13–14). Are there "faults"? (v. 16). Confession is the first step. Topics in prayer-meeting do not prohibit, though they often prevent and discourage, testimony. Open hearts prepare the way of faith. Occasional meetings with "closed doors" with open confession as the purpose, might be as profitable to-day as they were in the days of Methodist Lovefeast tickets fifty years ago.

2. *Prevailing Faith Possible and Imperative.*—Our "passions" or "self-depreciation" are no just apology for weak and timid praying. If those were the days of prophets and apostles, we are the children of Pentecost. The promise is to us and our children. The natural course of law may be modified, a new angle formed and new results reached by every praying faith.

3. *Soul-winning Efforts Important.*—This is the supreme blessing—the conversion of a soul. There is work organized for all while souls are erring from the truth on every side. Believers must be soul-winners to fulfill the Christian's primary commission. Upon this feature of character depends our standing and glory in the future life. "They shall shine as the stars forever and ever."

"*More Grace and How to Get it*" is a fit and suggestive theme as outlined in James, 4th chapter.

"*The Christian Tongue*" is a theme of universal importance as discussed in James, 3d chapter. The perversion and the anointing of the tongue in the light of Pentecostal days will bring conviction and reformation to all honest hearts.

THE LIFE OF HOLINESS.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

THE PORTRAIT OF JESUS.

BY REV. J. T. WIGHTMAN, D.D.

III. OUR EXAMPLE.

HAD the character of Jesus been fixed only in the moral heavens to shine upon this world as the sun in the firmament, afar and inapproachable, we could have no sympathy in His example, and all the beauties of His moral nature would have fallen on us as the bright beams of light gild the polar cliffs. But the Word became life, and "the Life was the light of men." He came down into the darkness of the moral world to reveal the light of God. The question is eminently practical, How far can we imitate the human character of Jesus? There are attributes of His human nature which no man can copy. Even our best attempts to follow His possible virtues fall far short of the perfect model. No study can acquire His wisdom and no self-control secure the perfect calmness of His patience. He was never excited, or angry, or impulsive. He advised with no one. His words dropped as spontaneous dew from heaven. But may we not possess the same character of love, if not in its depths, yet in the sameness of its moral qualities? Is it not possible for us to love every creature with the love of Jesus? It is true it cost His life to stretch His compassion down to the utmost depths of human depravity, but may we not like Him love the lost and dead prodigal? May we not pour sympathy into every gaping wound of humanity?—the oil and wine of His love flowing from His wounds into our hearts enlarge our charity for every suffering creature. When life falters we hear Him say, "Have faith in God." Have that in Jesus, which the Son has in the Father. The Son loved the Father. The cross did not alienate the love of the Son for the Father. May we not, too, like Jesus, love God unto martyrdom? In every human want, down through the deep pollutions of sin, faith may follow Jesus in works of mercy. One of the most heroic acts of the Son of God was to take bread, bless it, and break it as His own body. To do this deliberately, to bless His wounds, to extract joy from His blood, to suspend heaven on the nails of His cross, and in calmness and triumph survey the mangling of His own body—and this to reckon as a blessing! Was this joy? Here is holy courage. It was more than submission. He, Himself, with His own hands, like another Abraham, prepared the sacrifice. "Follow me."

However life be harassed with trials, may not the temper of the mind be in the sweetness of the peace of Jesus? "My peace give I unto you." His mercy was forgiving. It demanded no compensation. It often forces battle upon us to love an enemy, but the prayer of the cross, "forgive them," should inspire us by the example to act in mercy. Jesus did not look upon life in despair, but as the opportunity of hope, the day of sympathy and of service. Its field of suffering to Him was the arena on which the future kings of glory were in the discipline of that love which was to be exercised by them in broader realms of life, so long

as the unchangeable was unchanged. He taught that heaven began in the heart. The "joy of the cross" made death to him the moment of supreme happiness. Not that His body did not suffer pain, not that His mind endured no anguish, but deeper in His spiritual nature rested the smile of the Father, that so transformed His suffering, the cross was lost in the glory of doing the will of God. His happiness was not environment. Wealth is not joy. Pleasure is not holiness. Health is not peace. True quiet of mind is repose in God. Jesus has given to us four blessings: the gift of prayer, the gift of the Spirit, the gift of life, and the gift of love. To receive them is to be happy as Jesus was happy. "Follow me."

Does it seem impossible to live as Jesus lived? It is true we cannot of ourselves conform our nature unto His likeness, but He Himself took our "sinful likeness," bone of our bone, and flesh of our flesh, to make us like Himself. He was the Son of man, and He came to make us sons of God. This was His mission. Not for Himself, but for us, He lived. There are one hundred and twenty events recorded in the life of Jesus, but no act was undertaken for His own advancement, and no miracle was performed for His own glory. In the twenty-six prayers enumerated in His history, no one was offered for Himself; they were all intercessory, even the prayer of Gethsemane was for man. For us He was born, for us He lived, for us He prayed, for us He labored, for us He suffered, for us He died, for us He arose, for us He intercedes, and for us He will come again. His whole life was for man. He "tented" in our nature. Whatever Jesus is, He is all for man. Whatever He has given, He has given all to man. His humanity did not make Him more than human, for then He could not have been man. He is our example. In this is practical holiness. Am I holy? How shall I answer the question in a practical and tangible way? Am I following Jesus?

The light of His life that enters the heart carries with it invigorating power to become like Him. It helps us to live His life. Let us study His holy portrait. It will transfer its graces to our nature. The love of Jesus, His sympathy, His unquestioning faith, His obedience, His dauntless courage, His elastic mercy, His love of souls, His quenchless hope, His heavenly joy, compose lineaments of His human nature that inspire us with aspirations to be like Him. Holiness is the likeness of Jesus in the soul. His portrait transfers the holiness of God to human nature and invites us thereby to become "partakers of the divine nature." By this God dwells in us, and we in Him. The life of Jesus seen in human life is the biography of God in man, and every holy edition reproduced in human character multiplies holy men and transforms the divine history of man into the records of heaven, a second Bible, revealing to the elder children of glory the everlasting beauties in the holiness of God reflected in the character of His saints. "Follow me."

BY THEIR FRUITS YE SHALL KNOW THEM.—*St. Matt. vii. 20.*—The wife of Sir Bartle Frere went to meet her husband at the railway station, taking with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the non-plussed servant, "how shall I know him?" "Oh," said the lady, "look for a tall gentleman helping somebody." The description was sufficient. He found Sir Bartle Frere helping an old lady out of a railway carriage, and knew him at once.—*Sel.*

"I LOVE that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving."—*Longfellow.*

THE VISION OF THE CLOSET.

BY REV. A. H. TUTTLE, D.D.

THIRD PAPER.

Closet devotion awakens the spiritual sense and enlarges our vision of divine truth.

Man has, lying in the deeps of his soul, an organ by which he communicates with the invisible world. It is called in Scripture *the spirit*.

It was imparted at creation; nor has it ever been withdrawn; only in the Fall it lost that "breath of God" which was its true life, and ever since has been wandering in the mysteries of existence, *lost*. The deepest minds of all ages have recognized this superior element of the soul, for the most part vaguely, but occasionally with startling clearness. The Germans call it *the innermost*. Emerson called it *the over-soul*. Socrates called it his *demon*. The pagans called it *the muse*. Nearly all the great geniuses whose marvelous insight has given tone to the ages have confessed to a *something* which isolated them from the rest of mankind, and which haunted them like a ghost from the chambers of the Invisible. In its natural state, without the life of God, it is usually painfully erratic, and has given a broad basis on which Max Nordau builds his theory of The Degeneracy of Genius.

With most men the existence of this spirit is not so apparent, for the reason that they are absorbed in the rush and noise of the lower life. Yet with all, ever and anon there are lightning flashes which illumine the darkness in which men have been living, and they are alarmed at the revelation of that unseen world which for a moment they behold.

Men are usually more than half afraid of this "faculty divine." They fear its mysteries, degeneracies, insanities. Yet it is the highest element of man's nature. It distinguishes him from the animal creation. It is the feature in which we are likest God.

When empowered and informed by the Spirit of God, it is the organ of heavenly vision. It looks with clear eyes into the profundities of divine truth, which are beyond the ken of all our natural faculties (I. Cor. ii. 9-10).

There are two things that are specially helpful in securing this blessing of the seeing spirit—and these are both included in our Lord's command concerning the closet—namely: prayer and solitude.

Prayer is an exercise of spirit, just as thinking is an exercise of the intellect, enjoying an exercise of the sensibilities and motion an exercise of the muscles.

Of course we do not speak of routine prayer which mechanically employs a round of set phrases, but of genuine communion with God in petition, meditation or praise. It is itself the highest employment of which the soul of man is capable. It calls into action every faculty of our spiritual being, and employs them all on the grandest objects that can possibly occupy the consideration of men.

Such an employment is itself elevating, even as a natural exercise; but when we bear in mind that it is the action of the profoundest deep of our being, *the spirit*, which in this normal exercise comes into commanding consciousness of itself, with its sensibility of divine verities, then prayer is exalted to the dignity of a holy act.

The other feature of the closet contributing to this end is solitude.

We have noticed how that all the great seers who have enriched the world with larger conceptions of truth have been much alone. Abraham in his eventide meditation, Moses in the crags of Sinai, Samuel in the

tent of the Lord, Elijah in the mountain seclusion, Daniel with his face toward Jerusalem, Ezekiel in exile, John the Baptist in the gloom of the wilderness, John the Evangelist on the rock of Patmos—all prophets and apostles and saints—came with their message from out of solitude.

Jesus Himself felt the need of frequent retirement from company and work, where, alone with God, he prayed.

When He would leave witnesses of the glory of His transfiguration which was to occur, he took with Him a selected few, suffering no others to follow, into a secluded place on the mountain slope, where, in the hush of the night hour, he prayed.

All that separation was necessary for the vision of the three.

Minds that are otherwise qualified for nobler thoughts are dwarfed by the presence and chatter of smaller men. Who could pray effectively under the eyes of an unsympathizing money-lover, or the sneer of a scoffing skeptic, or the shallow rivalry of ambitious men? We are all more or less sensitive to atmospheres. And the spirit of the crowd fills the atmosphere and depresses the spirit, as its buzz and chatter deaden the ear. Our only refuge is to "suffer none to follow."

"If the chosen one could never be alone,
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done;
Among dull hearts a prophet never grew;
The nurse of full-grown souls is solitude."

For the same reason there is need of separation from the rush of events which so occupy our lower faculties as to prevent the conscious use of the higher, just as the noises of day must be stilled before we can hear the music of the night. That is a beautiful figure we have met somewhere: The stream of our divine life in the rush and wear of this busy world is like that which flows from the glacier—chalky, turbid, thick with triturated stones. But drawn apart in glens or wayside pools, it deposits the sediment held in solution and resumes its native purity, mirroring the stars of heaven.

THE COMFORTER AS THE INSPIRER OF PRAYER.

BY REV. E. S. STACKPOLE, D.D.

Alluding to the time when the Holy Spirit should reveal His presence to the disciples, Jesus said: "In that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." There is an apparent contradiction here. Why should such large liberty in prayer be granted, if they were to ask Him nothing? Would the gift of the Comforter so content the heart that the disciples would not feel like offering any specific requests, saying only "Thy will be done?" So some have interpreted. A reference to the original, however, shows that two different Greek words are translated by the same word "ask." The first "ask" signifies to make an inquiry; the second, to offer a petition. The Comforter was so to guide them into the meaning of the words of Jesus that the disciples should no longer have need of asking Him questions. At the same time He was to give a new impulse to prayer, since He was for the first time to prompt petitions in Jesus' name. When believers know not what to pray for as they ought, this same Spirit helpeth their infirmities and maketh intercession for them and within them, sometimes with groanings that cannot be uttered. Faith does not humbly wait on God, saying always and only "Thy will be done." When His will has been revealed, faith

"Laughs at impossibilities,
And cries 'it shall be done.'"

The soul in whom the Comforter dwells will be stirred up to pray and to ask great things in Jesus' name. That soul will ask in earnestness, yet without any worry or anxiety. Agony of desire may harmonize with expectation of fulfilment, or with resignation to the divine will. Grace sufficient to endure may be accepted as better than the removal of the thorn. The actual draining of the bitter cup is no proof that the Spirit has not inspired and answered prayer.

"Whatsoever" seems to remove all bounds to supplication. The many foolish and selfish prayers offered indicate that some have not looked into the meaning of the clause of limitations, "in My name." So long as that phrase has been used at the end of the prayers, they seem to think they have fulfilled all the stated conditions. That phrase is not a magic formula, by the use of which fanciful desires may be gratified. One may use it many times in vain repetitions, without really praying in the manner indicated by Jesus.

The meaning of prayer in the name of Jesus is to be sought in His declaration that the Father would send the Comforter "in My name." The Spirit perfectly represents Jesus, and continues His work. He inspires prayer only for those things which Jesus would pray for. The Intercessor within us is always in harmony with the Intercessor above, within the veil. We should test our prayers by those of the Mediator, especially that one recorded in the seventeenth chapter of John. Unless our requests at the throne of grace agree with the spirit and substance of that chapter, we may rest assured that we are not praying in the name of Jesus. The Spirit, Paul assures us, maketh intercession according to the will of God. So Jesus prayed, "Not My will but Thine be done." Christ was inspired by the Spirit and represented Him to the disciples, while He was in the flesh. We may say He acted in the name of the Holy Spirit, revealing the truth which the Spirit continues to reveal. Now the Spirit has been manifested in a special degree to act in Christ's name, *i. e.*, in His stead, and to reproduce the life of Christ in the lives of all His followers. Under His influence believers pray as Christ prayed, in the same spirit, for the same things, with the same confidence in the Father. They are so identified with Christ as to fitly represent Him and act by His authority. No one can pray aright and truly in the name of Jesus without the inward prompting of the Holy Spirit.

ALL.

BY FRANCES RIDLEY HAVERGAL.

God's reiterated ALL.
O wondrous word of peace and power!
Touching with its tuneful fall
The rising of each hidden hour,
All the day.

Only *all* His word believe,
All peace and joy your heart shall fill,
All things asked ye shall receive;
This is thy Father's word and will,
For to-day.

All I have is thine, saith He;
All things are yours, He saith again;
All the promises for thee
Are sealed with Jesus Christ's Amen,
For to-day.

He shall *all* your need supply,
And He will make all grace abound;
Always all sufficiency
In Him for *all* things shall be found,
For to-day.

All His work He shall fulfil,
And with thee always, *all* the days,
All the good pleasure of His will,
Keeping thee in *all* thy ways,
And to-day.

"I AM always in haste, but never in a hurry; leisure and I have long taken leave of each other."—*John Wesley.*

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, his judgments are in all the earth;

"He hath remembered his covenant forever, the word which he commanded to a thousand generations."—Psa. 105: 7, 8:

MEMORIES OF REV. W. C. WILLING, D.D.

We have as our frontispiece this month the portrait of this honored servant of Christ and devoted worker on the line of Christian Holiness. The tendency is, very soon after the translation of these worthies to have them pass out of sight, but we would, as far as possible, hold them in loving remembrance.

William C. Willing, D.D., was born in Mayville, Chautauqua County, New York, August 30, 1829. He had a common-school education. In 1852 he began the study of law. A few years later he completed the course, and took the degree of LL.B. in the Illinois Wesleyan University. In the spring of 1853 he decided to enter the Methodist ministry. In the autumn of that year he joined the Genesee Conference. Soon after, he was married to Miss Jennie Fowler, daughter of Horatio and Harriet Fowler, of Newark, Ill.

He was stationed at Centreville, Spencerport, Scottsville, Warsaw and Olean; after which he was transferred to Rock River Conference.

In 1889 he was transferred to the New York Conference, and served a year and a half as associate pastor of Jane Street church, New York, and three years as pastor of Twenty-fourth Street church, New York; after which he was appointed to Griffin's Corners. His long and grandly useful life here was closed by his removal to the Church Triumphant, December 11, 1894, in Margaretville, New York.

Dr. Willing had a joyous experience of perfect love. His obtainment of this grace is thus given:

"When Mr. Willing joined the Methodist Church his attention was called to the doctrine of sanctification; but he had quite indefinite notions of what it meant. He made up his mind, however, that the Atonement provided for a state of grace, in which the believer loves God with all his heart, and his neighbor as himself. He could not find the metes and bounds of regeneration, adoption, justification, sanctification, the fulness of the Spirit; he knew very few whose lives set forth

> "Our calling's glorious hope
> Of inward holiness;"

but he concluded, from reading Wesley, Fletcher, and the rest, that heart-purity is possible, and he must seek it at once; so he set himself at it with all his soul.

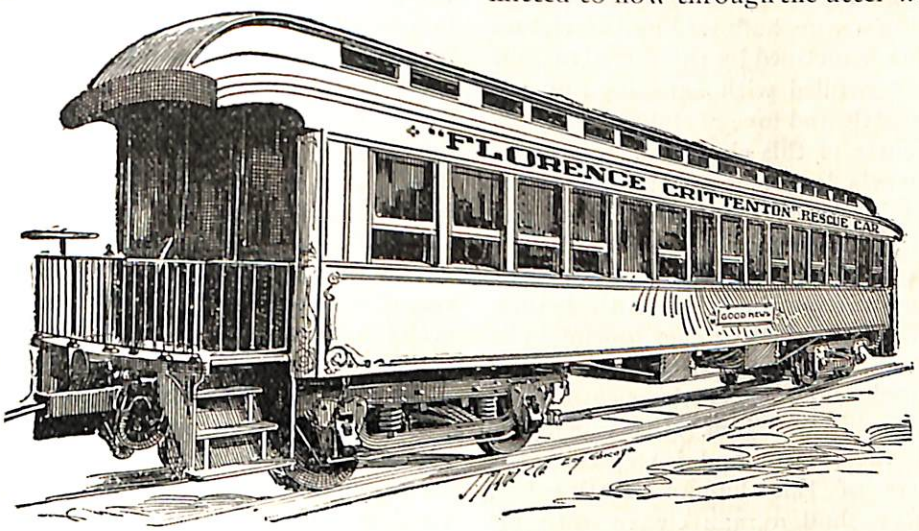
He floundered about awhile in gloom and uncertainty, till the Holy Spirit helped him out of his mystical murkiness by touching his common sense. He said to himself: "I believe in the Wesleyan doctrine of Christian perfection. By whatever name it goes, I believe that such a state of grace is provided in the Atonement, and promised in the Bible. I don't know just how it will affect me, what my feelings will be when I get it; but I do know that if I put myself in the Lord's hands, without reservation, He will do in my soul the work He would have done, and that is all I want." Standing there in the drizzle and darkness, he made the surrender, honestly, thoroughly, for time and eternity, trusting his loving, mighty Lord, to take what he offered. No sight, no sound, no sign followed that declaration; but he walked homeward, setting his foot more firmly at every step on the solid rock of the Divine reliability. In after years he looked upon that as the time when his submission to God and his trust for full redemption were complete. His heart was "strangely warmed," and his work had special power; his life tallied with his talk."

During the exciting discussions in the Genesee Conference, he lost the witness of holiness, but he regained it gloriously, and, thereafter, unto the end of his life, was a definite witness of the great salvation. His departure was triumphant.

THE GOSPEL CAR.

Mr. Chas. N. Crittenton, the founder of the Florence Mission in New York, and other Rescue Homes on the Pacific, has started a new evangelistic agency. He has had a Gospel Car constructed, a cut of which is given on this page, and it is already a mighty instrumentality for the propagation of the truth as it is in Jesus, and for the salvation of souls. The following communication gives some interesting facts concerning this work:

The Lord led me to purchase the Car last May, after prayerful consideration and definite instruction from the Master through the Holy Ghost and the Word. "Glory to Jesus!" How He leads every step of the way when our mind is stayed on Him!



We left Chicago and started on our Westward trip September 5th on this Car, our first stopping-place being Joliet, Ill., a city of 40,000, and where the State Penitentiary is. There for ten days the Gospel messages rang out in several churches during our stay, on salvation and a comprehension of what growth in grace meant, even unto sanctification, and that with increasing life there must be corresponding death. About one hundred started for the kingdom, and $275.00 was raised for the extension of Florence Rescue Work.

Streator, Ill., about 18,000 people, noted for its coal mines, was next visited. The Lord kept us here about three weeks, Presbyterian, Baptist and Congregational interests uniting, and the Methodist flock taking active interest in the work of grace. Pastors rendered prayerful and loving service, and much good was done. Surely the Lord reigns and understands how to conduct His business. In addition to 150 seekers, many Christians came out into a bright light, and realized that the Holy Ghost would take the right of way if permitted, and be the motive power to rule in their lives. Florence Rescue Work received about $250.

Our next leading was to Kansas City, Mo., where for two weeks we held forth in the Independence Avenue M. E. Church. There much good was done, numbers of seekers and deep and pungent conviction fell on many professors. Full consecration resulted, and the power of God was permitted to flow through the utter weakness of rebellious children, and rend the rocks of pride, prejudice and passion, and there was great rejoicing in the knowledge that the blood of Jesus Christ possessed the power of sanctification. "Glory to His name!" The Lord moved us for a third week to the Grand Ave. M. E. Church, where we had a most blessed and profitable time for the Master, many people following from distant parts of the city. The fellowship of kindred minds is very sweet and precious to the soul. About sixty seekers and $800.00 subscribed for Florence Rescue Work. "All hail the power of Jesus' name!" Many railroad meetings were held and much good done; also two meetings in Kansas City Stock Yards. The Lord was present in all the services, and put His seal upon the work.

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

HOME.

BY REV. L. H. BAKER.

How deep the spell that little word contains! It is manhood's shrine. It is womanhood's shelter. It is childhood's school. In its completeness it is that charmed circle, "consecrated by the presence of a husband, beautified by the person and skill of a wife, hallowed by the virtues of a father, sanctified by the ministrations of a mother, filled with sunshine and joy by the prattle and love of children."

The center of this circle is the woman, the Creator's last best gift to man. She came not in the ordinary process of creation,—that would have been cold and meaningless, of the earth earthly. She appeared as a companion springing from the depths of his own life, to relieve that loneliness he must have felt as he saw all other creatures mated and none of them capable of companionship with him. How quickly he grasped the lesson and interpreted the sacredness of this human relationship, "Therefore shall a man cleave unto his wife; and they shall be one flesh." Thus in the oneness, of lives amid the beauties of Eden, the home-life of the race began, while the Father of all threw over it the charm of His love and made it radiant with the glory of His presence. In the sad changes that have come to human conditions there has been to real manhood one sacred spot.

Xenophon, in one of the most beautiful passages of classical literature, relates the homeward journey of the remnant of the Greek army, and the effect upon them when from the summit of a sacred mountain they caught sight of the sea whose waves broke in the distance upon the shores of their beautiful and beloved Ionia. Dashing away their bucklers, with a hymn of joy they rushed forward, some bursting into tears of delicious delight, others laughing with ecstatic rapture, and many falling upon their knees, blessing the broad waters over which floated the odors from the home-land fanning and refreshing their weary hearts. All the perils and dangers they have encountered, all the miseries endured, all the companions they had lost, were forgotten in the bliss of that home-coming. What precious memories of past loves, what delightful anticipations of future joys must have thrown their magical spell upon the bronzed warriors to make them like tearful women. This can only be understood and interpreted by him who has felt the sacredness of the home as manhood's earthly shrine. To it he turns from the strife of the world to honor and adore.

Whatever may have been woman's most recent conquests in the increase of her liberties and enlargement of her advantages, certainly home was the ancient realm, and must ever be her most royal throne and chiefest care. Home is at the center of all social life, and determines what society is to be. Here is the fountain from which is to flow the stream that shall purify or poison the life of the world. Hence it must be kept morally clean as well as physically clean. Here, sheltered from the strong blasts of evil, breaking with withering gusts upon the outer world, she may retain and reveal that beauty of character and that queenliness of spirit that shall guard the home-circle against the invasions of evil along the avenues of temper, of speech, of companionships, of amusements, of literature.

Every home is a school for the discipline of character. As such to childhood it is before and better than the educational institutions. They deal with text-books. The home uses example and precept, it works by love. Order, correct habits, good morals, unselfish ministries, prayerful submission, cheerful trustfulness, sweet and happy con-

fidence in devotion to God, the schooling of home-life, then the promise is sure: "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

"LIKE AS A FATHER."

One night a man, under strong pressure of care and difficulty, was laying awake thinking, thinking, until, the brain grew wild with the struggle. He could see no way of extrication, yet resolved to hold on to his integrity in spite of the temptation to the contrary. While in this grapple with the powers of darkness, the voice of the little child sleeping in the crib by the bedside broke the stillness of the night, saying, "Papa! papa!" Quickly he answered, "What is it, darling?" The call came back, "Oh, papa; it is so dark; take Nellie's hand." He reached out, took the tiny hand with a firm clasp in his own. A sigh of relief came from the little breast, the fear and loneliness were gone, and she was soon sound asleep again. Then came to his throbbing brain and struggling soul the assurance, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The terror was gone; a great peace came; sleep fell softly on the eyelids, and, with the morning light, he rose calm and strong to face the trial of the day. He was held firmly by a Divine hand, and led successfully through the threatenings and enticements that assailed him, maintained his integrity, and escaped the perils of the situation in peace and to prosperity.

SEEK YE THE KINGDOM OF GOD.—*Luke xii. 31.* Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid archway. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which *pleases* is but for a moment." Over another is sculptured a cross, and there are the words, "All that which *troubles* is but for a moment." But underneath the great central entrance of the main aisle is the inscription "*That only is important which is eternal.*" If we realize this, we will not live for the moment.—*Sel.*

THE crown of patience cannot be received when there has been no suffering. If thou refusest to suffer, thou refusest to be crowned. —*Thomas a Kempis.*

OUR BOYS AND GIRLS.

Dear Friends:

The letters in answer to the questions for this year are coming in, and we send you two of them; one from a member of our circle last year, Miss Nellie Nevitt, of Rockville, Md., and the other from a new friend whom we wish to introduce to you—Miss Tillie M. B. Ivison, of Strathroy, Canada. She is a minister's daughter, and sends this precious testimony: "I love Jesus, and am trying to please Him every day."

DEAR MRS. BAKER: Joseph had a dream, and when he told his brothers they were angry and sold him into Egypt, where he was put in prison and interpreted the dreams of the butler and baker; also the dream of Pharaoh, and became a great man, and sold corn during the famine. His brothers came to buy corn, and he made himself known to them.

An angel appeared unto Mary and prophesied the birth of Jesus. She went at once to see her cousin Elizabeth, and abode with her three months. She went with Joseph to Bethlehem, and Jesus was born there.

Peter walked upon the water to go to Jesus; he cut off the ear of the servant of the high-priest; he denied his Lord three times; he became a great preacher.

Dorcas, or Tabitha, was a disciple of the Lord who was full of good works and almsdeeds, which she did. NELLIE NEVITT.

MY DEAR MRS. BAKER: Joseph was Jacob's favorite son; was sold into Egypt by his brothers; was a great interpreter of dreams, and was the chief ruler over Egypt, next to the king.

Mary was very poor; was a good young woman, and was more highly honored than any other woman was or ever will be, by being the mother of Jesus.

When Peter was on the mount he said: "It is good for us, Lord, to be here." He cut off Malchus' ear in defense of Christ, and then denied Him three times—greater shame for him. He raised Dorcas to life.

Dorcas was a good woman that lived in Joppa. She was full of good works and almsdeeds, which she did. TILLIE M. B. IVISON.

Studies for March:

1. Give four facts about Absalom.
2. Who was Deborah, and tell three things that she did?
3. Tell four things about John Mark.
4. Who was Lydia, and what did she do?

Send all answers to Mrs. L. H. Baker, Warren, Ohio.

I am the door.—JOHN x. 7. The old city of Troy had but one gate. Go round and round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the Door."—*J. L. Nye.*

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2: 28, 29.

THE WOMEN'S CHRISTIAN TEMPERANCE UNION.

BY J. FOWLER WILLING.

THIS great organization is about 300,000 strong. Every woman who wears the white ribbon is pledged to do all in her power to secure the prohibition of the liquor traffic. From twenty years' drill, many of them have acquired, not only a thorough knowledge of the tactics of the foes they fight, but great skill in using the weapons of their warfare. Each of the forty Departments may be regarded as a band of specialists. For instance: one is called to work for "Scientific Instruction" on this question. That one thing she does. From Maine to California she goes, resting not night nor day till all the public schools of the land are brought into line by legislative enactment. They must all teach the bad effects of alcoholic drinks. It would be impossible to measure the influence of this one Department on the future of our country.

Every year meetings by the hundred thousand are held to arouse women to take hold of every phase of evil that Satan can invent. The industry, thoroughness, and intensity of purpose necessary to keep up the interest in all these meetings must stir the women to do their best toward getting this poor old world back to God. One is reminded of what an Indiana preacher said at one of our Woman's Foreign Missionary Society meetings: "You are training the *women* to know all about the heathen; but what of the *men?* I think it is high time we had a Men's Foreign Missionary Society, and a Men's Christian Temperance Union to set the men studying and working along these lines."

The "Crusade," of which this Society is simply an outgrowth, was nothing more nor less than a great revival of personal godliness. It was born of prayer. The strength that came to that little Hillsboro band to inaugurate this grand work was of the Holy Spirit. They had never dreamed themselves capable of praying or speaking in public; but it was not many weeks till the voices of women, so long silent in God's service, though the main attraction of the theatre, concert-hall and opera, were heard throughout the land, arousing good people to attack the Great Iniquity.

Every woman who has been used of God in any marked degree has had to die to personal interest, the opinions of her friends, and even her own prejudices, so that she could say with the Apostle, "None of these things move me: neither count I my life dear unto myself."

The day before one of our Women's Foreign Missionary General Executive Committee meetings, a number of us were at Mrs. Keen's consecration service in Philadelphia. A lady rose to speak in the further end of the room. I whispered to one of the secretaries, and asked her if that was not Mrs. D., of Cincinnati. "It looks like her," was the reply, "but something has changed her marvelously." The lady spoke of the call that came to her to go out with the Crusade Band. She had to wait two weeks in prayer before she so surrendered and trusted that the Holy Spirit filled her soul. After that she could kneel on the sidewalk in front of a saloon, while brutal men leveled loaded guns at her, and wretched women threatened to throw boiling water from the windows above—and all without the slightest fear.

Then we understood what had so transfigured our friend. She was always beautiful and elegant; and now every feature

was radiant with the glory of the heavenlies, where the King had taken her to dwell with Him for His work.

When the Cincinnati ladies were taken to jail for praying on the street, an enthusiastic young minister, now a bishop, joined in the prayers they offered before they went out to face the mob. Never before in his life had he seen the power of God resting so tangibly on a company of people. "They went out into that yelling, hooting, howling, bloated, blear-eyed mob that the saloons had vomited forth," he said. "I followed them, and I could have followed them into the jaws of death, or the mouth of hell, so sure was I that God was leading them."

I was teaching in the Illinois Wesleyan University in Bloomington when the Crusade struck that city. My Great Heart came in one day with a strange gladness in his face, a gladness touched by apprehension, as if he shrank from what it all might mean to that particular household. "The Crusade is here at last," he said, in his strong, quiet way. "The ladies are to have a meeting to-morrow, and they want you to come."

I laughed a little, somewhat nervously, at the preposterousness of my going to any sort of a meeting outside of the college—I, who had not had time to get a dress or a pair of shoes fitted, except by proxy, with all the English in the University on my hands—how could I have anything to do with this grand Crusade? In spite of my laughing, the tears would come. "No, I can't go. Oh, if only I could, for God is in this work!"

"I would not give up yet," said my brave, self-giving friend. "I do hope you can have something to do with this wonderful work of God. He can make time for it if He wants you to have a little part in it."

And He did. I led a temperance meeting every day for weeks until we carried the town, or city of twenty thousand, for no license. And then we organized the State Union, and at Chautauqua we issued a call for the Cleveland Convention and organized the National Woman's Christian Temperance Union. All this was brought about by a few women who knew themselves to be nothing, but who trusted God to take the things that are not to bring to naught the things that are.

More than any other woman, Dr. Frances E. Willard illustrates the truth of this writing. As Plato the philosopher, Christ Christianity, and Paul the permanence of evangelism, so she was, *par excellence*, the Woman's Christian Temperance Union. No other of whom we know has given herself so unstintedly to this service, and, verily I say unto you, she has her reward. No woman is so generally and tenderly loved, or so enthusiastically followed.

Without the baptism of the Holy Ghost, she would probably have been a splendidly opulent writer, college professor, president, or what not—an elegant literary leader, as clear, cold, unapproachable and brilliant as a winter's sky; and the world would have been but little the better for it all.

In a book entitled "The Forty Witnesses," published by Hunt and Eaton, of this city, she tells the story of how she laid herself at Jesus' feet in "utter self-abandonment," saying, like Mary of Nazareth, "Behold the handmaid of the Lord: be it unto me according to Thy Word."

A clear conversion a few years before made her an active young Christian. Then in some meetings that Phœbe Palmer held in Evanston, Illinois, she made a full surrender, and entered the valley of blessing. She describes the rest of "perfect love" in her own sweet, inimitable way:

"I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing except to sing. I did not ask myself, 'Is this my duty?' but just intuitively *knew* what I was called upon to do. The conscious, emotional presence of Christ through the Holy Spirit held me. I ran about upon His errands 'just for love.' Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me; but they did me no harm, for I was shut in with the Lord."

It was that experience that has made hers a name to conjure by among reformers wherever English is spoken. O that the Spirit of God may thus be poured upon all the "White-ribbons!"

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name."—Heb. 13: 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. Palmer, 316 East Fifteenth Street, New York.

FIRST MEETING.

REPORTED BY JENNIE V. HUGHES.

After the doxology, Mrs. Dr. Palmer read as the opening hymn, No. 517, beginning:

"Jesus, the Life, the Truth, the Way,
In whom I now believe,
As taught by Thee, in faith I pray,
Expecting to receive."

Rev. George Hughes read the requests for prayer, and asked in connection with the prayer requests, that God would bless the GUIDE TO HOLINESS INTERNATIONAL PRAYER-ROLL, that he was about to commence and set in motion. Sister Amanda Smith, who was present, asked prayers for a new scheme that the Lord has laid on her heart, viz., to start an INDUSTRIAL HOME FOR ORPHAN COLORED CHILDREN.

Mrs. Palmer spoke of the burden that was resting on her heart for those who were still undecided to accept the full salvation that God has offered to all through the gift of His Son.

Prayer was offered by Rev. Dr. Roche, and Mrs. Guindon, at the organ, sang,

"I am trusting Thee."

Mrs. Palmer.—Now we will hear what God Himself will say to us. My mind has been directed to the prayer of David, the 51st Psalm, "Whiter than snow,"—pure in heart. In Matt. it says, "Be ye therefore perfect." That does not mean perfect in all our thinking, and in our judgment, but perfect in our desires after God and His truth, and in love. Is this possible? It must be, for God says so. Praise the Lord! "Then will I teach transgressors"—we must get right ourselves before we can teach others—and then it will be that we will see our prayers answered.

I have had—shall I call it a temptation? No, it is not exactly that, but my heart seems so set on saving souls, that I sometimes wonder if it is not too much of a burden. Just at this time there comes to me an experience of twenty years ago. My soul became so afraid of blood-guiltiness. One day I called at the parsonage, while Dr. Hodgson was pastor, and in speaking of several cases that seemed as though they were going to be converted, and then drifted away again, I said, "It seems to be no use in trying." And the pastor said, "Do you know you cannot bear the sins of the world? It will crush you and you will die. Cast your burden on the Lord, for He can bear it all." There are so many intelligent souls who do not seem to see that God has said that "Without holiness no man shall see God." I ask you to pray that God will enlighten the Church, and that He will wake up those who do not seem to see that God commands holiness of heart.

Singing—

"O the blood, the blood, is all my plea,
Hallelujah, for it cleanses me."

"The Valley Full of Ditches."

Mrs. Guindon.—I want to witness to an experience of mine this morning. I awoke feeling somewhat downcast over many things that were perplexing me, and this verse was given me: "Make this valley full of ditches, and thou shalt not see rain, but the valley shall be full of water." And I thought how Jesus spoke to the woman at the well of the "living water," and so I saw that I must make the valley full of ditches for the water, and the water came. O, I am so glad God brings us His word, which is the bread that came down from on high.

Singing—

"Never a heartache, never a groan,
Never a tear-drop, never alone;
Never a danger but there on His Throne,
Our Saviour will ever think of His own."
Chorus: "Moment by moment," etc.

On Believing Ground.

A Sister.—Singing those words brings to my mind an incident of years ago. I came to this meeting, and after hearing the testimonies I said to myself, "There is an experience that I have not," and I wanted it, and at the invitation I arose and asked for prayer. I went away burdened, but, after making a full surrender, I got on believing ground, and then I came again to this meeting prepared for what might be said. Sister Phœbe Palmer said that afternoon, "If you are on believing ground all things are yours;" and then Brother See arose and said, "I want to say that this is a *now* religion," and through these words I was enabled to step right out, and I have learned since then that it is a moment by moment religion.

The Guide in His Pocket.

A Brother.—I am glad to be with you here. This is the second class of holiness people that I have met with since I left the sea. And although I love you all very much, yet I have not come here to copy any one, for I carry the Guide of all in my pocket—God's Holy Word—this is what teaches us what holiness is. Let us not look at this one or that one, but see what God will do for us. I can talk to the poor fallen man and tell him what God did for me in saving a drunkard. Sister Palmer spoke of the burden being on her for souls. I tell you if we get right with God it will give us a burden for souls.

Our Eternal Now.

Rev. I. M. See.—A man said to me the other day, "Do you know what my wife and I call Jesus? We call Him *Our 'Eternal Now!'*" I thought of what Jesus said, "Except ye believe I *am He* ("*He*" is in italics, showing that there is a question about it being the correct translation) ye shall die in your sins." There are several places in the Bible where Jesus speaks of Himself as "*The I Am.*" I do not come to this meeting to say that I am holy, yet in nothing do I more thoroughly believe than in a clean heart. But He is my God, my friend, my power, and I am glad morning, noon and night. They call it night, but it seemed between one and two o'clock as though it was not night, and this morning when I awoke at that hour I felt such a sweetness in my soul, for Jesus was my "Eternal Now." In speaking of moment by moment, why beloved, Jesus lives in us moment by moment, and when we are all given up to Him, it is heaven begun.

Sister Amanda Smith started the old-time song,

"Have you on the Lord believed?
Still there's more to follow."

The New Creation.

Rev. A. McLean.—The particular verse in this Psalm that was read that strikes me is this: "Create in me a clean heart," *create*. So many people think they must grow up to it—must lop off this bad thing, and then after a while that bad thing, until we finally come into this state. There are some here to-day, perhaps, who will say, "O yes, Sister Palmer has grown up into it," but God comes to us and says, "*create*," and a clean heart is given through God's creative power of a moment. There is no such thing as growth into holiness—plenty of growth after you get into it. Some think that they must themselves get clear of this and that evil part of their nature, and then finally they will come into the Christian status. Never! Never! Never! Come with a contrite heart, and by simple faith take this gift, and after you have received the clean heart, then will come the "renewing." Now how glad I was when some years ago a minister told me to get down on my knees at a chair, and I made the prayer, "Lord, create in me a clean heart," and then at that identical point comes the baptism with the Holy Ghost. Glory to God for the blessings of renewal that come to you after that! A great tidal wave came over my poor heart within the last forty-eight hours. (Amanda Smith shouted aloud, "Still there's more to follow.") Get the new creation! Then the Holy Ghost will come in and baptize you with power.

Renewed Daily.

Sister Sophia.—I have not been here since last year, and Jesus is so much greater in me now than then. It is renewed every day! Then you are ready for anything, preaching, or for the wash-tub. I have just come from my wash-tub. The Lord took away half my day's work, but I said, "Well, never mind, I have Jesus."

O, is He not "The Lily of the Valley?" Why, friends, you do not need anything of this world if you have Jesus. I had twelve ungodly people where I was washing today, and I tried to speak for Jesus, but I tell you talking does not do any good if you have not a great Jesus back of you.

Sister Amanda Smith arose, singing:

"What a wonderful Saviour is Jesus, my Jesus!"

I never felt so much like making the "valleys full of ditches" as I do now. I believe the dear Lord would have us do this and follow out His will.

Jewish Sister.—Five and a half years ago I received life through the Lord Jesus Christ, and through His blood I am saved. I praise the Lord I have been brought from darkness into light.

The Joy of Salvation.

Rev. Dr. Roche.—The lesson of Sister Palmer, and also the words of our sister at the organ, have affected me very much. The lesson speaks of the joy of salvation. Our sister at the organ spoke of the gloom that came to her this morning so early, and she felt she must make ditches, and thereby have abundance of water springing up. There was a time of perplexity in my life when I had a division as to the amount of burden I should carry for souls, and the joy that I should have myself. I prepared a sermon from the text, "Rivers of waters run down mine eyes because they keep not Thy law." Then I read of the words of Paul, who said "he could wish himself accursed from Christ for his brethren's sake," and I said, "O Lord, show me the proper depth of love for souls." Now on the other side. "Rejoice in the Lord *always* and again I say rejoice," and the Psalmist was so filled with praise that he called on the trees to join him. Where shall I find my mental poise? The lesson carries with it the obligation of realizing in our experience, and never ceasing to realize "the joy of God's salvation." I recollect there was a time when I had a feeling of gloom. I was so grieved that I was not more like God. Well, it did not relieve me. I struggled as in an agony, and yet with that feeling I did not find what I sought. When in a soliloquy with my soul I said, "You have been pardoned?" "Yes." "You have peace in the Holy Ghost?" "Yes, certainly." "Then go with this fact on your heart—you are His child, and that you ardently love Him, and that you keep nothing willingly back from Him," and I said, "Yes, my Heavenly Father, Thou wilt give me all that I need."

Now for the perilous condition of souls, and our realization that their feet actually take hold on hell. Yet, even this is not to keep us from rejoicing in the Lord alway. No; you, my dear sister (turning to Sister Palmer), nor any one else, cannot carry the sins of this world; but there is no one, no matter how multitudinous his sins, that Jesus Christ did not carry on the Cross. How then am I to feel about sinners? I am to take stumbling blocks out of their way, I am to pray for them, to speak to them, but I must remember that I must be very skilful. I must do my best to save poor sinners, but have faith also that God is faithful and will save them where I cannot. Then I must go singing through the world, Hallelujah.

Pay the Price.

A Brother.—I do not know how it was done, but the Lord Jesus has put within me a clean heart. The trouble is that people do not get into this experience of holiness because they are not willing to pay the price. I was saved from sin in 1874, and two years after I saw what the price would be for full salvation. I must "bring all the tithes into the storehouse." All I had to bring was a wrecked manhood—but I brought it all, for it was all that was required. It was no struggle with me. I was simple enough to just believe. As to sinners, the Lord Jesus Christ came down here and died for them. His blood saved me and so I feel the same for them.

The meeting now closed with a rising testimony of all those present, followed by the Doxology and Benediction.

"HAVE you no burning, consuming love for souls? Have you sat down in an easy-chair in Zion, glad that you are housed, but having no anxiety for those that are without? Why, you are half-backslidden already. Bow again at the altar; be renewed and go forth in the love of Christ to save your fellows from ruin."

—*R. V. Lawrence.*

SECOND MEETING.

The Doxology was sung, followed by Hymn No. 445 in the Hymnal, beginning:

"Author of faith, eternal Word,
Whose Spirit breathes the active flame,
Faith, like its finisher and Lord,
To-day as yesterday the same."

Dr. Levy led in prayer.

Singing—

"More about Jesus."

Mrs. Palmer.—We will take a few verses from the 10th and perhaps part of the 11th chapter of Hebrews. My heart has been very full of the thought that the blessed Bible teaches us that we can *know* that we please God. "By faith Abel offered unto God a more excellent sacrifice, by which he *obtained witness* that he was righteous." Enoch, "before his translation had this testimony, that he pleased God."

There are some whose faith is hindered by various things, but O if they could only see it is in themselves! We must all be tested. Abraham was sorely tested. Then our lesson goes on: "Wherefore, seeing *we also* are compassed about with so great a cloud of witnesses, let us lay aside *every weight*." O to think we Christians could let our faith be hindered by any little "weight!"

I have been praying that the blessed Holy Spirit would lead the meeting this afternoon. I praise God He has given me so many blessed assurances of the truth. "If any man draw back, My soul shall have no pleasure in him." I had such a severe experience on that line once. I went into class meeting one night (at seventeen years of age), my heart full of joyousness. As I went into the class-room, the leader was praying, and he prayed that every one present might not think, hope, or even believe (he emphasized the "*believe*"), but *know* they were fully saved. And I at once commenced reasoning with Satan before I was aware of it.

With me it had been all through *belief*—no feeling at the time. Well, the result was, instead of speaking when my turn came, I was silent, and I just rose and asked prayers. But before I went out of the door, a voice said to me, "If any man draw back, My soul shall have no pleasure in him," and for two weeks following I scarcely had a ray of hope. Now, the Lord permitted that, but a couple of weeks after, in walking the street, this verse came to me, "This man receiveth sinners," and I said, "Why, so He does, and I am a sinner, and since then Satan has not had victory over me. But I do want to urge every one *not to draw back*. Now let us have the testimonies from those who know He is precious.

Singing—

"This is my story, this is my song;
Praising the Saviour all the day long."

My Story.

Sister Cassie L. Smith.—That is *my* story. When I came to the end of self, when I got through asking for manifestations, I asked Him simply to give me the testimony that I pleased Him, and He gave it to me, and now for more than twenty-one years, I have been shut up to this, and sometimes to this alone; then He will say to me, "Did you not promise to be satisfied if you pleased Me?" I praise Him that coming into this experience did not mean mere happiness, but dependence on Christ, and to-day I feel, though He slay me, yet will I trust Him. I have been so simple, I knew no better than to choose His will.

Surrendered to the Holy Ghost.

Rev. A. McLean.—I have been shut out by sickness from attending this meeting, for four weeks, but the Lord has been with me. If I tell my present experience, it must run something like this: I have been associated with my friends on the subject of holiness for years, but do you know, unless I am a wonderfully mistaken man, the Holy Ghost has me where He never had me before. For thirty years I have been on the line of holiness, and I have been wanting the Holy Ghost, with the Father, to take hold and help me to grasp all power. But He has hold of me. O, hallelujah! To invite the Holy Ghost to come in and ask Him to *run you*, is very different from asking Him to come and you to direct Him, and this is the sweetest, the most normal condition I can be in this side of the stars, I am the small end of the house; He is the greater house. I cannot see why this is not the best way for every one of you. I do not know whether I am understood

(cries of "yes, yes you are"), but God understands. Glory to His name! I stand sometimes and see the majestic Hudson as it flows on and on, day after day, and it is always bankful; so it seems the Holy Ghost has come in and has made me bankful, and it is going to be so to-morrow, and as long as I say, "Lord, control me!" There is no one here need go without being strengthened in God, if they will but let God control them. Glory be to God!

Singing—

"'Tis so sweet to trust in Jesus."

Trusting in Jesus.

A Sister.—I thank God I am trusting in Jesus to-day. While reading that chapter on Faith, I said, "Yes, I have the evidence," and so I am trusting to-day. He does cleanse from all sin, and I thank God I am His.

A Sister.—The past eighteen years I have read of this meeting, and I am so glad to look upon the face of Mrs. Palmer to-day for the first time. Praise God, I am fully saved!

A Redeemed Man.

Chaplain Rotzlai.—There is sunshine in my soul. I am glad I am a redeemed man. Sometimes the devil comes to me, but when Jesus comes the sun shines again. When we get rid of sin and all that rubbish, then God can use us for something.

Of this Company.

Dr. Levy, of Philadelphia.—It is not often I have the privilege of being here. I belong to this company. I am one of them. I often think when I get in a meeting like this, that I am going to visit my relations—*blood-relations* they are. I expect to have communion with them throughout eternity. I never had the evidence that I pleased God till the blood touched me. After the Holy Spirit came upon me and burned out all carnality, I could then look up in His face and say, "Abba Father," and He looked down on me and said, "My dear child!" I sometimes think I must have been cut out for a Methodist, for often I have so much emotion; but there is always a deep undercurrent of joy flowing through my soul like a river. I have never restrained my testimony. I have preached it when they frowned and when they smiled. I have no more use for argument. I have the experience in my heart. "The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

A Great Expectation.

Rev. John Parker.—I belong to this company. I expect to spend so long a period in heaven that I will almost forget that there was ever any other life. The Centre of which you have been speaking I am constantly revolving around—God, *God!* I have been having such delightful seasons with God in prayer. I do not have to spend twenty minutes making apologies; but it seems the minute I kneel, I begin to talk to God at once. Last night, upon reaching my room, after having preached several nights in succession, Jesus said to me, "O, you are tired, and I want to talk to you," and I dropped on my knees, and how the doors opened! I glanced at an open Bible near and read: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." And I did ask, and Jesus would say, "Is there anything more you want?" O, the breezes seem to blow upon me! Glory! O, glory!

Singing—

"The Comforter has come."

The Fulness Received.

A Sister.—I thank God I have received the fulness of the Holy Ghost.

A Brother.—I have given up all for God, and I am receiving all God has for me.

A Sister.—I praise God for the privilege of being here, and that he can keep in any place.

A Brother.—When fifteen years old the Lord forgave my sins. A year after I became convicted for something, and knew not what. I went to a camp-meeting and there the Lord gave me this fulness of joy. I do not feel like singing "Prone to wander." I don't want to wander. I've come to stay. Glory to God!

A Sister.—I could not sit still any longer. I have this joy in *my* heart, and it comes up spontaneously. O the glory that is filling my soul!

Abiding in God.

Sister Guindon.—I praise the Lord more and more every week that this is the place for me—here in the meeting. I am glad we can abide in a place with God. The 12th of Hebrews is more real to me every day. God has been showing me the "weights" that may hinder those I am praying for. This verse has been very precious to me: "You have not chosen Me, but I have chosen you, that ye might bring forth fruit." And my soul was exultant. I began to ask what the "fruit" is, and it came to me—meekness, long-suffering, joy, peace, etc., and I do want to show forth these fruits so clearly in my life that those who know not God may desire to do so. I praise Him this afternoon that I know He dwells in my heart, and I am His.

A Debt to God.

Bro. Crane.—I feel it is a debt due to God that I testify, even though it is not much; yet, you know, *change* is very convenient sometimes, and it came to me: "God is no respecter of persons, and He will give me what He gave Enoch—the witness that he pleased Him. Glory be to Jesus! I am stubbornly the Lord's.

Singing—

"Awake my soul in joyful lays,"
And sing my great Redeemer's praise.'

Belongs to this Band.

Mrs. Dennler.—I praise God I belong to this band, hallelujah! and the last months have been the richest of all my experience. I thank my Father for His gifts of peace and joy.

Rev. W. G. Browning.—I should say very humbly that the dear Lord has given me the witness that I please Him.

Singing—

"The blood, the blood, is all my plea!"

A Brother.—I live out in the country, on Long Island. I have prayed in my closet, read my Bible, and testified always. I was sanctified at Merritt Camp Meeting twenty-five years ago. Saved to-day.

Two Distinct Epochs.

Bro. Powell, of Gloucester, N. J.—There were two distinct epochs in my life. First, I had a genuine conversion. Then, for twelve years, I devoured every book I could get on the subject of holiness, until I knew it quite well intellectually. But one night while kneeling at the altar came the words: "Dead indeed unto sin." Soon after, Bro. Inskip announced a watch-night service. I rose in the meeting to speak, but had not spoken but a few words when the power came upon me. To-day it is like a steadily flowing river.

Faith the Substance.

Dr. Roche.—"Faith is the substance of things hoped for; the evidence of things not seen." That faith I obtained in youth. God help me that, if I am ever lacking in joy, I may not be in the witness that pleases Him.

Sister Smith made an earnest appeal at this point that, if any were present who desired this blessing of perfect love, to signify their desire by rising. A number responded to the invitation.

After a few words from Mrs. Palmer, the meeting closed with singing, "I rise to walk in heaven's own light." Prayer by Mrs. Palmer, and the Benediction was pronounced by Dr. Levy.

R. C. Owen, of Ohio, writes: The gateway to heaven is holiness unto the Lord, for it is only out of a pure heart that we can serve Him acceptably. Truly He has forever satisfied my once aching heart, and has very sweetly filled it with the "oil of gladness." Praise His holy name. And O how glad I would be to be with you in your Tuesday meetings, to see and to hear the aged sister Palmer open the meetings. It seems to me that it would be like manna, softened by the dewdrops, showered down from heaven to feed the hungry souls. God bless our HOLINESS GUIDE for its heavenly testimonies. The Lord has plainly said, "Ye are my witnesses; ye are they that do testify of Me." For "reverend and holy is His name."

A minister's wife, writing to Miss Isabella Leonard, says: Praise the dear Lord, I am just as solid and calm as ever since the memorial night, when joy came in the morning. I cannot understand *why* I am so sweetly kept, when I am of so little use as a worker, but I can only trust and wait and pray on.

Lydia Smith, Youngsville, N. Y.: I expect soon to be called home. Am waiting my blessed Saviour's call. My whole heart, might and soul are centered in Christ Jesus. No doubts! O how blessed is the assurance that God is mine and I am His! "I will praise the name of God with a song, and will magnify Him with thanksgiving."

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING. LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

GOSPEL WONDERS:

"God was manifest in the flesh!" When? Where? In the incarnation of Jesus Christ. It is a wonder of wonders.

"Christ in you the hope of Glory!" Is that possible? It is divinely possible. Personally, in love, wisdom and power, Christ may be revealed in us.

"I am Crucified with Christ!" So said Paul. The carnal "I am" may and ought to die. It is a crucifixion against which the flesh terribly revolts. Its accomplishment is a great wonder and the forerunner of the Christ-life.

OUR CREED.

The GUIDE TO HOLINESS has a creed. We believe in creeds. We have no sympathy with the oft-expressed sentiment: "It makes no difference what a man believes, if he only does right." But it does make a difference what a man believes. The fact is, his *right-doing* is dependent upon his *right-believing*. "As a man thinketh, so is he."

We discover in these times a latitudinarianism which would ignore all creeds and lead us out into a land of indefiniteness. There is a disposition to lay emphasis upon the spirit and the life, and especially to magnify the unity of the spirit, but at the expense of well-established Bible principles.

The Bible is a book of principles, well-defined principles, divinely revealed and sanctioned. These principles, under the potent operations of the Holy Ghost, mold character, govern the life, and shape the eternal destiny.

We say the GUIDE has a creed, but it is a very simple creed; and yet it is so comprehensive as to compass the salvation of the whole world.

Its corner-stone is the great atonement of the Lord Jesus Christ. We believe in the infinite efficacy of that atonement—that it is as wide as the race—that in the offering of Himself upon the cross there was "a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world." "He suffered, the just for the unjust, that He might bring us to God." We can and we do sing, therefore, in remembrance of this atonement:

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

Blood, therefore, it will be perceived, is the foundation principle of our creed, harmonizing, cementing, and sustaining the whole doctrinal superstructure of Christianity.

Now, from this great fountain of redemption there flow out unspeakable gifts and privileges, gracious and spiritual conferments, which exalt humanity beyond description, in this life and in that which is to come.

First of all, among these gifts which are blood-purchased is "Justification"—"justification unto life." Paul, preaching at Athens, said: "Be it known unto you, therefore, men and brethren that through this Man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." And he writes to the Romans: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Justification, simply considered, is the pardon of our sins. It is a divine act, whereby all our past transgressions are forgiven, and we are accounted righteous before God in consideration of Christ's atoning sacrifice. But this forgiveness of sins—all the sins of the past life—which is granted in justification, unspeakably glorious as it is, is not all the work that is wrought. As the theologians say: "Justification has its concomitants." In the same hour that we receive the pardon of our sins, we are

regenerated, born again, born of the Spirit, putting within us a new spiritual life. We are "quickened," made alive, as the Apostle declares. In this work of regeneration all the principles of true holiness are implanted, in infantile proportions, to be more and more developed in the character, and by a second work of grace to be made perfect.

In connection with these gracious operations, we are adopted into the Divine family, made "heirs of God and joint heirs with Jesus Christ." And as the children of God, we receive the Spirit of adoption, whereby we cry, "Abba, Father."

Now, taking these gifts together, these gracious conferments, as entering into *justification*, we are constrained to regard it as a most glorious state, not to be minimized or undervalued. That which draws a sinner from the horrible pit of mire and clay, and that puts his feet upon the rock and a new song in his mouth, is a consummation which language is inadequate to describe. Were all the members of the Church walking in the light of a justified state, there would be a short cut from the *first* to the *second* stage of Christian experience. We will have more to say of "*Our Creed*" hereafter.

THE SPRING CONFERENCES.

These annual convocations of ministers of the Methodist Episcopal Church are now opening. Every Annual Conference ought to be a time of real power and glory in the community where it is held.

The New Jersey Conference convenes in the Central Church, Bridgeton, N. J., of which Rev. J. R. Mace is pastor, March 11th inst. Bishop I. W. Joyce, who is esteemed an evangelistic bishop, arranges, at the Conferences where he presides, for an *Evangelistic service* on Sabbath evening, and it will be so at this Conference, conducted by Dr. W. A. Spencer, of the Church Extension Society. At the last session of the Conference a committee was appointed to arrange for "*Pentecostal Services*," and it was expected to have the aid of Dr. Keen, but he has gone to his heavenly home. The committee has secured Rev. Dr. G. F. Oliver, of Ohio, who will hold such services each afternoon, and at such other times as may be appointed. Pray mightily for this Conference.

GODLY "I WILLS."

"*I will praise Thee.*" How? "With my whole heart." Where? "Before the gods will I sing praise unto Thee." Without fear or shame.

"*I will sing a new song unto Thee, O, God.*" New songs springing out of new mercies daily bestowed. Let the "new songs" have birth and ring out gloriously!

PULPIT HYMNOLOGY.

The pulpit should be a *Hymnal Throne* as well as a *Homiletical Throne*. The Gospel claims both prose and poetry for the mediums of its power. The multitudes confess the majesty of the double mode of communication. The old preachers used to wield hymns in the pulpit with marvelous potency. They shook congregations from the platform to the front door by their unctuous reading of the inspiring stanzas. Sometimes there was almost as much in a hymn as in a sermon.

We have gone away from this custom. Now the preacher rises and announces the number of the hymn, and leaves the choir and the congregation to sing it out. The absence of the ministerial reading is a great loss. God's ambassador has missed the opportunity to throw in a bomb-shell before he lets loose the Gospel battery.

Think of a man of God, charged from head to foot with divine electricity, announcing for the opening hymn, 822, one of Wesley's peerless compositions beginning,

"Jesus! the name high over all.
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

He pauses, and holds the audience to the contemplation of the matchless *Jesus supremacy*, swaying his sceptre resistlessly over "hell, and earth, and sky," angels and men yielding homage, and devils fearing and flying. The pause is potential—the well ordered sentences strike fire. And then the next stanza:

"Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven."

In the hand of a skilled pulpit hymnist, a few seconds and a few sentences, well ordered, will do wonders. O for a revival of *Pulpit Hymnology to supplement Sermonic Power*. We need to hold on to time honored customs and make them continuously available.

SOUL-ASPIRATIONS:

—"My soul followeth hard after Thee."—Psa. 63: 8. That is a lofty pursuit—a soul following hard after God. Such are sure to find Him.

—"Lead me to the rock that is higher than I."—Psa. 61: 2. There is such a rock—O so much higher than I. Too high for Satanic assault. Ask, and God will lead you there.

A PAPER ON FIRE!

We have, within a few days, seen a paper *on fire*—there are such—every page ablaze! Thank God for the sight!

We took up the *Epworth Herald* recently, and at the head were these words: "*Revival Number.*" That struck responsive chords in our heart. We turned over the pages eagerly. They were full of short, sharp and shining sentences, every one of them fire-tipped. We said, surely the Editor has been down where the Pentecostal fires are glowing. He has come to his sanctum with a cargo of *live-coals* from God's altar, and is distributing them among Zion's youthful sons and daughters. That is a high vocation—a distributer of live-coals in the service of the God of Pentecost.

More than this: we are led to consider our contemporary as an enlister of fire-brigades. He proposes to wheel the thousands of *Epworth Leaguers* into Immanuel's army, full of fire and of the Holy Ghost, to set fire to the strongholds of the enemy and burn them to ashes. Amen, Bro. Berry, you are on the right line! The *Epworth Leaguers* of the Church, joined with the *Christian Endeavorers*, Pentecostally endowed, would set the kingdoms in a blaze.

Such an enlistment and empowerment would make short work of the *Amusement Programs.* Away would go the dramatic entertainments, the comedies, and pantomimes, and farces (decidedly farcical), and the "Polly Bassett Singin' Skewls," and all such nonsensical and Christ-dishonoring performances.

"The world for Christ!" would be the rallying cry, and the whole host of strong young men, and the bright-eyed daughters of Zion would desert the flag of fun and frivolity, and, under the uplifted standard of the Cross, go forth to glorious war and illustrious conquests. There is an incalculable reserve power in these young people's organizations.

STORM SIGNALS:

—"As a roaring lion." So the arch enemy goes forth—with a furious aspect and a fearful roar—he would scatter, tear and slay. But Christ is the great lion-tamer.

—"Into an angel of light." So Satan transforms himself. He would, if possible, deceive the very elect—it takes a pair of anointed eyes to discern his approach.

SAUL'S JAVELIN.

It is related of a certain old Scotchwoman, of the rigid type, that she was expressing her disapproval of the songs sung in the Church: "Why," said the one with whom she was conversing, "don't you know those are the *Psalms of David?*" "Well," replied the old woman, "I never could understand why Saul thrust his javelin at David when he was playing on his harp, but if he was playing such things, no wonder that Saul thrust his javelin at him."

The trouble now is, not that the Psalms of David are sung in our sanctuaries and played upon the organ or other musical instruments. No, worse than that; we have entered upon a new era of Church music, operatic and worldly in character. The solos and duets and quartets are threatening an utter engulfment of melody in the heart unto the Lord, and of real spiritual worship.

We know of a paper in one of our cities that has a column every Saturday evening of selections from the musical masters, to be performed in the churches on the Sabbath. A powerless pulpit is unable to gather a congregation, and it has to be supplemented by these operatic performances. We know one Church that has a musical program arranged for the celebration of *the "holy communion!"*

It really seems as if we needed some bold reformer, loyal to Christ and to pure worship, to rise up and put a javelin clear through this profanation of the house of God. Not with the evil spirit which led Saul to put his hand upon his javelin, purposing to slay David, but with a *good spirit*, inspired by love to God and His cause. We hope, e'er long, some one will put a destructive javelin through the *Church musical abominations*, and give us pure worship, in which the whole congregation shall join. This is "a consummation devoutly to be wished." For this let us pray and work earnestly.

GRACIOUS EXPERIENCES:

"He opened the rock and the waters gushed out." So He did in the wilderness. So He does now—causes waters of refreshment to gush out in dry places.

"For Thou hast delivered my soul from death." What a deliverance!—a deliverance from SOUL—death—"the death that never dies."

"Thou hast dealt well with Thy servant, O Lord." How long? All the days of my life—daily loading with benefits and crowning with loving-kindness and tender mercy. GLORY!

PRECIOUS MEMORIES.

WILLIAM D. HAWKINS was born in Somersetshire, England, Aug. 7, 1804, and came to this country in 1845. At the age of nineteen, in a Methodist love feast, he decided to be a life-long Christian. He was apprenticed to a carpenter. Having the Sabbath to himself, he employed it in the Lord's service. In his neighborhood he taught a family of eleven children to read. His father was removed from earth at the age of forty-nine, leaving to the care of the mother nine sons and three daughters.

One morning William asked permission of his mother to read a chapter in the Bible and to offer prayer in the family, which was granted. The mother accepted Christ as her Saviour, and from that time family worship was regularly conducted.

Our brother was a tract distributer among the poor, served as Sabbath School Superintendent, and for many years was a class leader and steward. He was a great lover of the GUIDE. This and the Bible were his daily companions.

Bro. Hawkins was a man of large sympathies, earnestly desiring that his friends and neighbors should share in Gospel benefits, and as far as he had means he contributed liberally to Christian causes.

At the last he was triumphant, singing the songs of Zion. "My faith looks up to Thee," and "Home, sweet home," were his favorites. The day before his translation he said: "Last night I fully resigned myself to my Heavenly Father's care; to live or die as He sees best." He requested his daughter to come to his bedside and pray. She inquired, "Father what shall I ask?" And he replied, "Ask that I may be fully prepared for heaven." He was comforted, and fell asleep in Jesus. M. A. H.

PASSING NOTES.

☞ *Get one more subscriber for the* GUIDE *this month. We charge you to seek out the one you have overlooked.*

We have concluded to extend the offer of the beautiful **Souvenir** *until* **April 1st,** *to be sent to new subscribers and to old subscribers renewing their subscriptions.*

—WE are getting the magazine to subscribers early.

—SALVATION is free—and *full*, too. If you are not full of it, who is to blame?

—"RESIST the devil." What then? A grand result: "*He will flee from you.*"

—"GOD is faithful." How strongly do you believe it? Do you rely upon it fully?

—ARE you a distributer of tracts on Holiness? If not, begin quickly. (See page 119.)

—KIND commendations are being sent to us in letters respecting the GUIDE improvements.

—DR. MUNHALL is to hold Evangelistic Services at the Philadelphia Conference each afternoon.

—THE GROWTH THEORY on Holiness—growing *into* it—finds little favor. It is unscriptural.

—DR. CARRADINE soon enters upon another campaign in Brooklyn, in the Mission Church of Rev. Mr. Hoople.

—MRS. DR. I. M. WARD, of Newark, N. J., has recently gone to join her translated husband in the immortal realm.

—WE need a decided replenishing of our "*Guide Benevolent Fund.*" We cannot begin to respond to the calls. Who will help?

—THE Union Services in Cooper Union are now being held daily. Dr. Dixon preaches. Great interest prevails. The city needs to be stirred.

—DR. DOUGAN CLARK and Rev. J. H. Smith are still among the invalids. Pray for them, also for Rev. John Thompson, who is not very well.

—ARE you a poor sleeper? Do as the Psalmist says he did: "At midnight I will rise to give thanks unto Thee because of Thy righteous judgments."

—OUR friend and brother, Joseph Mackey, of this city, a positive witness of holiness, quite regularly an attendant at the Tuesday Meeting, has just entered his heavenly home.

—THE interest in the *Tuesday Meeting* is unabated. Friends of Holiness coming to the city should not fail to attend. Remember the place, *316 E. 15th Street.* Mrs. Palmer leads it.

—THE picture of Mrs. Cooke in her room, in photographic form for framing, given in our January number, can only be had on application to herself. Address Mrs. Bella Cooke, 463 Second Avenue.

—A. W. DENNETT is greatly enlarging his Hotel at Mountain Lake, in anticipation of the Camp Meeting next summer. He proposes to provide for *one hundred* of the *five hundred* ministers expected.

—THE "*Ocean Grove Record*" and "*The Times*" have been united under the name of "*The Ocean Grove Times-Record*," making a fine paper. Dr. Wallace supervises the religious department. *Success to them.*

—THE sermon of Rev. H. G. Scudday, evangelist, in this number, in part, will be published entire, with his experience in full, in a booklet soon to be issued. He is having good success, evangelistically. Address him at this office.

—CONTRIBUTIONS for Mrs. J. Fowler Willing's Training Institute for Temperance Evangelists, received at this office, or may be sent to her address, 463 W. 32d Street, New York. Any one contributing not less than *fifty cents*, will receive a beautiful booklet, "*A Prince of the Realm*"—a loving tribute by Mrs. Willing to her sainted husband.

THE DEVOTIONAL HOUR.

A COMPREHENSIVE PRAYER.

"Incline not my heart to any evil thing, to practise wicked works with men that work iniquities, and let me not eat of their dainties." Isa. 141: 4.

Three things prayed against:

1st That the *heart* be not *inclined* to evil.

2nd The practice of wicked *works.*

3rd No participation in the dainties of the wicked—however agreeable to the palate.

"LORD, TEACH US HOW TO PRAY."

BY REV. JOHN PARKER.

There are many followers of our Divine Lord who, like His disciples, thus feel how ignorant they are on the subject of prayer. Hence they have less liberty at the Mercy-seat than anywhere else. This should not be so, for:

First. The Saviour makes prominent the supreme fact that in prayer you are coming to your Father.

Second. He tells you the very words, and the manner in which He would have you come to Him in prayer.

Third. He does not expect you, in prayer, so much to inform Him; but by the fervency and faith of prayer, to inform yourself of your needs; to fan your desires and your hopes into godly fervors; to minister the conditions which tend to the increase of faith, and to make very real to your thought that "your Father knoweth what things ye have need of;" that all resources are within His gift, and all instruments of helpfulness obedient to His command. "After this manner pray ye." See Matt. 6: 8–13. Not necessarily in these words, but after this manner, "*pray ye,*" ye disciples of Mine, for this prayer is not fitted to the condition of heart or life of anyone else. When ye pray, make God as your Father the reason for prayer; therefore the foundation on which ye build it. Let it mean the love ye have for Him, and your confidence in the love He has for you. This will make prayer more to you than a refuge: it will be the luxury of your life, the nourishment of your faith, and the inspiration of your Christian hope.

MRS. BELLA COOKE'S TESTIMONY.

Surely, of all God's children, I can testify to His goodness, His loving kindness, His power to save and to keep.

In April of 1848, when, in the order of God's providence, I, with my dear husband and three little ones, went to live at Caldwell's Landing, on the beautiful Hudson, and there carried a burden almost too heavy for mortal to carry, I was enabled, by the instrumentality of our dear Sister Lankford, now Sister Palmer, to lay the burden down at the Master's feet. I took Jesus as an *all-sufficient* Saviour, *my* Saviour, able to save *me* to the *uttermost*, and I *was saved.* The burden rolled away, and I was free! Blessed be His holy name! One plea and fear was, in my distress, that if I obtained this great blessing, this rest, I could not keep it, with all I had to contend with—little children, feeble body, in a strange land, etc.

What was the answer of this dear one? "Why, my dear child, it is to keep you, not you to keep it." Satan, and unbelief, and doubts were conquered. *I was free.* Hence, since that time, I have been *kept* by the *power* of God. Not that I have never, through lack of judgment, or unwatchfulness, or otherwise, grieved Him in all these years. But if at any time I was conscious of the same, I went at once to the blood of cleansing, and washed and was thus made clean; and I could, with humble confidence, look up and claim the promise, "I will, be thou clean." And to-day I say:

"Wherefore to Him my feet shall run,
My eyes on His perfections gaze;
My soul shall live for God alone,
And all within me tell His praise."
Hallelujah!

MRS. PALMER'S CLASS MESSAGES.

No. 1. The blessed Comforter abides. He has of late been whispering most sweetly, "He that toucheth you, toucheth the apple of Mine eye." How tender! How loving!

"He shall feed His flock like a shepherd. He shall gather the lambs with His arms and carry them in His bosom."

My soul, with tearful eye, says: "What love, 'Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed.'"

Glory to Jesus, "there is now no condemnation," if we accept of terms. Praise! Praise! My heart and lips joyfully say: "This one thing I do, I can do all things through Christ which strengtheneth me."

No. 2. The prayer of our precious Jesus—John 17—has been much on my mind, with an intense desire to have it fully answered.

"Not to be taken out of the world, but that Thou shouldest keep them from the evil." Truly we are not of the world, but chosen out of the world. My heart is rejoicing in these last words of our blessed Saviour.

DAILY BIBLE CALENDAR—MARCH.

1. II Tim. 1: 8; Titus 1: 2; Psa. 65: 2; Psa. 56: 10.
2. Rom. 12: 16; Psa. 9: 12; Psa. 5: 2; Psa. 101: 1.
3. Jer. 6: 16; Jer. 6: 16; Job 22: 27; I Cor. 15: 57.
4. I Chron. 16: 15; James 4: 6; Luke 23: 42; Psa. 18: 1.
5. Luke 11: 35; I John 1: 7; Psa. 43: 3; Judges 5: 3.
6. Isa. 60: 1; Isa. 60: 19; Psa. 102: 2; Luke 2: 14.
7. Heb. 12: 3; I Cor. 10: 13; Psa. 17: 18; I Chron. 23: 30.
8. Rev. 3: 18; II Thess. 3: 3; John 17: 11; Psa. 84: 5.
9. Eccles. 5: 1; Psa. 92: 13; Psa. 140: 8; Psa. 42: 4.
10. Rom. 12: 17; Luke 6: 35; Matt. 6: 12; Psa. 34: 3.
11. Zech. 8: 13; Isa. 58: 11; Psa. 28: 2; Psa. 146: 5.
12. Ephes. 6: 10; Gal. 6: 9; Psa. 68: 28; Psa. 98: 1.
13. Psa. 50: 15; Psa. 112: 4; Psa. 27: 9; Psa. 29: 2.
14. Josh. 1: 9; Josh. 1: 9; Psa. 109: 21; Psa. 115: 12.
15. Luke 21: 19; Psa. 30: 5; Psa. 143: 1; Psa. 136: 26.
16. Phil. 4: 1; Psa. 42: 8; Psa. 30: 10; Psa. 9: 11.
17. Psa. 50: 5; Rom. 8: 32; Psa. 132: 9; Psa. 119: 137.
18. Gal. 6: 7; Psa. 9: 9; Psa. 143: 2; Jude 25.
19. Rom. 12: 19; Psa. 15: 4; II Tim. 2: 7; Psa. 52: 9.
20. I Cor. 15: 58; I Cor. 15: 58; II Kings 20: 3; Psa. 144: 9.
21. I John 2: 1; I John 5: 4; John 17: 17; Psa. 21: 13.
22. Jer. 1: 7; Jer. 15: 19; John 17: 9; Psa. 63: 4.
23. Isa. 27: 5; Prov. 3; 26: II Chron. 6: 41; Psa. 67: 3.
24. II Peter 3: 14; Jer. 23: 4; Psa. 28: 9; Psa. 70: 4.
25. Zech. 9: 12; Joel 3: 16; Psa. 86: 3; Psa. 104: 33.
26. Psa. 62: 8; Psa. 27: 14; Psa. 130: 2; Dan. 2: 23.
27. I John 5: 21; I John 3: 21; Exod. 33: 13; II Sam. 22: 3.
28. Psa. 46: 10; Dan. 11: 32; Psa. 22: 11; Luke 1: 46.
29. I Cor. 6: 20; Rom. 14: 18; Psa. 51: 1; Psa. 140: 13.
30. I Peter 4: 7; Rev. 2: 10; Psa. 38: 9; Psa. 139: 14.
31. Psa. 100: 3; Isa. 45: 19; Psa. 9: 19. Psa. 119: 64.

THE GUIDE INTERNATIONAL PRAYER UNION.

We desire to consider all our subscribers as members of "*The Guide International Prayer Union*," all uniting on a given day, at noon as far as practicable, in closet prayer for specific objects, chiefly for the families of those united, for holiness workers, and the special objects named in this connection. This month,

TUESDAY, MARCH 17TH,

is thus set apart. The Scripture subject is, Luke 18: 1-8. The hymn to be read or sung, No. 689 in the Methodist Hymnal. Special subject for prayer, That God by His Spirit will pour out the Spirit of grace and supplication upon the whole Church.

Requests by mail.—All the requests sent to be placed on "*The Guide International Prayer Roll.*" Hold them up before God fervently.

LIFE-POINTS:

—"*If it had not been.*" See Psa. 124.

—This is a great "IF." "If it had not been the Lord who was on our side"—"now may Israel now say"—But the case is not supposable. He is always on the side of His people.

—"*Then they had swallowed us up quick.*"

—Who? How? "When men rose up against us." But the Lord is our defense.

—"*Blessed be the Lord.*"

—A song of blessed memories. To "the Lord, who hath not given us as a prey to their teeth."

CLOSET TESTS:

HAVE you a keen relish for prayer?

Is your soul conscious of nearness of access to God?

ARE your realizations that Christ is "*the Yea and the Amen*" very palpable, and inspiring to your faith?

CLOSET EXERCISES:

IT is helpful to pray aloud.

BE systematic in your Scripture reading.

STEADILY and persistently resist the intrusion of worldly thoughts and concerns. *Bolt the door.*

THE GUIDE INTERNATIONAL PRAYER ROLL.

The announcement of the institution of this "*International Prayer Roll*" has already attracted the attention of many Christian people in different parts of the country. They recognize in it a timely and effectual medium of approach to the eternal throne. We have received some deeply interesting letters from those who are burdened with a desire for the salvation of friends who are out of Christ. We have heard from those who have been pleading for *years* for their loved ones, apparently without avail. They invoke the aid of those who know the way to the throne, if peradventure God will hear these united requests and send salvation. Let the requests come. The invitation is to all Christian people to come within this hallowed circle, and join hearts and hands and faith in taking hold of God. *A Church on its knees* is the potential instrumentality—praying in the real spirit of prayer, "in the Holy Ghost," the world must shake.

Some letters received fill sheets with thrilling recitals of how loving friends have prayed for years for unsaved ones, apparently unavailingly. These recitals have stirred our heart. A sister, some years ago, who had prayed for *seventeen years* for her unsaved husband, was asked by a friend, "Are you not very weary of this long waiting?" Her answer was: "The Lord is not slack concerning His promises, but is *long-suffering*." On this word of promise she rested, despite all discouragements and seeming impossibilities. "The word of the Lord abideth forever." *Let us believe God.*

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—Bishop Fowler believes China to be the greatest missionary field on earth.

—Nearly 100 alumnæ of Oberlin College are missionaries, of whom one-half are in foreign lands.

—Mr. George A. Cox, of Toronto, has provided a cottage for the use of the Consumptive Hospital.

—A mission has been formed in Pittsburgh, Pa., for the benefit of the 25,000 Jews who reside there.

—The Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries of the world.

—The Methodists in Philadelphia sustain a kindergarten among the Italians, which is attended by sixty children.

—There are about 100,000 Chinese residents in the United States, and more than 90,000 attend no Christian service.

—Mr. Hugh Ryan has given $40,000 to St. Michael's Hospital, Toronto. It is hoped that his zeal will inspire many.

—Forty men are preaching in Northwestern Kansas, whose congregations cannot pay them more than $150 each.

—The Endeavor Society of the First Baptist Church, Chicago, has given over $2,000 to missions during the past seven years.

—A Methodist Church in Cincinnati has several members who bring to the church every week one-tenth of their earnings.

—The Presbyterian young men of Londonderry, Ireland, have guaranteed to raise £200 a year to sustain a Foreign Missionary.

—In Buffalo twenty-four Methodist churches have been organized the past twenty-five years, and the membership foots up from 1,197 to 5,000.

—Tennessee Juniors are canvassing their mothers to allow them all the eggs laid by the fowls on Sundays, to be devoted to missionary purposes.

—Dr. John Henry Barrows, President of the World's Fair Parliament of Religion, is going to Bombay, Calcutta, and Madras, to deliver a course of Christian lectures.

—The Japanese in America number about 2,100. Missions are carried on among both the Chinese and Japanese by the Presbyterians, Methodists and others with considerable success.

—Evangelistic services have also been held in Methodist churches by Mr. Schivera and others. Mr. S. exerts great influence by his Bible readings, in which he excels.

—It is stated that there are 4,000,000 young people in the United States, mostly under twenty-two, who are members of young people's societies in the various churches.

—The Presbyterians of Canada gave last year $111,988 for Home Missions, and $87,185 for Foreign Missions. The Woman's Missionary Society, which was begun fourteen years ago, now produces $34,429.

—Five theological students recently applied to the Mission Board, Belfast, Ireland, to be sent to India and China, and they agreed to accept whatever remuneration the Church thought proper to give.

—St. George's Church, the mother Methodist Episcopal Church of Philadelphia, is until further notice to be open every day from nine o'clock until four in the afternoon. A noon prayer-meeting is held daily.

—Miss Eliza Reed, of Regent Square Church, London, has gone out at her own expense to carry on Mission work in Oude. Miss Graham, another member of the same Church, is laboring at her own expense in China.

—The State of Michigan contains 84 counties, in 75 of which Sabbath School Conventions are regularly held. There are 4,200 Sunday Schools, with 43,000 officers and 350,000 scholars; 59 new schools were formed last year.

—Four thousand three hundred delegates at the Methodist Annual Conferences voted for the resolution admitting women to the General Conferences and 1,662 against it. The constitutional vote therefore favors their admission.

—The first Protestant Bishop to Alaska, Rev. Peter Trimble Rowe, is a Canadian, and is a graduate of Trinity University. He was a missionary in Algoma, and is no stranger to hardship. His Canadian friends wish him success in his diocese.

—Mrs. Amelia Frost succeeded her husband as pastor of the Congregational Church in Littleton, Mass. Mr. Frost was compelled to resign the pastorate through ill health. Mrs. F. is the first lady who has been appointed pastor in Massachusetts.

—Rev. Messrs. Timson and Wilson, of the Christian Alliance Mission in New York, recently held a convention for three days in Toronto, when two young men were ordained for Mission work in China. The session, which was held for the deepening of spiritual work, was attended by a large concourse of members of different Churches.

IN FOREIGN LANDS.

—The Moravians now have 180 communicants in Alaska.

—The Emperor of Japan has banished all the Buddhist priests from Formosa.

—Evangelist Yatman has held a most successful series of services in Honolulu.

—The first Foreign Missionary Society was organized about one hundred years ago.

—The Wesleyan and Methodist Episcopal Missions in Germany will soon be amalgamated.

—The Theological School connected with the M. E. Church in Rome was opened last November.

—The Wesleyans, Free Methodists, and Bible Christian Churches in New Zealand are to be united in one body in April, 1896.

—The Methodists of Margate and Ipswich have adopted schemes to provide increased accommodation for their Sunday Schools.

—Mission work was begun among the Hovas in Madagascar 75 years ago, and now there are 2,000 Churches with 35,000 attendants.

—It is believed that more than one-half, or about 900,000,000, of the 1,500,000,000 of the inhabitants of the world worship idols.

—The Chinese language has no word for "sin," but it has a vocabulary for "sorrow" surpassing our English tongue.—Laura Haygood.

—It is a mistake to suppose that the Japanese want the missionaries to withdraw and leave the Churches in the hands of the native preachers.

—There are 711 women missionaries in India —foreign and Eurasian. These have access to 40,513 Zenanas, and have 62,414 pupils in the mission schools.

—Bishop Hurst testifies that 50,000 Christian subjects of the Sultan living in Armenia have been murdered in cold blood during the last three months.

—In the girls' school at Rome an auxiliary has been formed which provides a day-school for little children, and two of the larger girls have taken charge of it.

—The capital of Madagascar contains 100,000 population, and there are four stone churches of the London Missionary Society and a fine Anglican Cathedral.

—In British India there are something like 500,000 blind people. Mr. Knowles has invented for them an alphabet in which 87 of the languages spoken in that peninsular may be printed.

—Rev. R. E. Abercrombie has taken the Superintendency of the Free Methodist Churches in Jamaica, and he will shortly leave England to enter upon his important position.

—The London Missionary Society, whose centenary has just been celebrated, has an income of £180,000, or $900,000. Its income the first year of its existence was $55,000.

—There is an aboriginal tribe in India living in houses ten by ten feet, which are entered through a hole three feet square. It is the custom for each man to have seven wives.

—There were 27 girls in the orphanage at Mexico who were converted at an Evangelistic service held by Bishop Joyce in connection with the Conference he conducted in that place.

—Judge Hughes declares that every month when he is on circuit he commits not less than 100 persons to prison, all of which is occasioned by the baleful influence of the license law.

—A Korean woman, instructed by the missionaries of the Methodist Church in Seoul, is now in the United States studying medicine, and hopes to return home and act as a medical missionary.

—The Hull Nonconformist Churches, including Methodists, have decided to adopt a plan of co-operation in which they intend to visit every family. They also intend, if possible, to stop the delivery of letters on the Sabbath.

—The Wesleyan Central Mission in Manchester, on a recent Sunday had 12,000 persons in the audience. The Grand Theatre has been secured for the overflow from Free Trade Hall, which will provide accommodation for 2,000 additional persons.

—Two Bishops of the Church of England have given up their episcopal office to serve as missionaries in the difficult field of Persia. Their names are Bishop French and Bishop Stuart, of the dioceses of Lahore and New Zealand respectively.

—The Methodist Missionary Board in England has a debt of $150,000. At a recent meeting it was resolved to pay this burden when $100,000 was promised. One gentleman, who was about to take a tour abroad, resolved to stay at home and give the cost to the Mission fund. Another gentleman gave $10,000.

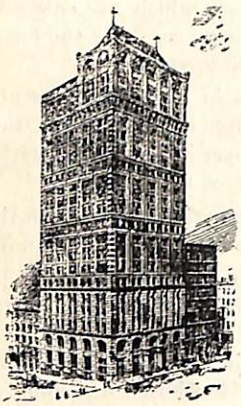
—The old religions of Japan are not dead, but doomed. A society has been organized among ladies of rank to relieve the families who suffered by the late war. Nearly 131,000 are members of the society, including eighteen princes and princesses, and thousands of sick and wounded have been aided, including Japanese and Chinese.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

American Tract Society.



This Society which has contributed so largely to the diffusion of evangelical literature was organized in May, 1825. The founders saw the necessity of providing a permanent home for it, and several liberal gentlemen of New York City combined to give it the means for this purpose. A plot of ground was purchased at the corner of Nassau and Spruce streets, and a building was erected, designed, as original documents show, to furnish the Society, "free from rent forever," accommodations for all its business purposes—a composing-room, press-room and bindery, rooms for its paper, sheet stock, plates and engravings, a depository for storing and packing its publications, a store for their sale, and rooms for its officers and committees.

But the increasing value of the site for business purposes, and the growing demands of the Society, have led to the erection of a magnificent building which is an honor to the Society and to our common Christianity. We place at the head of this column a small cut of the building lately erected. It will be well for Christians who are interested in the diffusion of an evangelical literature, when visiting New York, to see this for themselves.

The institution is undenominational and does a large amount of missionary work. Its catalogue of evangelical works, both as respects books and tracts, is very rich, and may be obtained gratis by addressing the business manager at the office of the Society, 23d Street, New York.

Many of the works of this Society are of such intrinsic excellence, and of such world-wide celebrity, as to be in constant and increasing demand. Through missionary agencies and colportage, these works are largely distributed. The *Tract-List* of the Society is very full, affording large facilities to those who wish to scatter the seed of the kingdom We trust this Society will be prospered more and more.

GOOD NEIGHBORS.

We like to be among good neighbors, both as respects home and business environments. We have such neighbors in the BIBLE HOUSE. In the adjoining room on one side is the WOMAN'S UNION MISSIONARY SOCIETY.

The Society has recently had its anniversary, one feature of which was an enjoyable lunch, provided by one of the ladies at her own expense. After this, a spirited public meeting was held in the large hall of the Bible House. The Society is doing a noble work. Send for a copy of its magazine, the *Missionary Link*.

The NEW YORK BIBLE SOCIETY occupies the next room, No. 66. Rev. A. C. Arnold is the genial superintendent. He has a pleasant word for everybody, and is ready at all times to supply demands for copies of the Word of God for city distribution. He often drops in at our rooms, and gives us a word of encouragement.

The HOME AND FOREIGN MISSIONARY SOCIETY OF THE AFRICAN M. E. CHURCH occupies the adjoining room on the other side of us, No. 61. Rev. W. B. Derrick, D.D., is the secretary. He is abundant in labors. They call him the "Chaplain McCabe" of the African Church. As we write he has just been in our office with an "*Easter Program*," with which he proposes to stir the hearts of his people.

The CONGREGATIONAL HOME MISSIONARY SOCIETY has its headquarters near us, occupying several rooms. Major-General Oliver O. Howard is president; Mr. Wm. B. Howland, treasurer; Mr. James T. Brinckerhoff, assistant treasurer; Rev. Alexander H. Clapp, D.D., editor; Secretaries for correspondence, Rev. J. H. Clark, D.D., Rev. Wm. Kincaid, D.D., Rev. Washington Choate, D.D. The Society is vigorous, and is crowned with great success in its work for the Master.

The Society issues monthly a beautiful magazine, *The Home Missionary*, tasteful, and well illustrated. Send for a copy, and learn how well this blessed Gospel agency is scattering the seed of the kingdom.

—EDUCATIONAL CHART. *Something New.* Showing how to secure the best results in *child-culture.* May be used advantageously in Mother's Kindergartens, Mothers' Meetings, and by Primary and Sunday School Teachers. Price, 25 cents. Address, Miss Emily Coe, Principal American Kindergarten, 70 Fifth Avenue, New York.

Willard Tract Repository.

This publishing institution, which has its headquarters in Boston, founded by the late Dr. Charles Cullis, continues to send forth its evangelical publications, and, in its sphere, is doing a noble work for the Master.

Its organ is "*Times of Refreshing*," issued monthly, and full of excellent matter, edifying to God's people. It is undenominational, and acceptable to Christians of every name. $1.00 per year.

They publish some excellent works, for which we should be glad to receive orders:

—TUESDAY MEETING TALKS. By Dr. Charles Cullis. Cloth. Price, 50 cents.

—FIFTEEN HELPS. By Dr. Charles Cullis. Consisting of fifteen sermons bound together. Price, 25 cents.

—MIZPAH; or, Golden Days. A choice birthday book. By Dr. Charles Cullis. Cloth, gilt, beveled edge. Price, 75 cents.

Scriptural Tract Repository—Boston.

H. L. Hastings, the publisher, is engaged in diffusing Christian literature which is evangelical and helpful to thousands, yea, *millions*.

He has issued *three millions* of a tract on THE INSPIRED WORD—"*Is the Bible a True Book?*" Five cents per copy. Our friends would do well to circulate a package of them.

We have just received from this publishing house:

—EBENEZERS: or, Records of Prevailing Prayer. By H. L. Hastings. Price $1.00. Part I.—Prayers for Rescue, Relief and Blessing. Part II.—Prayers for Healing. Part III.—Prayers for Conversion.

Whatever will increase the exercise of prayer, "*in* the Holy Ghost," and lead God's people to take fast hold of God's promises when they pray, is to be welcomed. We believe this is of that class of works, and is worthy of circulation.

—THE CHRISTIAN, the paper published monthly by H. L. Hastings, is full of good matter. Subscription, $1.00.

Whittaker's Library.

MR. THOMAS WHITTAKER, the enterprising publisher, 2 and 3 Bible House, is issuing a series of instructive and helpful works, comprising what is denominated "WHITTAKER'S LIBRARY." We have just received two of the series.

—PIVOT WORDS OF SCRIPTURE. By Rev. P. B. Tower, author of the "I Wills" of Christ and of the Psalms. Price, 50 cents.

It sets forth the significance of ten of these "*Pivot Words*" in a way calculated to impress the mind, help devotion, and elevate Christian character.

—CHRIST AND MODERN UNBELIEF. By Randolph H. McKim, D.D., Rector of the Church of the Epiphany, Washington, D. C. Price, 50 cents.

This important theme is presented in seven chapters, in an interesting and forcible way. The Bible student will be profited by a careful perusal of the work.

NEW WORKS.

A MANUAL OF HOLINESS; and Review of Dr. James B. Mudge. By Rev. Lewis R. Dunn, D.D.

In our last issue we made a brief reference to this work, just issued from the press of our Western Book Concern, Cincinnati. We had not then read it, and of course could not speak of it definitely. Since then we have read it carefully, and do not hesitate to pronounce it an able and timely book. Dr. Dunn has contributed some excellent volumes, which are standards in the realm of Holiness Literature. This latest work from his pen is written with his well-known vigor. Its doctrinal statements are clear, its arguments in support of the central truth of Christianity are cogent, and its appeals to Methodistic loyalty to the world-acknowledged Wesleyan standards—so acknowledged because of undoubted Biblical warrants—are powerful. The book which it reviews, by Dr. Mudge, is an exceedingly pernicious one, and it is well that we have this effectual antidote, emanating, as it does, from our enterprising Methodist Publishing House, Cincinnati. The price of the book of Dr. Dunn is low—fifty cents—and it should have a wide circulation.

ANNOUNCEMENTS.

—DR. CARRADINE'S NEW BOOK—"THE BETTER WAY." This new work is by Dr. B. Carradine, known as the gifted and successful Pentecostal Pastor-Evangelist of the Methodist Episcopal Church South. His former works, "Sanctification," and "The Second Blessing in Bible Symbols," which have been widely circulated, will undoubtedly make a large demand for this latest and able work. It is in twenty chapters, full of the marrow of the great theme. It will be ready about April 1st.

—"FROM ELIM TO CARMEL." By Dr. W. R. Jones. Author of "Entire Sanctification." Price, $1.00. We have not seen a copy of this book, but we presume it is an able work, like the author's work on "Entire Sanctification."

—"SONGS OF THE PENTECOST." This Song-Book has been used in *revival services* in some prominent churches in cities near New York recently with decided effect. They have expressed their great satisfaction with it. Those desiring a song-book full of life and sunshine should send for a sample copy—it costs only 30 cents, prepaid.

Tract Distribution.

We have been urging the members of the "GUIDE PRAYER UNION," to add to the exercise of Scripture study and prayer on the day specially appointed, some tract distribution. If we could get the members of *The Union* to spend one afternoon a month in this work, it would be profitable. For this month we would like some of the following distributed:

Miss Isabella S. Leonard's series: 1. "What is Depravity? 2. "Pardon and Purity—how received?" "Her Experience;" 3. "Heart Purity;" 4. "Scriptural Holiness;" 5. "The Perfection of Love." Per dozen, 30 cents.

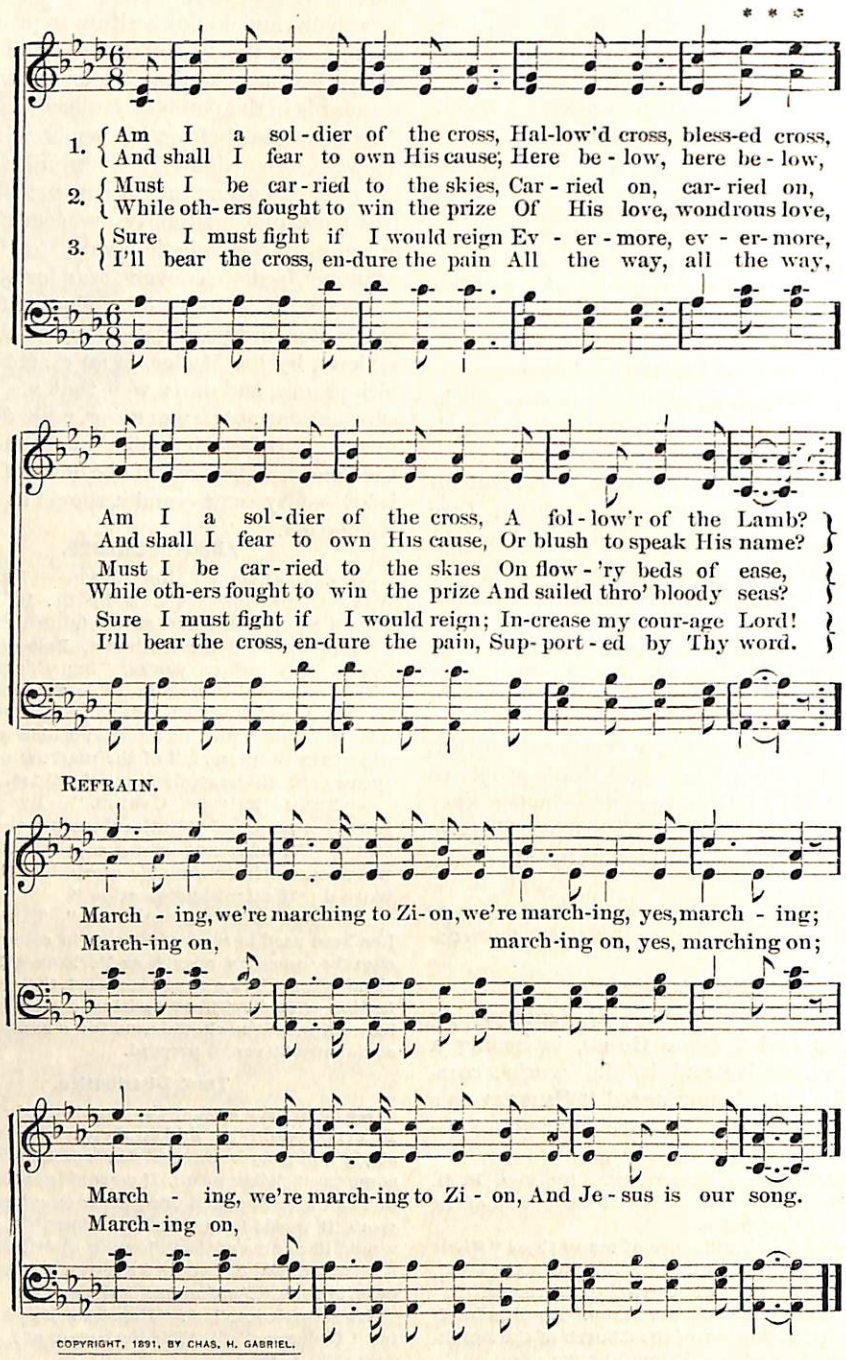
KEY TO THE STOREHOUSE. By Rev. A. J. Jarrell. 30 cents per dozen. An excellent tract.

An Episcopalian lady has circulated hundreds of these tracts. Do ye likewise.

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

No. 26. MARCHING TO ZION.



COPYRIGHT, 1891, BY CHAS. H. GABRIEL.

This is a selection from "SONGS OF THE PENTECOST," the new International Song Book. Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



REV. B. CARRADINE, D.D.

Of the Methodist Episcopal Church, South.

Devoted to the work of an Evangelist, according to the New Testament order, and anointed of the Holy Ghost for the execution of His great commission. The seal of the Holy One is upon his evangelistic work in the conversion of many sinners and the entire sanctification of many justified believers. Dr. Carradine is the author of a series of excellent works which are presented in our advertising columns.



APRIL, 1896.

SPECIAL QUARTERLY NUMBER.

***Quarterly Meeting Text.*—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60 : 1.**

"Awake, Jerusalem, awake!
No longer in thy sins lie down;
The garment of salvation take;
Thy beauty and thy strength put on.

"Shake off the dust that blinds thy sight,
And hides the promise from thine eyes;
Arise, and struggle into light;
The great Deliverer calls, 'Arise!'"

SHOWERS OF BLESSING.

APRIL, bright, beautiful April, comes to make her annual visit! We bid her welcome! Her smiles, her fragrant breath, and her sweet voices delight us. Hillsides and wide extended plains, covered with verdure, rejoice in her presence. A thousand fields, uncounted orchards, and beauteous gardens confess the benignity of her reign. Upspringing grass, swelling buds, gently flowing streams loosened from their icy fetters, and the pulsations of new life in the bosom of Nature everywhere greet our eye. But amid the unfolding beauties of the glad period, April showers, fructifying showers, softening the bosom and preparing Nature's wide-extended realm to receive the seed, to germinate and to spring into abundant fruitage, are especially welcome.

And the realm of Grace, as well as that of Nature, has a welcome for the glad Spring month. It is attended by a gracious promise from our Father's throne. Hear it: "And I will make them (Israel) and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." This blessed promise has been fulfilled thousands of times on Quarterly Meeting occasions. Shall it be so at the *Guide Quarterly Meeting?* We trust there will not be a soul among the many thousands of our *Guide readers* who will be like Gideon's fleece, dry, while all around are watered. Expect an April shower, a Quarterly Meeting shower—gentle or copious, as our Father will—but let it be a *shower*—reaching every dry spot throughout the heart's domain, causing the tokens of life and beauty and fertility to glow on every hand.

Each Christian heart should be as the garden of the Lord, the soil made mellow and rich by heavenly showers, so that the beauty of the Lord shall everywhere appear.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

QUARTERLY MEETING SERMON.

[NOTE.—At the old-time Quarterly Meetings the preacher had full Gospel liberty, and took little note of time. He preached from one to two hours in the demonstration of the Spirit, amid the tears and shouts of the gathered crowd. So we have not been disposed to "limit" the preacher of the "*Guide Quarterly Meeting*." He is under too much headway to be confined to this number, but will sweep through in his Pentecostal chariot until the May issue. *Amen.*]

WRESTLING JACOB.

REV. B. CARRADINE, D.D.

TEXT.—"*And Jacob was left alone; and there wrestled a man with him until the break of day*," etc. Genesis 32: 24-31.

HERE is an occurrence that I could never read about without profound interest, viz: the midnight wrestle of Jacob with the Lord. A great blessing was obtained at daybreak; a blessing that metamorphosed the man. What was that blessing?

It was not conversion, for he had been saved at a place called Bethel twenty years before.

It was not a recovery from backsliding, for, as far as we can see in the Divine Record, he was still holding on to God. He is seen consulting Him about his affairs, he is met by the angels, and is under the protection of God, as seen by the word of the Lord to Laban in the mountain. Evidently he was no backslider.

What, then, was the blessing he obtained at the brookside called Peniel? If not conversion or recovery from backsliding, there is but one thing it could be, and that is the experience of purity or holiness to which all are called. In the Old Dispensation a few entered into this higher relation with God. In the New Dispensation the veil is rent and all can now come into the holiest. While there was no backsliding in the life before us, there was something in his heart and life that justified God's call to him to meet Him at the brookside and enter upon a holy life from that hour.

One thing about Jacob was the same trickiness displayed twenty years before in affairs with his brother. We call attention simply to his method of increasing his cattle. Another thing was the fact of idols in his family. A third was an unrighted wrong in his life. Esau had been financially hurt by him in the matter of the birthright, and although now twenty years had rolled by, Jacob had made no effort to rectify this, although amply able to do so. The fact that one is willing to live on with unrectified matters of conscience shows a ground for the Peniel call. God wants an interview with such.

GOD'S CALL.

One way is to reveal the plague of the heart, the remaining evil. This revelation is call enough. But a second and still stronger one is an inward urging

to holiness. There has never been a regenerated man but has felt it. Is a man urged on to what he possesses? The very longing for purity shows it is yet to be realized as an experience. A third and still louder call is that of trouble. This is the one that came to Jacob. The news reached him as he was journeying over the plain with family and cattle, that his brother Esau with a band of men was coming to meet him. When he heard this, he felt that he was a dead man. He knew his brother's hatred to him, that he had to fly from home to save himself from his wrath, and that he was coming now to meet him with no good purpose. He felt that he would be slain the next day, and with this awful trouble of a swift approaching death staring him in the face, he at once comes down to the brookside, feeling that he must see God, and get near to Him, and be braced by a higher grace for the perils of the morrow, and possibly be delivered.

God knows how to call us to Himself. It is a pity that many will not hear the other calls, but wait for sore troubles to drive them to inquire of Him.

Perhaps the trouble that will most quickly drive men to God is that of a rapidly approaching death. It is wonderful how men can laugh at sacred things, sneer at revivals, and snap their fingers at holiness, holiness meetings and preachers. This is done when health blooms on the cheek and the rich, red blood, courses gladly through vein and artery. But when the Doctor takes the burning hand in his and says, "If you have anything of a business nature to attend to, you had better do so, for you will be dead in six hours"—then what a change!

Anything to attend to! O my God, yes! Things to take back, things to rectify, speeches to recall, opinions to change, messages to send, and God's forgiveness to seek for judgment on His word and work and people. So the cry when trouble comes on us is, "Where is God?' We want the brookside, and need Peniel.

As I hear the criticisms and notice the deeds of some in regard to the Holiness movement of to-day, I feel in my soul that the day is coming when there will be a radical change of opinion and utterance on the subject, and that day will be when we have only a few hours to live, when in a little while we shall be standing face to face with a holy God, who has a holy heaven filled with holy angels, and has "sent to us a Holy Bible, telling us that without holiness no man shall see the Lord."

It is so much better to be drawn by the Gospel instead of driven by trouble to meet God at Peniel. Yet any way so we get there.

WHAT JACOB DID TO GET THE BLESSING.

He started in with a sense of unworthiness. Just a few verses back he said, "I am not worthy of the least of all the mercies Thou hast shown unto me." Some people think that we must feel very worthy in order to get the Peniel blessing. Instead of that, we must feel unworthy. It is not our excellence that secures it, but Christ's worthiness.

Next, he set himself right with Esau.

The bands of cattle sent forward to Esau as a present was not a remarkable sight to the careless observer, but to the angels and to the spiritual eye this wandering line read, "This is to get right with my brother Esau, whom I wronged twenty years ago." It is true that all things were forgiven at Bethel, and there were some things required at Peniel that could not perhaps be done at Bethel. Anyhow, the past comes up with great vividness, and there is a call for straightening and cleansing—Let the regenerated

man who has *nothing* to rectify or cleanse correct me; otherwise, let him hold his peace.

Third: the man Jacob endured loneliness.

Out in the dark by the brookside he went to be alone with God. He could see his camp-fires in the distance, where were wives and children and servants who loved him. But he was alone under the stars of the Syrian sky.

It is not pleasant to be alone when the soul is not right. Sinners love company. The instant the man gets alone, the still small voice is heard. Many do not like to hear it. So when conviction comes for personal or inbred sin, men rush from loneliness into company. It is so much pleasanter to sit in a rocker in one's parlor or library and listen to the voices of wife or prattle of children, than to go out in the lonely night like Jacob did, and say, "Now, Lord, talk to me: Tell me what Thou hast against me. Speak, Lord; I will listen if it kills me." The Lord has a very plain way of speaking to the soul when it is alone. Not many can endure it, but rush back into the crowd to get away from the faithful revealing accents. Some, however, know what it is to bear the pain, and willingly, that they may know all of themselves.

Fourth: He endured the light that God turns on the soul.

There is a material light which reveals the external, so to speak; and a spiritual light that shows up the inward or hidden man. This last is exceedingly painful, and because of it the unconverted avoid the Church and the Bible; and many regenerated people keep away from meetings where a deeper searching and revealing goes on. Often it comes to one when alone. It will steal into any one who will consent to wait patiently on God and ask Him for light.

Some one says there are four men in every man: the man we know; the man our friends know, who is quite different; the man whom our enemies know, still a very different individual; and the man God knows. It is this last man that this searching light reveals. Few can stand it, and rush away. But some say, "Search me, O God;" let me know all that is within me; let me have my Judgment Day this side of the grave."

It is an experience never to be forgotten to have the book of one's life turned page by page and the eye follow the faithful, pointing finger of God, through the doubtful, questionable things of the past. Little is said, but much is felt as the light is turned on the pages written by our own hands. One grows old in an hour. The face of Esau comes up. The memory of blessings and birthrights taken from others come like stabs to the heart, and the blood trickles. Still more ineffaceable is the memory of reaching the word "Finis" in the book, and the Lord turning with a pitying, pardoning smile to the sighing, weeping one, who is walking in the light, as He is in the light waiting for the blood to cleanse him from *all* sin. It is blessed to know you have kept back nothing from God, that the light has actually shone through you and come out on the other side.

Fifth: He endured the gradual revelation of prayer.

This is remarkably brought forth in the Scriptures. At first Jacob was alone. But as he stood thus in the dark, suddenly he became conscious of the presence of a man, with whom he began to struggle. Deeper in the night this man, according to Hosea, became an angel. At daybreak the angel proved to be God! Loneliness—man—angel—God! Here are the four features of the wrestle that mark the gradual revelation of prayer.

When a man seeks pardon or sanctification, the first experience is that of solitariness and forsakenness. Instead of feeling better, he feels worse. Instead of a sense of spiritual help and companionship, he feels utterly alone. Many, not understanding this first necessary feature, give up in despair. They construe it as divine abandonment, when it is the true realization of the soul of its distance from God—an experience painful but necessary. We have been drifting on the tide all night, and at the dawn turn, and, lo, the strand is barely seen on the horizon, and the swimmer finds himself buffeting the waves in the endeavor to reach the distant beach, and literally oppressed with loneliness! One might well despair in the spiritual life at such a figure as this, but three thoughts comfort us: One is that the beach did not swim from us; another it is awaiting for us, and still another there is One who has a way of leaving the beach, walking on the waves and lifting up in His arms just such struggling swimmers.

Expect loneliness as the first experience; but pray on, and suddenly a spiritual help will come to you as strong as a man. Keep on praying, and the man-like blessing will turn into an angel-blessing. Here, alas, many stop! They have received something in their souls as sweet and beautiful as an angel, and pause in their midnight wrestle. The thing to do is to press on to daybreak until we get the Lord God Himself in our arms and hearts and lives.

Sixth: He prayed all night long.

Here is the solution to any problem in the Church or individual life. Not a question that is vexing, nor state that is disturbing, not a darkness that is oppressing but can be answered, removed, or finally settled by an all-night's prayer.

Few have ever done so. The servants of the devil will sit up all night for him. Men have drank all-night, others have gambled all night, women have danced all night for Satan, but how few have ever prayed all night!

I once asked of an audience of twelve hundred Christians, for all who had ever prayed all night to stand up, and myself and one other were the only ones to arise.

Some seem to think it is a piece of religious dissipation; but the Saviour did it! That settles its Scripturalness and propriety. But it is also Wesleyan. One night the founder of our Church took fifteen or twenty of his preachers and prayed until nearly morning. The result was that the twenty went home at daybreak full to overflowing with the glory of God.

Three times I have taken bodies of people—forty at one time, one hundred and twenty at another, and one hundred and thirty at another—and prayed all night long with them. At about three or four o'clock in the morning the power would come down, a spiritual Niagara would drop from the stars, and conversions, sanctifications and great general rejoicing would take place.

If infidels, instead of haranguing on the street and publicly denying the divinity of our Lord, would spend the night talking to God about it, they would find out by daybreak, beyond all peradventure, for themselves, that Jesus was the Son of God and their personal Saviour likewise. If men and women in the Church, full of speculation and skepticism about the doctrine and experience of sanctification, would talk to God about it just one night, they would by daybreak not only understand it, but be in the enjoyment of this blessing itself.

(To be continued.)

"With Christ dwelling within, the same spirit that inspired Christ inspires the soul."—*Phœbe Palmer.*

BIBLE EXEGESIS.

ST. PAUL'S PRAYER FOR THE EPHESIAN CHURCH ILLUSTRATED.

BY REV. JAMES HARRIS.

"The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—*Ephes. 3: 14, 15.*

THE FAMILY.—PART II.

The family of God is not WHOLE *yet*. It exists in two spheres. It consists of two distinct branches—the family in heaven and the family on earth. The family in heaven is not and cannot be complete until it is joined by the family on earth, nor can it be whole until, at the resurrection, each saint composing it is clothed upon with his body, which on earth was a temple for the Holy Ghost to dwell in.

Neither is the family on earth whole. It cannot be until every member of it has "put on the whole armor of God, and until we all come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ." It is the duty of each thus to become whole, by being cleansed from all sin and filled with all the fulness of God. What a picture of a perfect family will the Church then present, even though yet in its militant attire and standing among devils and human fiends, battling for truth and righteousness!

It is not whole yet. Far away there are many sheep on barren mountains, to be brought into the fold by loving shepherds. There is many a prodigal who has wandered into a far country, over whom the father heart of God goes out in tenderness to be brought home. There is many a jewel being trampled in the mire of sin to be rescued and cleansed and polished, to be placed in the crown of Jesus and to adorn the Church. Then, when every wanderer is brought home and the whole Church is made perfect in love, may the Church on earth claim, in one sense, to be "the whole family on earth." Like as two globes of quicksilver upon the same tray cannot be kept long from running together, so then will it be with the family in heaven and on earth. The two portions of it will run together and all distinctions be lost forever.

This whole family is united under the headship of one Father. On earth a whole family is united under the headship of a father and mother. The father, the fountain of law, of authority, of wisdom and instruction. The mother, sharing in these, yet pre-eminently the fountain of love and tenderest sympathy. No family is whole who has lost either of these. The first is the houseband (husband). He binds the family into unity, his strong arm protects it, his arduous labors provide for it. He builds the house. The other sees to all the individual wants of each member—is ready with her sympathy to soothe every sorrow, and with her love to deny herself for each of the household. How often we have thought, "What is home without a mother?" But in the whole family of which St. Paul here speaks, the headship is united. All the wealth of a mother's tenderest love beats in the heart of the infinite Fatherhood of God. In that inimitable chapter, the 14th of St. John, the chapter to which we all turn for consolation in the time of grief, our Lord consoles His little flock with these words: "Let not your heart be troubled. Ye believe in God; believe also in Me. He that hath seen Me hath seen the Father." "Believest thou not that I am in the Father, and the Father in Me?" "I will not leave you comfortless; I will

come to you. In that day ye shall know that I am in My Father, and ye in Me, and I in you." Christ here claims the distinction of being to the whole family its Father. This family will therefore never know the sorrow of being left without its parents. He is alive forever more. Death may wreck and ruin earthly homes, but this house rests upon the foundation of the Rock of Ages. Whoever dies, Christ lives. Whoever fails, God never fails. And upon this Rock rests the Church.

Of the Wesleyan Mission at Sierra Leone, Africa, Dr. A. Stevens gives the following remarkable history: "This Mission had an extraordinary origin. Several native youths who had been instructed in the Government schools desired a Missionary to be sent to them. John Dunwell was appointed in 1835. The young students welcomed him as an angel of God, for the Divine Word had touched their hearts. In six months they laid him aside, a victim of the pestilential climate. Great success, however, had attended his labors. Several natives had been converted and united in a class, a chapel had been built by their own subscriptions, and large congregations had been deeply impressed by the ministrations of the fallen Evangelist. 'Bad news in the town,' wrote the converts next day; 'the poor Missionary is dead.' After burying him the infant Church met to consult what they should do. They held a class-meeting, and at its conclusion inserted in the minute book a single but significant sentence: 'We will remain in the new profession, for, though the Missionary is dead, *God lives.*" They knelt down together and consecrated the vow with prayer. They remained steadfast, and became the nucleus of the Gold Coast Wesleyan Missions." How blessed is such a family having such a Father!

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

April 5. "And she had a sister called Mary, which also sat at Jesus' feet, and heard His word." Luke 10: 39.

Jesus, as the Guest of our home, may be as much a fact now as in the days of His incarnation. He went away from the flesh that He might come nearer to us. He made no home for Himself, in order that He might make all homes His own. The Bethany home seemed to be a choice spot. Like all family centers, it embraced the common varieties of domestic duty and interest. One sister served, the other sat at Jesus' feet and heard His word. The gentle chiding He gave to the serving one was not because she served, but because her service worried her. He was there a Guest, but not to be a burden. Of Himself He said, "The Son of Man came not to be ministered unto, but to minister." Christ is in our homes for our good. He is there to minister to us, whether it be through our service or our waiting. He is there to bring everything to His feet. He walks through the parlor and says that is the "good part" of social life that brings the affections and tastes to listen to His word. He glances into our libraries and rebukes the printed page that woos away from His love. His joy is that our homes, our service, and ourselves, are at His feet.

April 12. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. 3: 16.

The sanctuary is the Sabbath's central spot of interest to your soul. How serene and calm your spirit as the old thought comes with fresh viv-

idness, "The Lord is in His holy temple." How unspeakably delightful the reflection that He said, "Where two or three are gathered together in My name, there am I in the midst of them." But do you know that the grandest temple of all, the one dearest to Him, is yourself? He says "*Know*" this! He makes "the place of His feet" glorious in the temple made with hands, but to the *soul-temple*, there He brings His furniture and adornments and music, and makes it the permanent abode of His Spirit. Would you defile or destroy this holy place? Would you allow the dust of neglect to gather upon His sacred vessels, or the fires dim upon His altar, or the music of praise be silent? O guard His temple with vigilance! Be as careful to deny admission to any thought, desire or love that would grieve Him, as the ancient Israelite was to exclude an unholy thing from the Holy or Holies. "For the temple of God is holy, which temple ye are."

April 19. "Wherefore let him that thinketh he standeth take heed lest he fall." I. Cor. 10: 12.

There is no degree nor grade of grace from which one cannot fall. There is therefore no degree nor grade of grace where this admonition would not be salutary. It is good to be placed among the familiar maxims we love to quote and apply. But a wholesome heed to the possibility of falling does not oblige you to live in the trembling expectancy of falling. It is to narrow that expectancy down almost to an impossibility that we do take heed. A precaution, to the extent it accomplishes its purpose, is a prevention. It is the height of wisdom to keep the guards secure on every side. Look out that there are no weak spots in the armor! Do not trust to thinking you stand, but know it by stringent examination and comparison with the standard. Subjective criticism is the most profitable of all. Generally, criticism of others degenerates into fault-finding, but put the knife to the core in the analysis of yourself. Especially hold yourself up often in prayer in the white light of God, no matter what darling choice it slays, nor what self-esteem it consumes. *Take heed* as to your position, and walk closely with God, and He will keep you from falling.

April 26. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." —I. John 5: 4.

The battle is not with carnal weapons. There is no tumult of contending armies. But it is a conflict of terrible earnestness. The "hundred-fold in the present life" hangs upon the issues, and the life-everlasting of the world to come is the prize to be gained or lost. The world's methods are subtle and seductive. Slow and guarded intrusions into your sacred inclosures are gained; trifling conformities for the sake of custom or friendship, that surrender always more than you mean, are urged upon you; maxims and rules of business and social life which our blessed Lord would repel with indignation, are gradually insinuated into your conduct; these are some of the tactics of warfare the world, that is opposed to God, employs. The faith that *overcomes* is the weapon of successful attack and defense. Whoever is born of God overcomes the world if he wishes to. Even in the cradle of his new birth he is endowed, like Hercules of classic history, with miraculous might. What ought to be expected of him when a larger faith brings a fuller realization of his relation to Almightiness into his soul! O child of God, this world conquer you? Never, if you have left the nursery of milk and soft food, and are feeding on the "strong meat" and "old corn" of the Word.

THE BIBLE IN EVERY-DAY LIFE.

BY REV. G. F. OLIVER, D.D.

MONTHLY KEY-NOTE.—"Ye have your fruit unto holiness." *Rom. 6: 22.*

TWO KINDS OF SONS.

"A certain man had two sons." These familiar words from the parable of the prodigal bring before us two suggestive photographs of a representative character. The younger son shows us the peril of selfish independence. The excess or misdirection of a good impulse leads to sin. "Give me the portion of goods that falleth to me" had in it the seed of self-conceit and insubordination. Premature self-assertion leads to self-righteousness. The spirit of Americanism engenders disregard, first, of parental authority and control; then of the laws of health and virtue; and finally of the moral code and civil statute—this is the path which ends in crime and vice. He who is lord of himself has a heritage of woe. Self-sufficiency as to resources of wisdom or work is a step toward self-righteousness and rebellion.

The downward trend of disobedience is also pictured in striking colors. A bad example is more quickly copied than a good one. The end of a life may be seen, not guessed at, by all who will ponder the outcome of this wandering son. May not this sad record teach parents to use godly constraint to prevent their children from early steps toward sin?

The necessity of conscious conviction and confession in the process of restoration and salvation is another apparent lesson in this home-like story. We must magnify sin by the microscope of truth. Charity for the offender must not conceal the hatefulness of sin. Conviction by the Spirit will bring a pang to the conscience, and cause the outcry, "I have sinned and am no more worthy to be called Thy son." This result the Holy Spirit must produce. Heart wanderings call for as humble and honest confession among believers as crime in the case of outlaws.

Sweet and full restoration is the consequent of confession and reformation. Five out of the seven Churches of Asia are divinely exhorted in Revelation, chapters 2d and 3d, to repent. The path to the Divine kiss and best robe is by the route of the mourner's bench of confession and prayer. Thank God for the record of complete restoration possible for all wandering sons of God! But bear in mind it was at the forfeit of an inheritance, and a good name, and pleasant memories, and much usefulness. It never pays to sin. It means eternal loss.

The elder brother illustrates the faithful son in the Divine family who maintains good habits of prayer, service and humility. He is diligent and kind, upright and law-abiding. He is in the field on duty during the revival which restores the lost brother. It takes only an occasion to uncover:

1. His spiritual pride. "These many years do I serve thee, neither transgressed at any time."

2. A lack of sympathy with the Father's plans. Many good saints are loyal to the God of nature and religion, but reveal want of sympathy with the saving and remedial plans of grace in Jesus Christ.

3. Jealousy and anger appear in the older son. He pouts and whines, objects and murmurs. He needed to be sanctified wholly. This was more than a temptation. He had a carnal and divided heart. If in heaven, he would have made discord in the redeemed choir. He had the blessing of

sonship. He needed the grace of full salvation. Upon the discovery of the lurking self-life, if he had come to his Father in a confession suited to the facts, he too would have received an extra embrace, added joy, and a promotion to sub-rulership in the estate, with a probable extra farm in the Beulah Land of perfect love.

SALVATION BY SURGERY.

"If thy right eye offend thee, pluck it out." *Matt. 5: 29.*

In education, soldiery or athletics, the most perfect results are the fruit of discipline. The disease of sin seems to crystallize about some weak point. The discovery or consciousness of some chronic habit of temper, mind, body or business, may become an occasion of greatest blessing. "Cleanse thou me from secret faults" is a wise prayer for every honest soul. It is worth a fortune to know the worst about ourselves if we are bent on spiritual health.

Our family physician told me of a young man who could not swallow solid food without nervous spasms. After diverse and protracted treatment this surgeon discovered an exposed and diseased nerve in the throat. He asked the young man to bring a biscuit. He did so. The doctor applied a cauterizing instrument to the nerve exposed. At once, the patient could swallow with ease, and his threatened death was averted.

There are many souls who cannot receive solid Gospel meat without spasms of protest. They must be fed on milk. The surgery of the Spirit will cure them and restore to perfect health. But they must submit to the process. They must co-operate in the treatment. "Pluck it out."

Here is an act of the will involving choice and consecration. It means suffering and separation; but it is a profitable self-immolation. Nothing is said of faith in this connection. The surgery implied begets faith.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

"Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." To yield and obey is to believe and receive.

PRAYER-MEETING TOPICS.

AN ABUNDANT ENTRANCE.

II. Peter 1: 1-13.

The kingdom of grace is the antechamber to the kingdom of glory. Full admission to the former makes probable an entrance to the latter. These verses reveal the steps to the palace of the kingdom. Observe:

1. *The experience of Peter and of the brethren.* It was gracious and precious (v. 1-2). It was full and practical (v. 3). Having received "all that pertained to life and godliness."

2. *The possibilities of faith.* The promises grasped had made them "partakers of the divine nature."

3. *The province of growth.* After deliverance from corruption and the reception of the nature which includes all graces in their beginnings unmixed with their opposites, the development comes on. Addition by growth and culture is the fruit of faith.

4. *The results of a healthy condition.* Usefulness (v. 8), keen discernment (v. 9), diligence in religion (v. 10), confidence and triumph (v. 11), thoughtfulness and frequent review (v. 12-13).

Other topics: "*Denying the Lord,*" II. Peter 2: 1-22, with numerous contrasts and Old Testament illustrations; "*Christ's Coming,*" II. Peter 3: 1-12; "*Incentives to Holiness,*" II. Peter 3: 13-18. It is a good plan to follow out an epistle on various consecutive occasions where the company is the same.

THE LIFE OF HOLINESS.

'But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

THE PORTRAIT OF JESUS.

BY REV. J. T. WIGHTMAN, D.D.

NO. IV. HIS HOLINESS.

HOWEVER much we may admire the character of Jesus as embodying the highest revelation of holiness after which human character can be modeled, inquiries will spring into the mind. Was the holiness of the human nature of Jesus identical with the holiness of His Divine nature? And if identical, have we warrant to believe that our human nature, with its infirmity, may be conformed to His human holiness, and thus we be made "partakers of His Divine holiness?"

What is holiness? Holiness is harmony with God. Any want of unity between the human will and the Divine will sets the soul ajar, which must damage and pollute the whole moral structure. Was, then, the human nature of Jesus in perfect harmony with His Divine nature? Was His human will in unity with His Divine will? Or, to put the question in another form, Was it possible for the holiness of His human nature to be of a different moral character from the holiness of His Divine nature? If such a difference could exist in Jesus, then there would be two standards of holiness, the one divine, the other human, and this diversity would make it impossible for human nature in us to become a "partaker of the Divine nature." These opposing standards of moral purity would disrupt the unity of holiness between the two natures of Jesus, and throw the holiness of His human nature into conflict with the holiness of His Divine nature. But the unity of His holiness was His Godhead. He is "The Holy One:" "The same yesterday, to-day, and forever."

The question still presses, Was not the human nature of Jesus without the taint of a fallen nature? How, then, can our degenerate nature possess the holiness of His sinless human nature? Much less, how can a fallen nature be brought into harmony with His Divine holiness? It should be remembered, though He was holy, He did not "*tent in*" the nature of angels, but was "made in the likeness of sinful flesh," bone of our bone and soul of our soul. He was not more than human in His human nature, nor was He less. Though "He was without sin," He was "compassed with infirmity;" He was tempted at all points like as we are;" "He was crucified in weakness;" "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Our weakness was His sympathy. He was throughout human. Everything in our human nature which is weak was also weak in the human nature of Jesus. But we have the full assurance that the holiness of His human nature is identical in moral character with the holiness of every man who is renewed by His Spirit. "Be ye holy, for I am holy." "Keep thyself pure, even as He is pure." "As He is, so are we in this world." "That they also may be one, as thou Father art in Me and I in thee, that they also may be one in us, that the world may believe that

Thou hast sent Me. And the glory which thou gavest Me, I have given them, that they may be one, even as We are one, I in Thee and Thou in Me, that they may be made perfect in Me."

The argument is conclusive, though august, and though it almost overwhelms us with the magnitude of the possibility. Who can possess His holiness? But may not the humblest member of the body partake of the head? "Ye are the body of Christ, and members in particular." If by His Spirit we become conformed in nature to Him, and if His human holiness was in perfect harmony with His Divine holiness, then it must follow that we, too, may also be made partakers of His holiness by the same Spirit of love common between Christ and every believer. A revelation of this character may well challenge our faith. Can a worm of the dust, a poor, sinful creature, aspire to become "glorious in holiness?" Reason staggers at the hope. There is but one solution of this momentous question. The human holiness of the Son of God was identical in moral character with His Divine holiness; and He has promised to send forth His transforming Spirit to "*show*" us His holiness, that we with Him may be also "partakers of the Divine nature." This is a great possession, the possession of God. "Heirs of God." "Every man that hath this hope in him purifieth himself, even as He is pure."

It should be remembered that while the Divine nature of Jesus imparted merit and power to His human nature, this did not make His human nature more than human, or more than our nature. If so, He could not then be our example and command "Follow Me." What, then, does the holiness of Jesus embody in His human nature which becomes possible for us to possess? Here is the point: "He was separate from sinners." "He knew no sin." It is evident, then, He was not a pardoned sinner. His holiness was more than pardon, for if it was of the same moral character, it must have been produced by the forgiveness of His sins. But He had never sinned. The holiness of the Son was in character with the holiness of the Father, and this holiness is possessed by God, not because He had forgiven His own sins, but because holiness is the unity of His nature. Holiness has no relation to sin in God, and if we possess holiness of the same moral character with Jesus, it can have no relation to sin in us. Sin always implies pardon, holiness does not. Holiness in us is the likeness of Jesus. Whatever was the character of holiness which He possessed in His human nature, He has made possible for every believer in Him also to possess. "Let this mind be in you which was also in Christ Jesus." "Be ye holy, for I am holy."

Jesus personated holiness in a human example that He might reveal its possibility in us. He reduced the life of God to the life of man, and His life becomes the practical biography of God in the history of man. It was a pure and real life. "He that doeth righteousness is righteous, even as He is righteous." "God dwelleth in us." Holiness is not simply emotional sentiment, that spends its power in rapture or in silent awe, but it is life within the soul, a life of righteousness, a relation to God in character with Jesus. If the moral nature of a man corresponds with the holiness of Jesus, that man is holy. If sweet submission to the will of God, if abiding love, if holy joy, if obedience in duty, if purity of heart form a cluster of attributes in the holiness of Jesus, then that man who possesses these qualities is a partaker of the Divine holiness. It is a glorious possession, but not beyond the promise of God.

Jesus commands us to be holy. "Be

ye holy, for I am holy." "Blessed are the pure in heart, for they shall see God." "Follow Me." His command implies the possibility and the offer of help. His holiness was not inoperative power, or impracticable in this life, but it was human, real, active—the life of God moving on the plane of our life. Jesus obeyed God in no respect in which any creature may not follow him. He did not make holiness an impossibility. Any good man may think as God thinks; he may speak as God speaks; he may act as God acts; he may feel as God feels; he may die as God died, if he but follow the Divine Pattern. "Be ye followers of God."

The true object and end of the mission of Jesus was to complete human holiness. He re-created man. It is true He died to cleanse us from all sin, but His holiness was not exhausted by the cross. However precious the blood, the cross introduced the profounder baptism of Pentecost. It was expedient that Christ should die, or else the Holy Comforter could not come. His blood washed away the sin of the world, but the Spirit made man a "new creature in righteousness and true holiness." Pardon was the beginning, the goal of the work of Jesus, but holiness is the completion of the race, the fulness of character, the introduction of man again into companionship with God.

The historic life of Jesus sets forth this spiritual completeness in every holy man: 1. The believer is circumcised with Christ; that is, consecrated in body with Him. 2. He is crucified with Christ; that is, "Christ died for us." 3. He is buried with Christ; that is, the carnal nature is dead to sin. 4. He is risen with Christ; that is, in newness of life. 5. He receives the Spirit of Christ; that is, the power of the Holy Ghost. These five steps the Apostle follows in a parallel between the historic Christ and the believing Christian. "Ye are complete in Him." His headship over us is His sovereignty over the soul.

The transforming power of holiness is the work and gift of the Spirit. "He has given us His Spirit." "Filled with the Spirit." "Follow Me." It becomes a glorious possibility. Every act of the Divine mind which is right and true and good, Jesus has made right and true and good to the human mind; and every act of the human mind which is right and true and good, Jesus has assured us is in accord with the will of God. The harmony is perfect. He only has demonstrated that holiness in man is in unison with holiness in God. It is a sublime revelation. The same flaming wall of boundless righteousness, stretching around universal life, incloses the common empire of love, and is possessed alike by the Divine and human natures. All are one.

The holiness of the human nature of Jesus was brought into contact with His weakness, His temptation, His sorrow, His suffering and His death. But this contact did not deteriorate His holiness and make it inferior to the holiness of God, or of angels, or to the pristine holiness of Adam, but rather exalted it, and by the contact gives us the strongest proof that holiness is unchangeable in character and will preserve its integrity with God amid every exposure in the fiery test of human life. Jesus puts His love into our weakness and lifts human nature into everlasting communion with God. He whose holiness of heart is in harmony with the human holiness of Jesus, possesses moral qualities which are unconsumable, and which bring him into unity with the vast realm of universal goodness, and vaster still, into unity with the everlasting God. "He cannot sin." The holiness of Jesus was the sublimest conception of the Godhead. It is no less than

God reproducing Himself, and is the greatest possession of man, even though the wealth of heaven were his. "Partakers of the inheritance of the saints in light." "God dwelleth in us."

Though it be revealed that the holiness of Jesus and the holiness of every creature must, in the kingdom of moral unity, be identical, yet it does not follow that the degree of holiness in the Infinite and the degree in the finite are also identical. They are the same in kind, but not in degree. Character is not magnitude. The finite cannot grasp the Infinite, but the Infinite must of necessity include the finite. Magnitude, however vast, does not preclude identity of nature between things which are great and things which are small. A grain of sand is the corner-stone of the world; a drop is the eye of the sea; and a spark is the soul of the sun. The germ of mustard-seed faith may grow almost into omnipotent life. "God is love" in the illimitable personality of His Spirit, and also in the nature of every creature, and in every world, and in every angel as in every flower. It is true, the one is absolute, the other derived, but the very fact that holiness in man is the outcome of the holiness of Jesus is proof that the drop is the same in character as the Divine Fountain, and the jewel a fragment of the Everlasting Rock. Holiness is immutable in God and man. The soul, at its creation, contained the same moral elements of holiness which composed the holiness of God, and he who is recreated by the power of the Holy Ghost responds in his heart to the same likeness of love. The Creator and the creature answer each other in love. Holiness now is not a blurred and defaced picture of original holiness. It is still the likeness of God, though in the setting of a sinful nature. Holiness is set *in* a sinful nature, but it is not *of* a sinful nature. Jesus is the type and flower of that "perfect love," "the beauty of holiness," which enriches every sinful creature who believes in Him. "I am the vine, ye are the branches." The indwelling Deity is in the soul. The capacity of an angel may contain more of the Divine glory than can now be poured into the earthen vessel, but the moral character of the golden chalice, brimming with celestial love, is identical in holy rapture with the love of Christ that fills the soul of the humblest child of God. The lofty praise of the seraph cannot now be expressed by an instrument so frail as human nature. Every chord of being would snap asunder with the volume of love, but yet man now worships God on earth as the angels worship Him in heaven. Holiness possesses an identity of moral character throughout all the vast and numberless ranges of intelligent life in earth and heaven. All are one. All bathe in ineffable love. Angels only wade out a little deeper than man into the sea of glory.

A holy man means something. He is the sublimest work of Christ. He is the wonder of all worlds, and the most incomprehensible creature in the universe. He is next the throne. Before the majesty and glory of possessing a moral character in harmony with the Son of God at the right hand of the Father, well may a sinful creature take off his sandals, standing on this holy hope, near the very border-land of glory, and prostrating his inmost self, await with joy the touch of the right hand of Jesus, which alone can ordain him with strength to behold with uncovered vision the apocalypse of God, and see the daybreak of heaven as upon the holy summit of Patmos.

Difficulties are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence.

THE RELATION OF THE CLOSET TO WORK.

BY REV. A. H. TUTTLE, D.D.

FOURTH PAPER.

One of the most valuable uses of the closet is to prepare for work.

Peter, dazed by the sublimities that were displayed before him on Hermon, gave expression to a foolish wish to tabernacle there.

He did not seem to comprehend the fact that the very purpose of his presence in that august hour was that he might bear testimony to the glory of his Divine Master and His atoning death, of which Moses and Elias spoke, and which God Himself had sanctioned.

What a loss it would have been to the world if the chosen three had become hermits on that mountain, and spent the balance of their lives in "holy meditation!" And it would have been a loss to them.

Character is not formed in perpetual repose. Action must succeed meditation, else the mind will grow feeble day by day. We have shuddered at Robertson's summary of Blanco White's description of a nun's life and mind, with its stagnation, its anile childishness, its over-conscious purity —which is really impurity—its miserable crushed natural tendencies, and the dreadful revenge Nature makes in asserting its rights.

Ignatius Loyala, who founded the most effective monastic order in the Roman Church, uttered a great truth when he exhorted his disciples: "You will sacrifice more to God, you will gain more to yourself, by acts of mortification in your intercourse with your brethren, than if you were to bury yourself in a cavern and to pass a whole year in complete silence."

Jesus never sanctioned monasticism. They who overdo retirement from the world, inflame rather than subdue, themselves.

> "Talent forms itself in solitude:
> Character, in the storms of life."

But as a preparation for God's work in the world, nothing can take the place of the closet. It contributes many elements to the soul's efficiency in practical life, but one of which we can name in this article.

The personal communion of the soul with God, which is the distinguishing feature of the closet, *enkindles a holy enthusiasm* for Him and His cause.

There are persons whose very presence is life to us. They call out everything that is noble and joyful in us. They awaken slumbering possibilities and bring them forth in rich thoughts and glad songs. Just to feel the mighty life of such is to experience at once an elevation, an empowering which transforms our entire character and life.

Jesus was such. Those who received Him came into a nobler and wider life. Plain fishermen left their nets with an inspiration to net the world. Gentlewomen, under the impulse of His spirit, went out to pour forth the wealth of their hearts like the costly ointment of Mary's alabaster box upon the weary world.

The greatest logician of all time consecrated his splendid powers to carrying the Gospel to all the nations, and never faltered in the face of multiplied sufferings until he received the martyr's crown. He gives us the key of his career in "The love of Christ constraineth us."

And there lies the secret of the Gospel triumphs: not its sublime truths, nor its perfect morality, but the Divine Person who Himself is "The way, the truth, the life."

We are not made efficient Christians chiefly by the correctness either of our doctrine or our behavior, but by our personal union with the living God in

Jesus Christ. Hence the Gospel invitation to "Come unto ME."

But he who lives in the consciousness of a present and abiding Christ finds both doctrine and morality changed—not in their form, but in that subtle something which permeates them, which we call life. Doctrine is no longer a scheme of abstract truths; but, as an expression of the dear Redeemer's thought, it throbs and glows with love. So God's law is not mere duty thundering into the conscience, but it becomes identified with the affections of the heart, and with the Psalmist we sing, "O how I love Thy law." Now, it is easy to see how one's effectiveness is enlarged by such an experience.

There are many Christians who are correct enough in their doctrine, but who are utterly lacking in magnetism. Their conduct is so correct as to justify their standing in the temple and thanking God that they are so unlike "yonder sinner;" but their very virtue repels. The charm of beauty is wanting in their holiness. What they need is that glowing enthusiasm which comes only from a personal union with God.

Let such go to the closet, as Jacob went to the hill beyond Jabbok. It will become a Peniel. There God comes to the consciousness with a reality beyond all question. There His law is written with His own finger upon the heart in such a way that conscience will no longer be confounded with utility or public opinion, as it formerly was. From out of the deeps of the Infinite the imperial voice of truth will be heard. Duty will have an unmistakable heavenliness to distinguish it as more than of earth. The invisible will become the real, of which the visible is only the shadow.

The personal element of the closet contains already in potentiality the promised "open reward."

HOLY SONGS FROM THE PSALTER.

BY REV. C. W. L. CHRISTIEN.

"Light is sown for the righteous, and gladness for the upright in heart."—Ps. 97-11.

This is the exquisitely beautiful figure, light and gladness being sown like blessed seed, and a harvest of joy springing to enrich the saint. It is eastern poetry symbolizing fact.

In the moral government of God light and gladness go hand in hand with righteousness. When man fell into sin he also sank to misery. The darkness quenched the light. And as long as he remains under the power of evil the night of woe continues. God Himself cannot save a man from sorrow until he is delivered from sin. So when Christ came as "the light of the world," to bring back the lost sunshine, the angel said, "Thou shalt call His name Jesus, for He shall save His people from their sins." Just so far as men are restored to righteousness, to conformity with the will of God, to His moral likeness, just so far as the purposes of Christ are fulfilled, will the light and gladness chase away the gloom. And thus, in the very nature of spiritual things, those who are realizing that "the blood of Jesus Christ His Son cleanseth from all sin" must know more of the fulness and meaning in these holy words than those who have never ventured to trust Christ for present and full salvation. Light and gladness spring up all along the pathway of the fully saved. They may have trials of many kinds, stern battlings with the foe, hard duties and many sufferings, but amid all and in spite of all, they are like their Lord, who, although "a man of sorrow and acquainted with grief," has these words written of Him: "Because thou hast loved righteousness and hated

iniquity, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Every saved soul has the gladness of the divine smile. The Book often calls it "the light of His countenance," as opposed to His frown. David calls it His favor, "In Thy favor is life," and sometimes His loving kindness, "Thy loving kindness is better than life," so precious a possession that if to keep it I must give up life, then a thousand times better to die in the light than to live on in the darkness. To live with the sunbeams of God's favor streaming on the heart is a man's first foretaste of heaven.

But the holy heart has the gladness of deliverance from the old inward enemy. Every justified soul has power over sin, but the pure heart is freed from sin. We have all known what a bitter thing it is to feel an inherent tendency to sin, to realize that there is a traitor in the heart that has to be watched, and fought, and kept down day by day. But it is a joy positively sublime to find the enemy cast out, and perfect love inclining the heart towards God as magnetic force inclines the needle to the pole. The joy of conscious freedom from inward sin is richer, fuller, deeper, loftier than even the joy of pardon. The one is the sunny dawn after a murky night, the other is noon-tide brilliance.

There is also the gladness of guaranteed blessing for all the future. Whatever I shall need in the days to come is already treasured up in Christ. It is under His precious care and at His disposal. All that I shall ever need Him to be to me that He has engaged to be. Not one necessity of my future being has been unmet in the infinite provisions of the gospel grace. "All, all I need is there." Life will have its mysteries, never to be cleared up until the light of eternity is flashed upon the completed pilgrimage, but divine guidance is pledged, "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye." And whatever the details of the journey may turn out to be, the soul will never be left to its own resources. Like the clinging ivy the soul can never stand alone. But the sure support of the believer is in his God. And looking out into the future with all its inevitable, probable, and possible events, he can sing with calm, untroubled heart, "I will go in the strength of the Lord God." If as the days go by he is exposed to danger and hard beset by his great enemy, he is able to say, "The Lord is on my side, I will not fear." David was often amid those who hated him, but there are no more jubilant songs in the languages of earth than his. "Truly my soul waiteth upon God, from Him cometh my salvation. He is my defence, I shall not be greatly moved." He looked at all the means of safety with which in his eastern life he was so familiar and he said, God is all these to me. He watched the helpless flock, and thought of his own early duties in the pasture and the field, and said, "The Lord is my shepherd, I shall not want." He looked at his armor and his weapons, and said, "The Lord is my shield, my buckler, and the horn of my salvation." He looked at the troops hurrying to a stronghold, and said, "Thou hast been a shelter for me, and a strong tower from the enemy. Thou art my rock and my fortress. In the time of trouble He shall hide me in His pavilion." He watched the bird sheltering her young, and said, "I will trust in the covert of Thy wings." He exhausted all the terms and metaphors that he could use to show what God was and would be to him. And the believer to-day, living under the dispensation of the Spirit, can read a fuller meaning into all his words and sing his songs in loftier tones.

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

AS WE ARE KNOWN.

BY REV. L. H. BAKER.

LUNA, the goddess of the moon, is said to have loved a mortal man, and as she sailed across the sky at night she looked down at him, and after midnight, while the world was asleep, but her lover watched alone, she disclosed to him such dazzling splendors as other mortals had never seen. They had seen her as a bright orb with silvery beauty passing quietly through the night to light their pathway upon the earth, and perhaps few of them had sought to see her face, content simply to enjoy the light.

It is the way of the world. It measures us by what it gets out of us. Its knowledge of us is partial. It knows us by some single actions or course of action, and from these general impressions passes a brief and partial judgment upon us. Thus we come to have a standing, true or false, as known by the world.

To our friends we disclose more perfectly our real self, and as that may be, we are better or worse than the world knows. In the confidences of our friendships we lay aside the mask in which we parade before the world, if we are playing false, and our friends see us worse than we appear to those who are deceived by us. Or, if we have shown our worst side to the world, our friends discover something better in us than others know, as it is more nearly our real selves that our friends will see. Especially is this true in our home-life. The model of courtesy in public may be a tyrant at home, and the sanctity seen and admired by the world may be hypocrisy as seen and felt at home, or the reserve and coldness felt by those who meet us in public life may become tenderness and devotion at home. Which are we known by our friends?

Deeper than the world sees, or those our friends know, is that knowledge we have of ourselves. The former sees a few of our actions, and forms an opinion; the others see a few more and know something of our moods, but we know the whole course of our action and the whole current of the thoughts and feelings that move us. We know whether the deeds regarded so generous are motived by selfishness or not, or whether the action so strongly censured was one of pure benevolence or not. There are thoughts, good or evil, which we cannot communicate; there are motives, holy or unholy, that we may not record. The brightest things of intellect, the intensest love, the most sensitive pity, the deepest humility, the strongest volitions, the most positive convictions are facts of the mind, secret life with which the world or the friend may not be acquainted. These make us either better or worse than we are known by others, as we are known by ourselves.

There is a knowledge of us larger, wider, deeper than we have of ourselves, and that is as God knows us. He knows the antecedents. He sees environment. He fathoms characters. He traces consequents. Influences which we do not perceive, relations of which we are not aware, things which we have forgotten, are known by Him. He sees our hearts as we do not, and as we are willing and able to bear. He will show us that He may cleanse the fountain of our life. Thus He knows that when we are most conscious of our vileness, we are nearest to our deliverance; when we feel most deeply our unworthiness, we are most acceptable; when we are most humble, we are the most exalted; and when we are the most sincere, we become His to walk with Him, to know Him, and "to know as we are known." This is indeed a blessed walk, full of light and joy.

A SEQUEL.

In the "Home Circle" for February, mention was made of a Thanksgiving visit to a poor sufferer. Since that, another paragraph in that human history has been received. That visit was followed by others, and one day the visitor was accompanied by a Christian gentleman who read to her from the Word of Life. She was but as a child learning to walk when she was told of being saved by faith in and through Jesus Christ, the view was so strange, so interesting. She asked to have sung the song, "Shall you, shall I?" As the singer stroked her hair, and sang, "Some one will gladly the cross lay down," the poor soul fell asleep with the tears on her cheek, and suddenly breathed her last. Who shall say she was not converted? The husband was as much surprised by the fact that some one would come for Christ's sake to visit them, and without expecting anything of him, or even extorting a promise from him, but just for the love of God in their hearts, do something to make the path a little brighter for his sick one. The visitors were not without their reward in the richer grace that came to their own hearts. Is there some one near our home to whom we may bear Christian sympathy and loving ministry? The Master says: "Go thou and do likewise."

Love is kind, condescending, courteous, clothed with humility. The true type of the Christian gentleman is Jesus of Nazareth. His gracious demeanor toward the gentle or insolent, toward the dignified or abject, presents a divine model of self-respect and of true politeness. No Apollo was chiselled in Pyrean marble so symmetrical in all the attributes of personal grace. No Titian ever painted a truer man so befitting to be a god. He gave the rule of social etiquette, "Be courteous;" literally, "Be a lover of friends." He made it magnanimous to love a friend even more than an enemy. The one He enforced, the other He left to the spontaneous outgush of charity. "Love the brotherhood." Fidelity is divine.

There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands.—*John Ruskin.*

OUR BOYS AND GIRLS.

Dear Young People:

The Editor has ordered us to send in our copy earlier in the month than formerly; so we have to obey orders before your answers to our questions for February are received. Please find and send your answers as soon as you receive the GUIDE, so we can have your letters early in the month. We send you a letter from one of our former friends who answered faithfully last year, and one from a new friend—Miss Eva Brothers, Springfield, Ill., whom we gladly welcome to our group.

BLACK HULL, Conn.

Joseph was the son of Jacob; had a coat of many colors; was sold by his brothers to the Ishmaelites, and became ruler over Egypt.

Mary the mother of Jesus was a devoted woman. The angel Gabriel appeared unto her, and said, Thou hast found favor with God, and thou shalt have a son, and thou shalt call His name Jesus. She answered, with composure, "Be it unto me according to thy word." Her husband was Joseph.

Peter was a fisherman. His brother Andrew found him and brought him to Jesus. Through fear, he denied his Lord. Afterward he preached a good sermon at Pentecost, and later was crucified with his head downward.

Dorcas was a good woman, full of good works and almsdeeds which she did. I received the prize, and think it is very nice.

FLORA E. BROMLEY.

SPRINGFIELD, Ill.

Joseph dreamed a dream, was sold into Egypt, where he was put into prison. Afterward he was made ruler over Egypt. Mary was visited by the angel Gabriel, was at the wedding at Cana, and was at the crucifixion. Peter confessed Jesus to be the Christ, walked to Jesus on the sea, witnessed the transfiguration, and exhorts to holy living by his epistles. Dorcas was a disciple, and made garments for the poor.

EVA BROTHERS.

BIBLE STUDY.—Tell us four things about each of the towns, Bethany, Nazareth, Capernaum, and Bethany.

These towns were connected with the events of Jesus' life and we can find many interesting things to write of them, and that happened in them. We shall study both places and persons this year.

Send all answers to Mrs. L. H. Baker, Warren, Ohio.

Duty is a power which arises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*Gladstone.*

If trouble drive you to prayer, prayer will drive away trouble.—*Melancthon.*

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit."—Joel 2: 28, 29.

"THE LOVE OF CHRIST, AND IN HIS NAME."

Watchword of the Waldenses.

BY MARY LATHBURY.

Land of our love, thy daughters meet
In love and worship at the feet
Of Christ, the Lord of lands, to claim
Redemption for thee in His name.

The ceaseless tide of human souls
From either sea that o'er thee rolls
Grows dark with ignorance and shame.
We ask redemption in His name.

Thy simple children of the sun,
From bitter bonds so dearly won,
Stretch forth thy hands with us, and claim
A new redemption in His name.

For homes of poverty and woe
Where love upon the hearth burns low;
For holy childhood, born to shame,
We ask redemption in His name.

Lord over all, as through the years
We plant with joy, or sow with tears,
Help us to serve, 'mid praise or blame
For love of Christ and in His name!"

THE WOMAN'S HOME MISSIONARY SOCIETY.

BY J. FOWLER WILLING.

An abbot wanted to buy a piece of land near his abbey. The owner would not sell, but he consented to let the abbot plant one crop, and hold the land till it was harvested. The abbot planted acorns; that meant a hundred years' lease, for it would take a century to mature the oaks.

"God am slow, but He am berry sure," said an old negress when she saw Confederate prisoners filing into a vacant slave-pen. The Lord's plans may be ages maturing, but they never fail.

The hour had struck for the realization of the vision David saw: "The Lord gave the word, and great was the company of women that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil." God ordered to the front the reserves that had waited in silence during the "dolorous centuries." He set them at work for the soldiers during our last war. Under that stress and strain, people were made to see that women could render grand service to the country, and be none the worse for their blessed, beautiful home-work.

After the war, it was easy for Him to turn upon foreign fields the force thus called into action. The Woman's Christian Temperance Union followed the Woman's Foreign Missionary Society as naturally as the oak lifts its branches toward the stars. After those Societies were well under way, women of insight and earnestness began to see the need of giving the gospel to the neglected of our own country; and the Woman's Home Missionary Society sprang into being.

Emerson once said that America was another name for opportunity. Surely no people ever had such an opportunity of turning back the refluent tides of paganism, keeping the home pure, and becoming the missionary nation of the world. We have been dilatory about taking the gospel to the heathen, and God has been sending the heathen to us by the steerage-load. The work has grown so rapidly, we have not developed strength to meet and master it, and we have had to take some serious lessons on the subject, through pauper immigration, anarchism, fraudulent voting, bad government, and the Romish war on our public schools.

A glance over our home heathen may arouse us to new energy on their behalf. The Alaskans are utter and outright pagans, with as abominable practices as may be found in the heart of India or China. The Indians are heathen whom we have

treated heathenishly. We put them on reservations, sometimes as unproductive as so many acres of clear sky. When we choose, we let speculators open mines, or run railroads through their territory, driving off their scant game and leaving them to starve. We have been slow in giving them the gospel. An old chief who went through the United States with the rector of the little mission church in his tribe, was asked on his return, what was the most wonderful thing he saw among the palefaces. He replied, "When I stood in the great congregation and heard the organ sing and thunder, and all the people said, 'The Lord is in His holy temple,' I said, 'The palefaces have known that for hundreds of years, and they have never come to tell their red brothers.' That is the strangest thing of all I saw." After the two had smoked in silence awhile, the other said, "Yes, it is very strange. It is late now—late in the afternoon."

The New Mexicans are a miserable people, "sick in this world's regard, wretched and low." With a paganized form of Christianity, they are packed to the lips with vices. They are like their own arid, grassless, shrubless, treeless lands. As that bare, brown soil brings forth by the handful when touched with water, so their tropical nature, blended of the proud Spanish and child-like Indian blood, will bud and blossom as the rose, under the strong, tender grace of Christ.

The Mormons have been from the beginning in a cesspool of vice; and Mormonism is an organized attack on the purity and permanence of the Christian home. It is licentiousness by rule in the name of the Father, Son and Holy Ghost.

The poor whites of the South are as abject as poverty, as ignorant as Hottentots, but as proud as Lucifer. Yet our nation in the time of its greatest peril, intrusted the government to two poor whites—Lincoln, who was in school only six months of his life, and Johnson, whose wife taught him to read after their marriage.

The freed people are so numerous, and they are increasing so rapidly, their needs, like Pharaoh's lean kine, swallow up all the rest. They were heathen brought to this country against their will, sold like cattle, and Christianized by the lash. They are ignorant, because we made it a felony to teach them to read; loose in their domestic ideas, because we made their marriage ties like ropes of sand. Husband and wife could be separated any day their master chose. It will take more than one generation to bring them up to a sense of the sacredness of marriage. They get their hands on the wrong parcel, and no wonder: when a man does not own himself it is hard to make him understand that anybody owns anything. They are devout and simple; yet they have vague ideas of the relation of morals to religion. They do not yet quite understand that when one gets "happy in meeting," he must keep out of his neighbor's chicken coop. They have doubled their numbers since the war. They are beginning to develop race feeling that will make them dangerous, unless Christianity keeps pace with their growth.

Immigrants have been poured in upon us by the hundred thousand. Our country has been the dumping-ground of the Old World's pauperage and crime. European wreckage distills and sells our whiskey, and fills our poorhouses and jails. It is packed away in the back streets and alleys of our large cities, a great, hungry, dangerous thing that must be saved, or it will ruin the Republic. This work is at our own doors. It can be done without crossing seas and taking climatic risk. It is in our own tongue. It is for our own safety. Our very selfishness ought to crowd us to do it.

It is specially woman's work. Men can no more teach in Mormon harems than they can in Indian zenanas. If a man should attempt Christian work in negro cabins, his reputation would not be worth a straw. Tenement-house visiting in cities must be done by women. For example, in a region like that around our Training School "Settlement," only women can do the work. The men are off during the day; and no Protestant man would be allowed to visit their families in their absence. All this work must be intensely spiritual, or it is nothing. "Presenting every man perfect in Christ Jesus."

Let us pray God to send a Pentecostal baptism on the Home Missionary women of all the Churches, that they may be mightily helped in saving America.

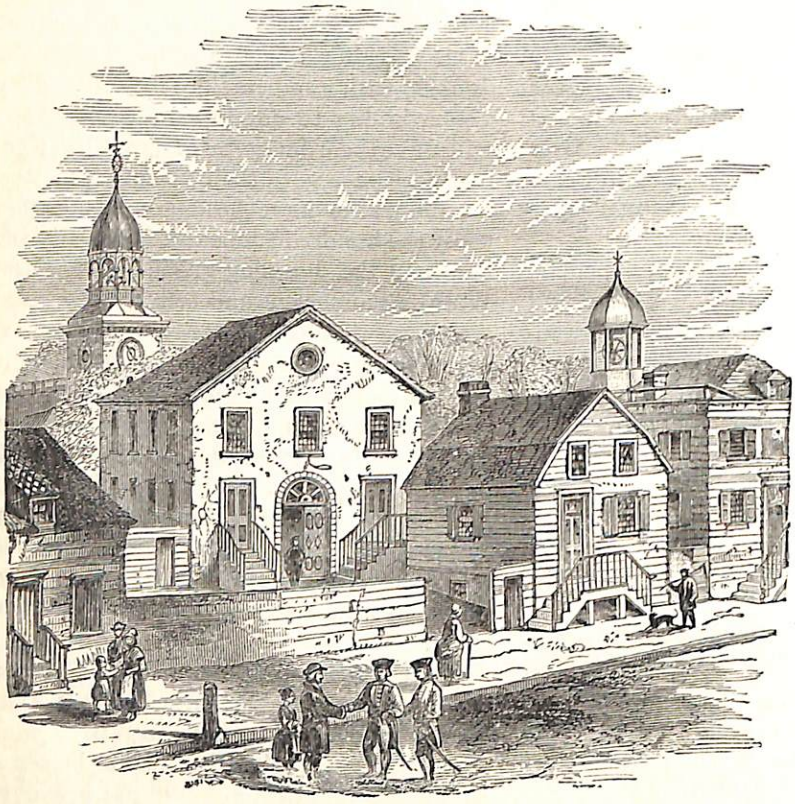
HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, His judgments are in all the earth;

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8:

THE OLD-TIME QUARTERLY MEETING.

THE Quarterly Meetings, held in the early days of Methodism, were occasions of wonderful interest. The circuits were large, and the official members and as many of the people as could attend, came together for a Methodist Jubilee. New Testament hospitality prevailed, beds were spread on the floors, and they broke bread together as did the primitive Christians "with singleness of heart." The services, commencing on Saturday morning and continuing until Sabbath night, were conducted in the Holy Ghost, and with power.



We give on this page a view of the "*Old John Street Church*," in this city, where many of these Quarterly Meetings were held and the hallelujah tide rolled.

Rev. A. C. Morehouse, a veteran itinerant, stationed in this city, gives us some pleasant reminiscences of those occasions. He says:

"The Quarterly Meetings of my early recollection were seasons of great religious interest. They came from the circuits and appointments on Saturday, to hear the Presiding Elder, and at the close of the sermon the officials of the different appointments attended to the business of the Quarterly Conference. The Saturday evening service was deeply impressive, as the strong men and women united in prayer, praise and testimony.

"The Sabbath morning Lovefeast often commenced at eight o'clock. Admittance was by ticket, upon which were printed suitable texts of Scripture, and signed by the preacher in charge. The person who attended the door usually gave some suitable passage, or advice, to those who entered. I remember at one time, as I had come four miles that morning, the preacher at the door said, 'We were just closing the door, but I saw you in the distance and waited for you.' I was grateful to him that it was not said to me 'And the door was shut.'

"The Lovefeasts were meetings of great spiritual power. Men and women, full of faith and the Holy Ghost, testified and sang of the power of Christ to save them to the uttermost, and the shouts of victory were heard all through the house, and by those so unfortunate as to be too late to enter

"I well remember one dear old man, 'Uncle [illegible] Dessilva,' who stood outside by the [illegible] and appeared to feel as did

Bunyan when he saw Christian enter the celestial city: 'I wished to be there.' Often a great revival fire would be kindled in these Lovefeasts, that was the beginning of an extensive awakening over all the district. At the close of the Lovefeast a brief intermission gave the people an opportunity to enter the Church, and then the Presiding Elder (and preachers of the circuit assisting in the services) would preach in the demonstration of the Spirit and with power, for the very atmosphere seemed to be filled with the manifest presence of Almighty God.

"At the first Lovefeast that I attended, 'Uncle John Bangs,' brother of Nathan and Heman, stood at the door and gave me advice, and in that Lovefeast three women, who were witnesses of the power of Christ to save to the uttermost, 'Aunt Katy,' 'Aunt Mary' and 'Aunt Lizzie.' These three saints had prayed all night for 'all the mind of Christ.' They had not heard the doctrine of Holiness clearly taught, but they prayed for all the mind of Christ, and they were prostrated under the power of God. After that all-night experience, they became great workers in the Church, going together to Quarterly Meetings. Wherever they went they set things on fire."

Another pastor of our Church in Connecticut writes:

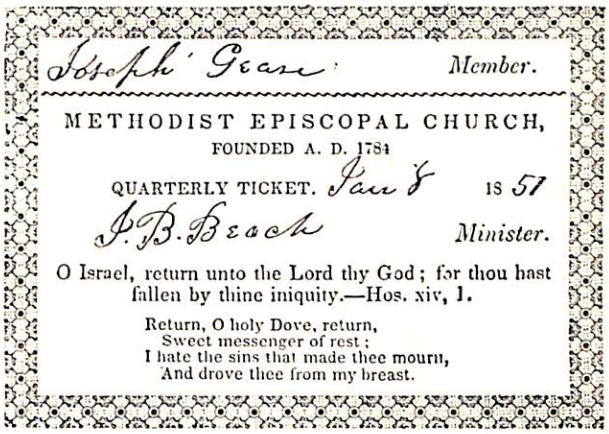
"*As I heard it*—It was Sabbath morning, in earlier days, when Lovefeasts were common among Methodists, and seasons of great power.

"The Presiding Elder was in charge. The preliminary services had been properly conducted. The elder had given his testimony, and, rubbing his hands together, said, 'We're going to have a glorious time. I feel the power coming! Now speak on, brothers and sisters.' A brother rose to testify. The elder, pointing at him, said, 'Sit down there!'—and the brother sat down, when the elder, as before, said, 'It's going well—we're going to have a great meeting here to-day! Speak on.

"After a little, another rose to speak. The elder, pointing at him, said, 'You sit down'—and down he went. Speaking nearly as before, the elder praised the Lord. Another rose to speak, and met the same authoritative 'Sit down,' but this one answered, 'No, I will not. The Lord has wonderfully blessed me, and I'm going to tell it.' Then the elder shouted, 'Glory to God for one that won't sit down! Go on, brother.' And it was said that they had a wonderful meeting. O that God would raise an army of the '*won't-sit-down class*,' of those who are saved, who know it, and are bound to tell it in the sweetness and power of the Holy Ghost."

OUR QUARTERLY LOVE-FEAST.

NOTE.—It was the custom, in the "*olden time*," for the preacher in charge to give tickets to the members, which were shown at the door on entering the lovefeast. Underneath we furnish a *fac-simile* of one, which will no doubt interest our readers. The GUIDE circuit is large, even of world extent, and hence the lovefeast testimonies come from witnesses widely distant from each other.



Joseph Grace Member.

METHODIST EPISCOPAL CHURCH,
FOUNDED A. D. 1784

QUARTERLY TICKET. Jan 8 IS 57

J. B. Beach Minister.

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.—Hos. xiv, 1.

Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

TESTIMONIES.

—Rev. William McDonald, West Somerville, Mass.: "With an old Scotch divine, near his end, I can say: 'I am gathering all my good deeds, and all my bad deeds—all my sermons, and all my prayers—all my well-meant efforts, and all my failures—and I propose to throw them all overboard, and go to heaven on the plank of *free grace*.'

'On Christ the solid Rock I stand;
All other ground is sinking sand.'"

—Mrs. O. M. Fitzgerald (mother of Bishop Fitzgerald), Newark, N. J.: "The past year has been one of the most peculiar trials of my life, but God has brought me through them without one scratch from the enemy, much less a wound. I have been in the furnace, heated seven times hotter than it is wont to be heated. But the Lord has been with me, and brought me out without the smell of fire upon my garments. Hallelujah to the Lamb! Jesus lives to-day!"

—Rev. A. Carman, D.D., Toronto, Canada, Superintendent of "The Methodist Church of Canada:" "Some say there is no test, no standard of Scriptural Holiness. But there is a test, a standard—*perfect love*—instant and constant freedom, not from the claim of the law, but the condemna-

tion of the law under the blood. Perfect innocence before God in the trusted atonement, the fully accepted Christ, purity of heart, and perfect love to God and man. Nothing against love, but everything according to love. Weak, weak, unworthy, unworthy, even so I abide in Christ, strong. 'Perfected in Him I am.' Crucified with Christ; not free to sin, but free to holiness. Praise the Lord forever!"

—Rev. Dr. E. H. Stokes, President Ocean Grove Association, *Echo Mountain House*, Cal.: "Here, amid the sunlight and lofty mountains of California, we are enabled with increased clearness to read our titles to an inheritance amid the eternal mountains of God, in the climes of endless felicity, untouched by the frosts of time, crowned with immortality and eternal life."

Mrs. Lucretia A. Cullis, Boston, Mass. (The surviving companion of the late Dr. Charles Cullis): "This day, finds expression thus: God hides from me His purposes in daily events, and in them taxes my faith to the utmost. The fight of faith is on, and so glorious is the sense of God's all-sufficiency, that it seems as though I could almost *feel* the growth of that hidden power which makes the Christian stalwart, the pulses beating for the conflict. There is nothing so sublime as the spectacle of His finite creature amid the turmoils of time, resting, while he wrestles, on His infinitely loving and absolutely unfailing Word of Promise—on that Promise of the promises: 'But when the Comforter is come, whom *I will send* unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me and *ye also shall bear witness*.'" —John 15: 26.

—Rev. S. Townsend, Trenton, N. J. (Just celebrated his eightieth birthday): "I trust the Lord has, of late, in various ways, been teaching me the way of faith more perfectly. The promises of God are all 'yea and amen' to my soul. He promises to cleanse me from all unrighteousness; I believe the promise, and He cleanses me. He promises to keep those in perfect peace whose minds are stayed on Him, and trust in Him. I trust in Him and am kept in perfect peace. He promises to supply all our need, according to His riches in glory by Christ Jesus, and I am supplied, and those whom He has given me. He declares He will never leave nor forsake us, and He never has, and never will. Here I rest, and rejoice in hope of everlasting life—everlasting glory."

—Rev. J. T. Wightman, D.D., Baltimore, Md.: "I believe in the Lord Jesus Christ as my Saviour, and receive Him as my Lord and Master, whose I am, and whom I serve."

—Mrs. J. Fowler Willing, New York City: "Cleansed, filled with love—trusting to see God working mightily, and thanking Him for trials that help me let patience have her perfect work, that I may be 'perfect and entire, wanting nothing.'"

—Rev. J. B. Foote, Syracuse, N. Y.: "Hallelujah! It pleases God to keep revealing His Son in me, and down deeper, richer, fuller, and clearer than ever, are my experiences of His fellowship. And the same is the case with my fulness of all joy and peace in believing, and abounding in hope and hopefulness, through the power of the Holy Ghost. For, praise God, I see hands beckoning me to other summits among the heavenly highlands."

—Rev. Stephen Merritt, New York City: "I believe in the Holy Ghost. I receive Him. I accept Him, and am accepted of Him. I call and He comes in to make it His temple-home, to make me an arsenal for the dynamo of His power. I rest in Him. He controls. He keeps in perfect and continuous peace my mind stayed on Him—simply because I trust in Him. I trust—He causes."

—Mother Prindle, Superintendent of the Florence Mission, New York: Psa. 124: 7: "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped." Rom. 8: 31: "For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter." V. 37: In all these things we are more than conquerors through Him that loved us;" therefore we belong to Paul's persuasion. Rom. 8: 38, 39.

—Rev. E. D. Mallory, Boston, Mass.: "The continual presence of the Prince of Peace, fills my whole being with inexpressible delight. The blood is my perfect cleansing; His Spirit my filling; His service my delight; His praise and honor and glory the ambition of my life."

—Rev. John Parker, Mt. Kisco, N. Y.: "My present experience demonstrates the truth of that law of Divine compensation, 'Whatsoever a man soweth, that shall he also reap.' I began to sow to the Spirit in youth, obtaining the witness of my adoption into the family of God; and the grace of entire sanctification before I was seventeen years of age. Now I am seventy-one, and am reaping life everlasting. Praise God!"

—Mrs. Sarah Bicknell (sister of Rev. Benjamin Pomeroy), Fort Ann, N. Y.: "I sit in green bowers, as aforetime. I hear the singing of birds. My summer lasts all the year. December is as pleasant as May. This is what perfect love does for me.

'Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Can make any change in my mind.'"

—Mrs. Bella Cooke, New York: "Last Sabbath, my pastor and a few friends met in this little upper room, where we received the holy sacrament, and we were met by Him who said, 'Do this in remembrance of Me.' Our souls were filled with His presence. Surely it was good to be here. Last night, being unable to sleep, I seemed to overflow with His love, and again and again I would exclaim, 'I will extol Thee, my God, O King, and I will bless Thy name forever and ever.' I realize more and more His great love to me, and His condescension. He comes to me so that we talk, as it were, face to face, and I seem to get a glimpse over the rent veil into the inner temple. All this is of His free grace, covering our unworthiness, and cleansing us from all our impurities. Glory, glory be to His holy name—a perfect Saviour and a *perfect* salvation!'"

—Rev. J. H. Smith, Evangelist, from Pasadena, Cal.: "In passionate love with Jesus. He absorbs all my thoughts, satisfies all my desires; and is leading me on to greater victories of grace. Pardon and purity are accomplished and attested facts. Progression in Holiness and increase of power are now my pursuits. I am going into the mining-camps in the mountains of Canaan after gold. And my soul is aflame to distribute it rather than to hoard it. Glory!"

—Rev. N. Vansant, Madison, N. J.: "I find myself more and more in love with Scriptural Holiness, as a doctrine, as an experience, as a testimony, and as a habit. Glory, glory, glory, to the eternal Trinity!"

—Rev. I. Simmons, D.D., Danbury, Ct.: "With the calmest retrospection and the sincerest introspection, my whole being endorses holiness of heart and life as within the possibilities of faith. A large bit of heaven floods this upper room where I write. 'The kingdom of God is within.' Christ reigns supremely. The Holy Comforter has come, and stays."

—Mrs. M. N. Van Benschoten, Newark, N. Y.: "Jesus, my Saviour, is more tenderly precious and real to me than ever before. He gives me the Holy Ghost. Blessedness, and joy, and great delight, are mine. I rejoice in the *Dispensation of the Holy Ghost*, and, with God's help, will proclaim it with word, and pen, and the power of a holy life."

—Rev. W. G. Browning, Poughkeepsie, N. Y.: "Praising the Lord for His daily keeping—and for the sweet assurance of perfect love. Praise His name!"

—Mrs. L. Fenner Baker, Dauphin, Pa. (wife of a Presbyterian minister, and one of our poetic correspondents): "I will give you these lines, which were just given to me by the Master:

Jesus! my soul's abiding rest,
The First, the Last, the always *Best*,
Let earthly skies be bright or dim,
Love, Hope and Joy are all in Him."

—Rev. L. R. Dunn, D.D., East Orange, N. J.: "I was converted to God in 1836. I was cleansed from all sin in 1866. Now, in 1896, amid affliction, trials and sorrows, I 'have power' in Christ, 'over all the power of the enemy;' I am a ransomed soul—waiting only for the call of my Master and Lord."

—Rev. H. G. Scudday, Evangelist, from Lansingburg, N. Y.: "This morning my faith sees 'the cleansing blood.' I plunge, and O it cleanseth me! He is keeping me so sweetly. Leading and guiding, and in answer to prayer and faith, has signally delivered me from physical disorders in the last few days, enabling me to push my work here without abatement of strength. 'I can do all things through Christ which strengtheneth me.' Praise His holy name."

(To be continued next month, two pages in reserve.)

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. Palmer, 316 East Fifteenth Street, New York.

A PRECIOUS MEETING.

REPORTED BY JENNIE V. HUGHES.

After the doxology, in the absence of Mrs. Dr. Palmer, Rev. George Hughes read as the opening hymn, No. 521 in the Methodist Hymnal. After the reading of the requests for prayer, Rev. E. D. Mallory, of Boston, led in prayer.

Singing—

"Other refuge have I none."

Rev. George Hughes.—I am sorry our beloved Sister Palmer is not able to be with us. She has had a time of suffering this week, and has been subject to temptation. In the midst of a paroxysm of pain, the Evil One has presented his temptations; but she knows how to resist him and have him flee from her, and is rejoicing to-day in the Lord.

Mrs. Dr. Cullis, of Boston, was here introduced, and, after speaking briefly of her work in Boston, and plans for a new Home and Sanitarium, said: "My heart is full of thanksgiving for the privilege of being in this meeting. I will read a verse from I. John, 1st chapter: 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.' I know these are precious words to each of you. If there is anyone here who wants to be rid of sin, remember you have nothing to do but to 'walk in the light.' Let us just rest in the blessed word—in Him in whom there is no darkness at all. Do you not think we sometimes want to analyze too much—to see *how* we are cleansed; but O what a wonderful joy it gives us to walk in the light! Let us open our hearts and allow the light to come in.

Singing—

"Simply trusting every day."

Temptation is Common.

Mrs. Lincoln.—I thought of our dear Sister Palmer—how true it is that there is no relief from conflict with temptation until we shall see Him face to face, yet we do rest in the conflict. Our dear sister is resting in the Lord, and wants more joy to say—whatever His will—be done. But Jesus has the victory. He has conquered the world and Satan, and has brought to naught him who hath the power of death.

It is wonderful to me that we are made to be partakers—we do live in the fellowship with Jesus; and it is wonderful that He has called me out of the world to live with Him, not to be overcome with evil, but to "overcome evil with good." This is our glory that we know and have believed the love of God and "he that dwelleth in love, dwelleth in God and God in Him." That is John's translation of the words, "Except a man eat My flesh and drink My blood, he hath no life in him." It is not imitation of Christ, but union *with* Christ, and He enables me to say with great humility that I submit my will to His control, and then He takes the control and works in me according to His will. I have known Jesus for many years, yet all the while knew so much of self, and it has been only a few years since His Spirit has shown me that I must die with Christ. We only get the life of Jesus by dying with Him.

Singing—

"O, 'tis sweet to follow Jesus."

Christ the Life.

Rev. A. C. Morehouse.—Christ is the life, and we are to *walk*. God intends us to be active. It is a wonderful thing to realize our heart is in the hands of the Saviour, and to know that "all things work together

for good to them that love God." Our way is all planned, and if we will follow Christ, we are sure to be in the light.

Singing—

"Stepping in the light."

The Saviour's Steps.

A Brother.—I praise God it is beautiful to walk in the steps of the Saviour; but it is another thing to go ahead of Him. He says He will go before us, and be with us in everything. Bless God, we can go through the fire and come out without the smell of smoke upon us. It is a grand thing to be saved, better to be rooted and grounded. Glory to His name.

Singing—

"Glory to His Name."

Sons and Daughters.

A Brother.—We are sons and daughters of the Lord Jesus. Many years I lived in sin, but one day I passed the Y. M. C. A. and heard singing. I went in. That night I was in rags. I was without even a place to sleep, and was hungry, but I went to my Father's house and found there was enough and to spare. Glory be to God! I was a Jew, and my own father turned me from his house, but I said I would not give up Jesus Christ, and I *will* cling to the Lord.

God's Great Desire.

Rev. A. McLean.—God wants many Christians sanctified. It is a wonder to me there are not more people coming here for this experience. I am impressed this afternoon that there are not many organizations on the line of Holiness. Dr. Chas. Cullis was an organizer. He led off in a way of organizing of which there was nothing like it in the world.

I am persuaded that if we walk in the light we have this fellowship. In the benediction we say "the fellowship of the Holy Ghost," and to me it is sacred. I am sure He is pleased to enter our hearts and bear our burdens, and He is careful that we have the light end of the cross. So our hearts may rejoice in the fellowship with the Holy Ghost. Dr. Cullis was to me an example of this. How cheerful he was in all His life! Now, if I cannot organize, I can fall in line and help those who can. And in this I am happy. Glory!

Christ's Love Constrains.

Rev. E. D. Mallory.—I would much prefer to sit at the feet of these brethren, but when I think of Jesus and all He has done for this poor heart, I feel I must speak. I was converted and soon after entered the ministry. I was going to be an example for every one, but God showed me there was too much of self. O, how I thank Him for the privilege of walking with Him! I used to run ahead, but it is so blessed to walk *with* Him and when difficulties come just to say, "Lord, let me honor Thee."

A Brother.—Praise God for a free and a full salvation.

The Open Fountain.

A Brother.—I do praise God there is a fountain opened in the house of David for sin and uncleanness.

The Two Works.

Dr. Roche.—I was not raised a Methodist, but was converted among the Methodists when very young. I had a terrible struggle. While traveling by a hedge, I said, "O, Lord, I can do no more, and as I am to be lost, I am lost, and I look to Thee!" Then there came over me a mental quiet and a divine serenity, and I said, "I've found Him!"

My cries brought a crowd around me, when the light of God came in my darkened soul. Conversion made me new. Religion gave me a new heart, and there was as much moral exactitude then as now. From the time I was converted until I was sent out to preach, I averaged three hours a day in prayer, and two days a week fasting. (I am only saying this to illustrate the fact that regeneration makes new) and before I reached my majority I felt God cleansed my heart from sin, and I professed holiness. Wherein, then, *did* entire sanctification differ from regeneration? It gave me profound peace and imparted to me a greater power. If we walk in the light . . . . the blood of Jesus cleanseth us, and the cleansing is real, broad, conscious, and, with me, was instantaneous.

The meeting closed with singing—

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days
I consecrate to Thee."

Doxology.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

GOSPEL UNFOLDINGS:

"*We shall be like Him*" (Christ). How do we know this? By His own testimony, and by the testimony of the Apostles. When? "When He shall appear." Antedate the day with joy.

"*We shall see Him as He is.*" In His personal glory. That sight will be transforming, putting upon each saint His own beauteous image, "in a moment, in the twinkling of an eye." Hallelujah!

OUR CREED AGAIN.

In our last we had a word to say about the *creed* of the GUIDE TO HOLINESS, affirming that it was very plain and simple. We stated, as the great basal principle, the perfect atonement by Christ Jesus and the infinite efficacy of His precious blood. Then we proceeded to look at the great doctrinal superstructure built upon this rocky foundation, and the spiritual conferments to Christian believers proceeding from the atonement.

As the first of these glorious gifts, we named *Justification by faith.* Here we paused. We hope, in the time that has intervened, you have been carefully and prayerfully meditating upon this great preferment. We would have you survey it in its colossal proportions and its spiritual sublimity, including, as it does, four features: A full and free pardon for all past transgressions; Moral regeneration, affecting the whole nature, and infusing the elements of spiritual life which turn the whole being *Godward;* Adoption into the Divine family; The direct witness of the Holy Spirit to this changed relationship and changed spiritual state.

Justification by faith is a tremendous reality, vital in its connections, and prolific in its results. It is a high estate—high as heaven, and resplendent in all its outlooks. The justified walk in the light of the King's countenance. It is not bondage, but freedom in its broadest manifestations, freedom from the power and dominion of sin. It introduces not to a wilderness life, but to a life of peace and joy in the kingdom of heaven. Those who have been truly justified may well sing:

"Exults my rising soul,
Disburthened of her load,
And swells, unutterably full,
Of glory and of God."

In close relation to this doctrine and experience of *Justification by faith*, is the doctrine and experience of *Entire Sanctification.* This is the second stage in Christianity, and it is as radical and definite as the first work. It includes two things: First: The entire destruction of inward depravity, the carnal mind, which is the source from which all outward acts of transgression proceed. Curbing it will not do. All attempts to hold it as a fiery, unruly horse, with bit and bridle, are unavailing. Repression is alike fruitless, for it is, of all other things, *the positively irrepressible* thing in the universe of God. It cannot be gradually extirpated by growth—the Christian annals fully demonstrate that. It can only be eradicated by blood, the blood of Christ, applied by the Holy Ghost.

Second: This exceeding great New Testament gift includes the perfection of the Christian graces, especially *Love*, the pre-eminent and brilliant grace, around which all the other graces cluster in harmony and beauty. These were all implanted in regeneration in infantile proportions. But they have existed and exerted their sway in the face of frowning antagonisms, especially the antagonism of inward depravity. The work of Entire Sanctification expels these antagonisms, and brings all the graces of the Spirit to *perfection*, in *nature* but not in *degree.* In a word, it is Love filling a pure heart and reigning over the whole being without a rival. And to this *second* work, the Holy Spirit witnesses as definitely as to the *first* work. Such is our creed, briefly stated.

SAINTLY SECURITY.

"Not be moved forever." Who? The righteous—washed in Christ's blood.

"In everlasting remembrance."

Who? The righteous—made righteous or holy by faith.

CALLED TO BE SAINTS.

Our corresponding editor, Rev. John Parker, writes:

"Beloved of God called to be saints"—that is, holy ones. The call is frequently and urgently repeated in the book of God. It is the one message by every prophet of God in every dispensation of His Church. Its loss by our great ancestor forfeited paradise, and made necessary that first and saddest of all home-leavings. Saintship was commended in Abel, Enoch and Noah. It was required in Abraham, bestowed on Jacob at Peniel, made the face of Moses shine, secured immortal recognition to Caleb and Joshua, Samuel and Elijah, Isaiah, Jeremiah and Daniel. And in the New Testament it is the one central purpose of all revelation and teaching. It is God's ideal character, as manifested in His incarnated Son with whom, for this reason, He was well pleased. Can He then be pleased with less than sainthood in us? If so, He has changed in the essential perfection of His being, and this is unthinkable. What then is your response to this supreme call? Do you find towards it a glad consent, or resistance? Waiting on the Lord, that is, hearkening to and gladly obeying His will, there is no fainting or weariness, but your strength is renewed, and you mount up as on wings like eagles. Ascent and not descent is now the established law of your life. The gravitation is upward not downward. And yielding to this attraction your life becomes a luxury of obedience and restful trust. A life of conscious safety, satisfaction; sainthood made and kept such by the abiding baptism of the Holy Spirit.

Such a life is a life of true nobility, allying us to the royal family of Heaven. It is "bright with borrowed rays Divine," reflecting the glory of God, and exerting a mighty influence in the world. The world, groaning under Satanic oppression, awaits the assertion of real saintship on the part of Christ's followers.

GOD'S WILL, CONCERNING PRAYER.

"That men pray everywhere"—because an everywhere necessity, and an everywhere help.

Its effectual mode.

"Lifting up holy hands without wrath or doubting."

PULPIT PRAYER.

Pulpit Prayer is a peculiar exercise. It shows us the preacher, not *on* the throne, but *at* the throne. He is there in *lowly attitude*, at the foot of the throne of The Infinite, "lifting up holy hands without wrath or doubting," laying the potent hand of faith upon the arm of Omnipotence. There are two kinds of Pulpit Prayer: one is the *oratorical*, which is a fine display of rhetoric descriptive of the attributes and sovereignty of Jehovah, utterly powerless in its outreach. Humanity is never seen in more feebleness than in the occupant of the pulpit who attempts thus to deliver an oration to the Eternal Sovereign. He is smaller than a grasshopper.

The other, and the real kind of prayer, is the outbreathing of the soul at the Mercy Seat in behalf of the congregation. It is in simplicity—fervent, supplicatory, effectual—rising heavenward under the intercessory potency of the Holy Ghost.

A spiritually discerning eye can determine instantly whether the preacher is in the Spirit when he offers prayer. The prayers of some preachers in the pulpit are equal to, if not superior to, their sermons.

Rev. Dr. William Taylor, formerly of the Broadway Tabernacle, New York, was a remarkable example. He seemed to lift the whole congregation to the audience chamber Divine.

In a certain city an eminent minister of another Church was accused of plagiarism. He was a grand preacher. After the accusations were afloat we went to hear him one Sabbath Day. We said to our companion, on our return, "Whether Rev. Mr. —— steals his sermons or no, we cannot determine—but one thing is certain, he does not steal his prayers." O how he prayed and O how he preached!

Attitude in pulpit prayer is not unimportant. There are few men, very few Methodist ministers, at least, that we ever heard pray in holy fervor, in the *standing* posture. *Note this.*

THE PRAYER WAVE!

We are already receiving letters quite freely from various parts of the country, full of requests for prayer, to be placed on

THE GUIDE INTERNATIONAL PRAYER ROLL.

In some cases the recitals are heart-stirring—sheets filled with pleadings for loved ones out of Christ. Let them come—more and more. We hope soon to have *A Roll of Prayer one thousand feet long*, to hold up before the Christian people of the earth, invoking their supplications in behalf of those on *The Roll.*

The bad—the worse—the worst—may go on *The Roll*, and be reached by the almighty God upon whom we call. AMEN.

THE NATIONS SHAKING.

There is at this time a universal national unrest and trembling. The great nations are looking at each other with warlike attitude. They are ready, as it would seem, to commence hostilities with ancient fury. The strong are oppressing the weak and the defenceless, as in the case of the Turks in their revolting butcheries of the Armenians. The mighty nations look on with amazing indifference. Our own country is in turmoil and confusion. The counsels of the nation seem to be stricken with paralysis. Legislation is largely in the interest of the few, of the great combinations, and the welfare of the common people is ignored. The liquor power is swaying its sceptre mercilessly without check. The protests of the wise and the good are drowned in the loud clamor of the godless multitudes for sinful gratification.

Why all this? What does it mean? How do we interpret the signs of the times—the unrest, the confusion, the clamor, the wide sweep of moral desolation, the shaking of the nations? What is it? Why, these are the tokens that "the Lord is at hand." His judgments are abroad in the earth, and power belongeth unto Him. The world seems to be in the throes of a great earthquake, cleaving the ground, opening its capacious mouth to swallow up the greed and avarice and defiance of God Almighty.

We are surely on the eve of great events. "The Lord reigneth; let the people tremble." "It is written: I will shake all nations, and the Desire of all nations shall come." The saints of God need to hide themselves in The Rock, and prepare for coming wonders.

ALTAR GATHERINGS.

At the old-time Quarterly Meetings they had gatherings at the altar, or, "*The mourner's bench*," as Bishop Walden says they used to call it, and which he prefers. And they had some "*wrestlings*," Jacob-like, such as Dr. Carradine pleads for in his sermon, perhaps all-night long. We call for a gathering at the altar at the "*Guide Quarterly Meeting*," and you will please consider that *the Editor leads the way.* He needs some special communications from on high at the present time, having some unusually heavy burdens to bear, trying, however, to cast them upon the great Burden Bearer.

We would rejoice exceedingly if our whole GUIDE family, scattered over the country, and in other lands, might go to God in prayer for a mighty and renewed baptism with the Holy Ghost. The beloved "*Henry Belden*," known to many of our readers, used to plead for "frequent baptisms of the Holy Ghost." Having had the well planted within by the great Pentecostal baptism, it is surely according to the Divine order that it shall overflow its banks at times and inundate the whole soul-territory. O that this may be the time, so that every one shall say, hereafter, I never shall forget *The Guide Quarterly Meeting* of April, 1896. AMEN.

A WORTHY OBJECT.

It gives us pleasure to say a good word for worthy objects, irrespective of denomination, sect, or nationality. Miss Emma J. Wilson representing *The Mayesville Educational and Industrial Institute*, at Mayesville, S. C., made us a call recently. She visits the North, under the recommendation of the Trustees to raise money to erect a suitable building, $1,500 being required. At present the Institute is in rented quarters which are entirely inadequate. Miss Wilson, who is a Presbyterian, is fully endorsed, among others, by Rev. W. B. Derrick, D.D., Missionary Secretary of the A. M. E. Church.

On reading this, we suggest that you take the matter to your Father's throne, inquiring whether it would please Him, if you should devote $1.00, or $5.00, more or less, to this needed and excellent work. If so send it to our office, directed to Miss Emma L. Wilson, care George Hughes & Co., and it will be rightly appropriated, and do good. "Sow beside all *waters.*" The Lord direct your action.

LOVED ONES GOING HOME.

REV. W. H. BOOLE, D.D.

It has given us inexpressible pain to learn of the departure of our beloved brother. He was one of the "*Old Guard*" of the *National Holiness Camp Meeting Association.* In this connection he was a mighty man of valor. Great multitudes were moved by his sermons. John S. Inskip thought he was a marvelous man, and so he was, because he was filled with the Spirit. In later years he has been devoted to the cause of *Prohibition.* He has gone over the country striking heavy blows at the giant iniquity of the period. He had a lecture on "*The Barbarism of the Liquor Traffic.*" It was a tremendous onslaught on the foe. We will have more to say of our ascended brother and friend hereafter.

—MRS. F. R. MARKS, of Ashland, Ohio, on November 8, 1895, reached her heavenly home. She was, as her friends say, a pure, earnest, and steadfast Christian. She had a great love for humanity and a constant friendship and sympathy for all who desire and work for a better condition of human happiness. She has closed her life of Christian devotion and activity well, and is at home.

—MRS. E. MCKINNEY, of Spokane, Wash., closed her earthly pilgrimage in August last. For about twenty years she had been residing with her daughter, when, in August last, she reached her eightieth birthday. After having dressed herself for an early breakfast, she called to her daughter and said she believed she had received a paralytic stroke. She never spoke afterward, and in ten days went home to heaven. Until this afflictive stroke she had been cheerful, doing all she could for her Master. She had been a reader and distributer of the GUIDE for many years. She was a woman of great influence in the Church. The day before she was stricken with paralysis she rode several miles to see a very old lady, that she might encourage her faith. Her labors are over, and she has entered into the joy of her Lord.

—MRS. BELLE ROBBINS LEICHTENSTEIN, youngest child of Daniel and Isabella Robbins, of Marion, Ia., was born Sept. 14th, 1862. She was converted in her childhood. In Nov., 1880, she married John Baker, and to them was given a daughter, Lillian, now thirteen years of age. The father having deceased some years ago, his widow married Mr. A. Leichtenstein, a devoted missionary among the Jews in New York. For nine years Mrs. Leichtenstein was a great sufferer, but with bravery and skill she did some excellent things for her Lord while on a bed of pain. On Feb. 9th she passed away, fully trusting her Saviour after a life of true Christian devotion.

OUR QUARTERLY MEETING TICKET.

As we cannot distribute Lovefeast Tickets, as did the fathers, for Quarterly Meeting, we will do the next best thing—present to each of our readers an equivalent in the following Scripture and verse of a hymn, which they may hold as a memento of this occasion:

The Guide Quarterly Meeting Ticket.

◇—APRIL 1896.—◇

"*And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*"—I John, 4: 16.

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."

GEORGE HUGHES, *Editor.*

PASSING NOTES.

PENTECOSTAL REALIZATIONS.

The Pentecostal endowment will purify your heart fully.

It will fill it with the love of God—pervading thought, will, desire, ambition, affection.

It will diffuse the peace of God, which passeth all understanding, through the whole being.

It will hold every faculty—physical, intellectual, and spiritual—and all earthly possessions, in joyous consecration to God's will.

It will make its possessor "a burning and shining light," maintaining good works, and all holy activities.

It will give holy ardor in the pursuit of lost souls, and a determination somehow to bring them to Christ.

It will make the soul the temple of the Holy Ghost, where His abiding presence will be consciously revealed, as also that of the eternal Father, and Jesus, His beloved Son, by the illumination of the Holy Spirit.

***A pure heart* gives a glad countenance.**

—WE HAVE *grand things* in prospect for the readers of the GUIDE.

—REV. DR. CARRADINE'S address, is 2716 Dayton Street, St. Louis, Mo.

—HOLY FLINGS, at sin and Satan—the heavier the better—are allowable.

—PULL SOME struggling prey out of the devil's mouth before the end of April.

—REV. H. G. SCUDDAY, evangelist, has been having a glorious work at Lansingburg, N. Y. Address him at the GUIDE office.

—SATAN, for the moment, exults over the conflict in the *Salvation Army.* We hope it is only for a *moment.* "The Lord reigneth." He can, and we believe will, overrule all for good.

—A QUARTERLY MEETING would be defective without *a collection.* Let us have a Quarterly Collection in the shape of contributions to *The Guide Benevolent Fund.* Pour in your gifts! We need a good collection.

—LOVEFEAST TESTIMONIES. Those of our readers who wish to have a part in the Lovefeast of the *Guide Quarterly Meeting* may send us their testimonies, written briefly, to be placed in The Quarterly Meeting Box for safe-keeping, and for use in the GUIDE, if practicable.

THE DEVOTIONAL HOUR.

THE WILL IN HOLY EXERCISE.

"Draw me."

How? By the cords of love. What then? "We will run after Thee?" Fully, joyously, continuously.

"We will be glad and rejoice in Thee."

That is, in God. Glorious in holiness, benign in His sovereignty.

QUARTERLY MEETING HYMN.

BY REV. JOHN PARKER.

The truth has made us free,
Tell it out again.
Brothers, for you and me
He suffered scorn and pain.
His cross and banner stained with blood
Are tokens of the love of God.

This truth has made us free
Tell it out once more;
Brothers, for you and me
Our guilt and shame He bore,
Made possible our full release,
Our welcome home, and perfect peace.

His truth has made us free
From every galling chain;
Brothers, from you and me
He blots out every stain.
Honor and praise to Him be given
By all the saved in earth and heaven.

The truth that made us free
Publish to every man;
Brothers, let you and me
Declare it all we can.
The world is full of sin and woe,
Let all the world our Saviour know.

"HE STAGGERED NOT AT THE PROMISE."

BY REV. JOHN PARKER.

"The Lord appeared to Abraham." Gen. 17. No doubt this was one of the Old Testament manifestations of our Divine Saviour, of which He spake—John 8: 56. Abraham was now an old man. He had evidently lost all expectation concerning future fame, or inheritance, or posterity, or even self-defense. For he was within one year of one hundred. But God, who holds in store for His faithful ones even new surprises —will yet give him infinite quantities in His own almightiness, making possible a conscious perfection in character, a new name, a new and numberless posterity, and will make him, through the promised Isaac, the channel of grace to the end of time. And Paul says it greatly pleased God that "Abraham staggered not at the promises through unbelief."—Rom. 4: 20. If ever a man would have been justified in staggering at the promise of God, it was Abraham. Because he did not, God made His faith monumental, giving it immortal mention and honor. The promises are tests of spiritual condition as well as staves of support. God expected Abraham's faithfulness in this crisis. He needed some one He could trust as an example to the ages; and He knew that He could trust Abraham. "He was fully persuaded that what God had promised He was able to perform, thus being strong in faith, he brought glory to God;" and therefore it was imputed, or credited to him, for righteousness. It was the loving expression of Abraham's heart to Abraham's God, and it brought to him a new assurance that he was righteous or justified before God. It will do the same for you, my brother, and only by faith can you be justified and have peace with God. By faith also we have access into this standing grace, the grace of perfect love, in which alone we rejoice; *without anxiety;* in the hope of heaven, or the glory of God. We are also expected "to hold fast the profession of our faith without wavering, for He is faithful that promised." Wavering is but another form of staggering; they are evidences of incomplete consecration, and are productive of disquiet and unrest of soul. But "we which have believed (continuously) do enter into rest."

"I cannot doubt my Father's care,
In all His wealth of love I share;
By day, by night, alike I rest,
For He will give me what is best
I know; and trust.

"I cannot fear the path unknown
To which He calls me; all alone
To walk in mists of twilight dim;
For there my fellowship with Him
Makes me secure."

MRS. PALMER'S CLASS MESSAGE.

My soul is feasting on the precious Word of God. The last words in my "Daily Light" yesterday were, "The name of the Lord is a strong tower; the righteous runneth into it and is safe."

The first word this morning says: "Hereby perceive we the love of God, because He laid down His life for us!" Would that I could communicate the blessedness of communion last night.

"Eye hath not seen, ear hath not heard," but a glimpse of that inexpressible love is revealed to them that love Him.

The breathing of my heart this morning is:

"Awake, my soul! stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown"

DAILY BIBLE CALENDAR - APRIL.

1. II Peter 1: 10; II Peter 1: 10; Psa. 90: 14; Phil. 4: 20.
2. I Tim. 6: 11; II Sam. 23: 5; II Sam. 7: 28; Psa. 68: 3.
3. Col. 3:2; Neb. 4: 20; I Kings 8: 44-45; Ephes. 3: 20-21.
4. Jude 20; Heb. 10: 23; Num. 14: 17; Psa. 71: 15.
5. I Peter 2: 9; Ezek. 36: 29; Psa. 119: 66; Psa. 54: 6.
6. II Thess. 3: 13; Col. 3: 24; Psa. 119: 38; Isa. 38: 19.
7. II Tim. 2: 3; Rev. 3: 21; Jer. 12: 3; Psa. 13: 5.
8. I Cor. 15: 34; II Cor. 11: 2; II Thess. 1: 11; Psa. 75: 1.
9. Lam. 3: 40; Jer. 24: 7; II Chron. 30: 18; Psa. 47: 7.
10. I Pet. 1: 17; II Peter 3: 13; Psa. 3: 1; Isa. 43: 21.
11. James 1: 4; Heb. 6: 15; Psa. 38: 15; Psa. 36: 6.
12. II Tim. 1: 13; Psa. 145: 20; Psa. 86: 17; I Chron. 16: 27.
13. John 14: 1; John 14: 2-3; Psa. 38: 1; Psa. 135: 3.
14. I Peter 4: 8; I Peter 3: 12; Psa. 55: 16; Psa. 150: 6.
15. John 3: 7; Phil. 1: 6; Psa. 141: 9; Psa. 128: 1.
16. Deut. 1: 21; Deut. 1: 30; Deut. 3: 24; Psa. Psa. 31: 23.
17. Gen. 31: 16; Deut. 31: 8; Psa. 39: 7; Psa. 48: 1.
18. Num. 14: 9; Isa. 42: 6; Matt. 6: 10; Psa. 66: 20.
19. Jer. 7: 23; Exod. 19: 5; Psa. 140: 1; Psa. 147: 7.
20. Exod. 14: 15; Exod. 33: 14; Jer. 14: 9, Psa. 69: 34.
21. Matt. 19: 17; Psa. 19: 11; Num. 10: 35; Psa. 111: 10.
22. Deut. 4: 23; Deut. 4: 20; Heb. 13: 20; Rev. 19: 7.
23. Isa. 56: 1; I John 2: 25; I Chron. 21: 17; Psa. 103: 21.
24. John 13: 15; John 13: 17; Psa. 33: 22; Psa. 117: 2.
25. Phil. 1: 10; Rev. 3: 4; Psa. 69: 1; Psa. 145: 1.
26. Luke 17: 10; Matt. 21: 22; Psa. 77: 2; Psa. 57: 9.
27. Ephes. 4: 15; I John 4: 18; Phil. 1: 9; Psa. 35: 27.
28. Heb. 13: 1; Heb. 6: 10; Ephes. 6: 24; Jer. 33: 11.
29. I Tim. 4: 12; Psa. 121: 3; Psa. 25: 5; Isa. 52: 8.
30. Matt. 28: 19, 20; Matt. 28: 20; Psa. 44: 26; Psa. 66: 8.

THE GUIDE INTERNATIONAL PRAYER UNION.

We set apart for this month as the day for special prayer,

TUESDAY, APRIL 14TH.

Taking for our Scripture Lesson, Joel, 2: 28-32, and for our hymn, No. 262 in the Methodist Hymnal. If you can sing do it "lustily," as Mr. Wesley said. If you cannot sing, read it and breathe out your soul in strong desire. Make this a *special day indeed*, a *Quarterly Meeting* day, and expect a gracious shower from above.

We desire that our friends of "The Union" will take the suggestions made in former numbers respecting tract distribution. Devote one afternoon a week to this work if possible. On page 159 you will find a notice of some excellent tracts that we would like you to use this month. Order at once and get to work.

LIFE-POINTS:

—**"A great Whoso."** ***"Whoso eateth my flesh, and drinketh my blood, hath eternal life."***

Appropriation of Christ by faith, conscious possession of eternal life, the glorious resultants.

—**The Resurrection Promise.** ***"And I will raise him up at the last day."***

The "I" bespeaks authority, the "raise him up" declares a definite act, even the resurrection of the body; "the last day" sets a time for its fulfilment. The last day of the Dispensation, the time of Christ's appearing.

CLOSET TESTS:

Do you long for the hour of prayer?

Is all your asking in line with God's will?

Do you make the blood of Jesus your only plea?

Are your approaches to God natural and unconstrained?

CLOSET EXERCISES:

Recognize the Father as the one who bestows every good and perfect gift.

Recognize Jesus as the medium of their bestowment.

Recognize the Holy Spirit as the Executive of the Godhead, by whom the promises are verified to our personal consciousness.

A LOVELY PIETY.

Anxious for nothing, thankful in everything. This is the will of God concerning His people. Anxiety causes worry, and is therefore unseemly to a child of God. Mr. Wesley said it would be as proper for him to swear as to worry. "I cannot be anxious," said Luther, "since I have God's almightiness for my support and defense." Anxiety fills more coffins than the most destructive disease that preys upon our race. Estimate God at His full quantity, and trust Him perfectly, then "the peace of God which passeth all understanding shall keep or guard your heart and mind." That is, He will give you as a substitute for anxiety a peace beyond calendar or calculation. And this shall keep you satisfied with God, therefore free from worldly desire and spiritual drift. Keep you calm in the midst of agitation or fear. Shall keep you in the assurance of your adoption into His family, and from the power of temptation and the pollution of sin. These will contribute in you to a life that is true, honest or genuine; just, pure, lovely.—Phil. 4: 6, 8. Therefore, "think on these things," that is, estimate them at their true value. And thinking upon them, let them be sought with holy avidity, and without rest until they are in possession. And when possessed the character and life will be filled with heaven's own light. Every disciple of Christ should be emulous to shine in His glorious image, and show forth His glory.—*John Parker.*

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—California has four Japanese Churches, with 316 members.

—There are 1,235 ordained female preachers in the United States; four years ago there were 720.

—St. Bartholomew's Church, New York, is said to have the largest parish-house in the United States.

—It is said that nearly 15,000,000 of tracts were distributed by the Methodist Tract Society last year.

—The Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries in the world.

—During the past year the American Bible Society sold and distributed in China Bibles and portions thereof to the extent of 385,875 copies.

—From 1880 to 1895 the communicants of the Protestant Episcopal Church in the United States increased from one in every 148 persons to one in 90.

—European Protestantism is strongest in Great Britain, having a membership of 30,000,000, and next comes Germany with a population of 29,000,000.

—The Conference of Missionary Secretaries and other officers, held in New York in January, proposed an Ecumenical Missionary Conference in America, to be held in 1899.

—James Hill gave $500,000 to build a theological school in St. Paul, Minnesota. Mr. Hill is a Roman Catholic, and in thus acting he set an example to Protestant men of wealth.

—Father Chiniquy wants Protestants in Canada to build a "Home for converted priests," as he believes that over one-half the priests in the country would seek such a shelter.

—The tenth annual self-denial week of the Salvation Army produced more than $150,000, with many countries to hear from. The United States contributed $80,000, and Australia $65,000.

—A missionary is employed by the Presbyterians of Montreal to labor especially among the Chinese of that city, of whom there are about 500, besides several others in neighboring places.

—On the authority of the *Independent*, there is an increase in the Church membership of the United States for the past five years amounting to 3,600,000. Methodists have grown most, and Baptists next.

—The will of Mrs. Anna R. Aspinwall, of Pittsburgh, Pa., who died last December, gives her whole estate, said to be worth $3,000,000, to the hospital of the Protestant Episcopal Church in that city.

—A hall in one of the leading thoroughfares of Montreal is now used every night for gospel services similar to those held by the McAll Mission in Paris. Hundreds of Catholics have listened to the gospel.

—The decision of Justice Rose in Hamilton, Canada, declaring that to run trolley-cars on Sabbaths is not contrary to the Lord's Day Act, has surprised many. Attempts will be made to amend the Act.

—Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost only of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

—Rev. R. R. Dolling has resigned his charge of the Winchester College Mission at Portsmouth (England) in consequence of the Bishop's refusal to consecrate a third altar in the new Church of St. Agatha, intended for masses for the dead.

—A grant of land 150 miles east of Edmonton, Canada, has been given for the Metis. Father Lacombe is in charge of the Reservation. Steam saw-mills and flour-mills will soon be erected. The poor people were in a state of destitution until the above grant was made on their behalf.

—It is a matter of deep regret that the American Board of Missions has been compelled to reduce its appropriations no less than $50,000. In the Arnot Mission alone, 12 Christian village congregations will be given up, schools will be closed and light will be excluded from many heathen homes.

—There is a village in the county of Prince Edward, Ontario, in which there is no hotel, though there are two general stores, in neither of which is tobacco sold. Recently a person inquired for tobacco, and said to one of the store-keepers, What do you keep? The reply was, "Common sense." The whole township is without a liquor license.

—There is a Trappist Monastery in Oka, near Montreal, where wine and whiskey have been manufactured on a large scale. The monastery also runs a hotel, which does a good business in the summer months. Recently the Montreal excisemen seized the illicit still. The Superior offered to pay the fine for illicit distillation. The matter will be disposed of by the Government.

IN FOREIGN LANDS.

There are 400 Methodists in Korea.

Bishop Walden favors Bishops' appointments in Europe, Eastern Asia and South America.

Two bishops of the Church of England have given up their episcopal office to serve as missionaries in Persia.

The mission work in Jerusalem is prospering greatly. Rev. Dr. Kek, missionary, has baptized 120 converts from Judaism.

Miss Mabel C. Hartford, one of the sufferers in the Chinese riots last year, was elected reserve delegate to the General Conference.

The Szchvan Province of Western China is now quiet. Some missionaries have returned, others contemplate doing so at an early date.

Thomas Cooke, one of the Wesleyan Conference evangelists, has been in Asia, and at Ceylon 878 persons went to the penitent form.

The revival work in Honolulu of Rev. C. P. Yatman, who is making an evangelistic tour of the world, resulted in hundreds of conversions.

The Wesleyan missionaries in New Guinea were the sons of the cannibals whom John Hunt and James Calvert went out to Christianize.

The Church Missionary Society does not intend to ask for compensation on account of the destruction of its property in China during the late riot.

Since 1844 the young people identified with the London Missionary Society have raised $12,000 for the purchase and maintenance of mission vessels.

The Methodist Episcopal Mission at Baroda, India, employs 60 workers in the city and adjacent districts. The number of converts for the past year is 199.

Dr. Barton, one of the deputation who recently visited Japan, testifies that no Japanese was met who desired that missionaries should withdraw from that empire.

Orders were sent to London for 5,000 Bibles, 5,000 hymn-books and 5,000 catechisms to be sold on the Fiji Islands. These islanders gave nearly $25,000 last year to foreign missions.

In nine years during the labors of the Rev. George Friedman at Wilma, Russia, nearly 100 souls of Israel have been led to acknowledge Christ as their Saviour. "Still there's more to follow."

There are 40,000 Japanese and Chinese in Hawaii, besides thousands of English and Germans. A Methodist Episcopal Church has been established under the pastorate of the Rev. H. W. Peck.

Maqbul Hagg, son of Rev. Lahm-ul-Hagg, the first convert won by the M. E. Church missions in North India, has taken the first place of his year in the recent examination of the Agra Medical College.

Rev. Dr. Elias, a missionary of the American Board in Constantinople, though eighty-five years of age, is still in active work. He went out in 1853, and for some years has been engaged on a version of the Bulgarian tongue.

Armenia is the scene of bitter persecution. At Kharput 12 buildings belonging to American missionaries were destroyed by the Moslems. It is estimated that 20,000 persons have been murdered since the Sultan accepted the scheme of reform.

During the reigns of Queen Renavendia III. and her predecessor in Madagascar, 1,000 schools were established, also 1,200 Churches, Catholic and Protestant. There is reason to fear that under French control there will not be so much civil and religious liberty enjoyed.

A missionary from the Waldensian Church at Girjenti, Italy, has gone to China. The Waldensian theological college at Florence has 155 students; 100 of them are from the Waldensian valleys, and from their number two missionaries have gone to the Zambesi and one to Lessento.

The converts of Aneitzum, New Hebrides, having been taught how to make arrowroot, last year sent $500 as a missionary contribution to the Free Church of Scotland. They also keep up twenty-eight village school-houses on the island. All their money comes from the sale of arrowroot.

Two missionaries, Mr. and Mrs. Johnstone, of the Friends' Mission, Madagascar, were murdered within a few miles from the capital. There are about half a million Presbyterians in the South African communities, and an effort is being made to federate the different Churches for practical work.

Prayer and praise to the Lord of heaven and earth, and reading and teaching of the Word of God are heard every hour of the day in all the chief languages of the world accessible to the Anglo-Saxon, by every race of mankind, black, brown, yellow, red and white, under the leadership of English-speaking missionaries.

The Wesleyan missions are in India, Burmah, Ceylon, China (Central and Southern) Western Africa, the Transvaal, Swaziland and Mashonaland, Honduras, the Bahamas, and the continent of Europe. Of the 350 missionaries employed, more than half are native ministers. Some 2,500 other missionaries are engaged to assist in the work.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

QUARTERLY REVIEW.

We have been furnishing monthly, in this department, a review of current Christian literature, and especially noticing new works in harmony with the character of our periodical. But as this is a special *Quarterly Meeting Number*, it is proper that this department shall have relation thereto.

If we are not mistaken, at the olden time Quarterly Meeting the preachers seized upon the occasion to dispose of works calculated to promote holiness and build up God's people in "the knowledge of our Lord Jesus Christ." They did not content themselves with getting people converted, or even sanctified wholly, but they well understood that they needed good books to nourish the spiritual life within them and make them strong in faith and hope. The fathers carried such books in their saddle-bags, the writings of Mr. Wesley, and the biographies of eminent saints, such as Carvosso, William Bramwell, John Fletcher and others. And they made use of the Quarterly Meetings to give them circulation. They had not imbibed the foolish notion, held by some now, that to say anything about religious books in a meeting is damaging. Nothing could be more absurd.

Now, as this number commemorates

THE GUIDE QUARTERLY MEETING,

we propose to make it contribute, so far as we may be able, to the laudable object of disseminating holy literature in the form of periodicals, books, and tracts. First of all, we would make it a means of extending the circulation of the GUIDE, and to this end we deem it proper to let our subscribers, so far as our limited space will allow, see some of the commendations of the enlargement and improvement of the magazine. Our friends will bear us witness that we have not very often spoken of *ourself*, or our work, but it will not, we think, be deemed out of place, at *Quarterly Meeting*, to let our readers know a little of how our work is being regarded.

The enlargement and improvement of the magazine, beginning with January, have involved considerable extra expense. And we have not increased the subscription price while doing this. Some of our friends doubted whether we would be sustained in this movement, but we were disposed to trust to our subscribers.

WHAT CORRESPONDENTS SAY.

—W. H. W., a pastor in Minnesota: "Just received your *Souvenir* of the GUIDE's fifty-sixth anniversary. It is a splendid thing, both editorially and typographically (my trade was printing). I feel like thanking you for such an album of witnesses and exponents of 'full salvation' who have handed down to us such a glorious heritage as the GUIDE TO HOLINESS, the Tuesday Meeting, and such blessed testimonies of precept and example along the line of Scriptural Holiness. I know editors *like*, and often *need*, a word of appreciation and encouragement—you have mine. More strength to your right arm. The GUIDE makes its monthly visits with messages of helpfulness."

—G. S. W., New York: "I read years ago, in a book entitled, "*Beecher's Life Thoughts*," this significant sentence: "Dress does not make the man, but a man looks better dressed up." So the new dress of the GUIDE does not make holiness, but the subject looks better—rather is more attractive, when presented in a clear and clean-faced type on substantial paper. Whatever may be the idea of crowding a great deal of reading matter in a small space, and to do this you must of necessity use very small type, you have regarded the eyesight of the reader as a matter of consequence, and given him in size of type something to be commended by those of advanced age."

—M. E. A., of California, writes: "I have received my GUIDE for January. I am greatly pleased with it. I have taken it since 1882, and I never had one that was not acceptable. I was raised a United Presbyterian. I learned that the Methodists had a blessing which I had not. I sought and obtained it. My prayer is that God will bless all connected with the GUIDE."

—M. P. M., Kansas: "I have been a subscriber to the GUIDE for twelve years. I like it better than ever. The January number is grand."

—Mrs. A. McD., Michigan: "I thank you very much for the GUIDE in its new dress, for the good reading of the Tuesday Meeting, for Mrs. Palmer's good advice, and all contained in the GUIDE, including the pictures. May God's blessing be with you in your good work."

—J. E. S., New York State: "For thirty-seven years I have taken the GUIDE. I am now over eighty-four years old and have been one of

the "Shut-Ins." My opportunity for doing good seems very small. I desire to be used for Jesus while I remain."

—J. H. B., Missouri: "I have been getting the GUIDE regularly for nearly four years, and it has been a great blessing to me next to the Bible. And I have not been slow to lend it to others, especially to the poor like myself. I know of three Baptist brethren, one a preacher, who have claimed the second work of grace by the teaching of the GUIDE. D. B. Updegraff's sermon from "*Old Corn*" converted the preacher to this doctrine and experience."

—J. R. V., Nebraska: "I had asked you to discontinue the GUIDE before I received the January number. When I found it to be so full and rich, again I felt my loss in not having it. It seems to me the January and February numbers of this year are, if possible, better than any before. Please accept my heartfelt gratitude for your sending it to me. I think the enlargement and present arrangement a great improvement. The picture of Dr. Keen is excellent. May the Lord bless you abundantly and wonderfully sustain you in your efforts to spread Scriptural Holiness over these lands."

—A. M. T., Iowa: "The dear GUIDE is a blessed help and comfort to my hungry soul, in its hunger for all that the precious blood of Jesus has purchased for me. The dear Lord bless you all, is the prayer of one of the least of all His little ones."

—C. M. S., Colorado: "I was just about to tell you that I would not be able to continue my subscription, when the February number came. I have only read a portion of it, but enough to unfit me for parting with the precious GUIDE. I don't see how I can spare it. During years of adversity and invalidism it has been to me—comforter, helper, teacher, friend. My need of its aid is no less; the gifts it brings are richer and sweeter. The poem by Dr. Stokes is worth more than the year's subscription."

—A C., Canada: "I am very much pleased with the GUIDE, and it is more interesting to me by having the picture of the sainted Mrs. Palmer in it, and her other Christian associates. The reports of the Tuesday Meeting are very interesting."

—H. F. C., Michigan: "I have just received the January number. It is *lovely* in every respect, and looks beautiful in its new dress. May God bless you and it in every way. I am so pleased that you instituted *The Prayer Roll.*"

—Miss T. P., Illinois: "I welcome the GUIDE this year in its new and beautiful form. May God bless its work and all connected with it."

—A. B., Canada: "I have just received the January number of the GUIDE—it is *splendid.*"

OUR QUARTERLY CANVASS.

We invite all our subscribers to engage, during the present month, in a vigorous canvass for new subscribers. It is *necessary* that we should have our List considerably increased. Can we not signalize this *Quarterly Meeting occasion* by securing *One Thousand New Subscribers?* If subscribers will make a personal, vigorous and united effort, it can be done. It is proper that we should say that we cannot maintain the Magazine in its present enlarged and improved form without the hearty co-operation of our friends, as above suggested.

QUARTERLY MEETING PREMIUMS.

In order to stimulate the APRIL CANVASS, we make the following liberal offers:

THE BEAUTIFUL SOUVENIR:

A Quarterly Meeting Gift. We have a few hundreds of this *Beautiful Souvenir*, issued in January, which we will send to new subscribers received before May 1st, so long as we have them. We can get no more. "*First come, first served.*" So make haste.

"THE MASTER'S INDWELLING."

New Book by Andrew Murray. Price, 75 cents. With the GUIDE for a year, **$1.50.**

For $1.50: The GUIDE for a year, and one of the following excellent books, as the subscriber may select:

"Touching Incidents; or, Remarkable Answers to Prayer"—(a thrilling work). "Everyday Religion" Latest work of Mrs. Hannah Whitall Smith; or her volume of "Bible Readings." Life of Rev. W. E. Boardman: "Entire Sanctification." By Dr. Jones. "Life of Mrs. Mary D. James." By her son; or "Her Wall Roll" either as preferred. "Autobiography of Rev. A. C. Morehouse." "Through a Glass Darkly." A striking exposition of I. Cor. 13th chap. By Rev. J. H. Timbrell. Most of them $1.00 works. Others, 75 cents.

"PENTECOSTAL LIBRARY."

Works of the late Rev. Dr. S. A. Keen. Real Gems. "Faith Papers," 40 cents; "Praise Papers," 25 cents; "Pentecostal Papers," 50 cents; "Salvation Papers" (his latest), 35 cents; aggregating $1.50.

With the GUIDE for a year, **$2.25.**

"THE BETTER WAY LIBRARY."

Works of Dr. Carradine. "Sanctification," 80 cts.; "The Second Blessing in Symbol," $1.00; "Church Entertainments," 50 cents, cloth; "The Better Way" (latest—in press), 75 cents; aggregating $3.05.

With the GUIDE for a year, **$3.50.** A capital circulating library for any Church or community.

TRACTS FOR THIS MONTH.

"From Bondage to Freedom." By Rev. E. M. Levy, Baptist minister. It is a thrilling account of his experience, including his conversion and entire sanctification. Per dozen, 20 cents.

"Kind Words to Baptists." By the same. Excellent to give to Baptists. Per dozen, 20 cents.

"Key to the Storehouse." By Rev. A. J. Jarrell. Excellent. Circulate them. Per dozen, 30 cents.

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

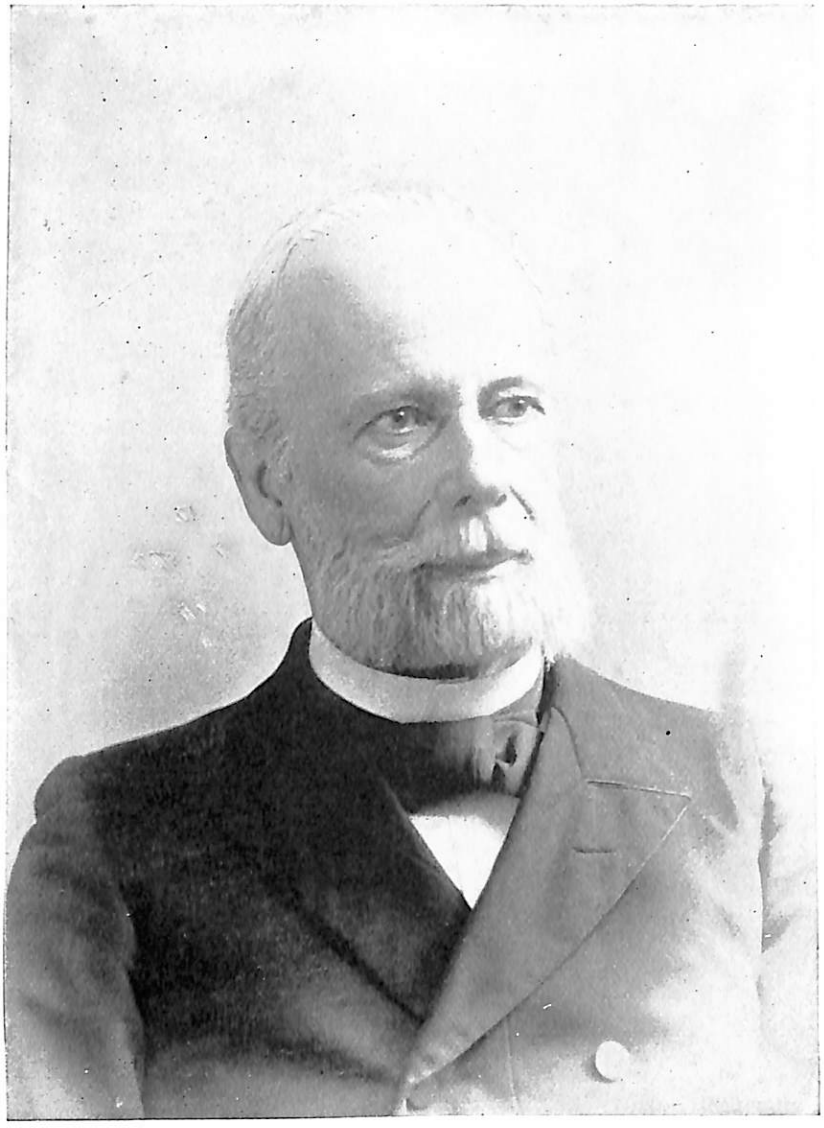
Blessed Jesus, Keep Me White.

P. P. B. P. P. BILHORN.



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From THE FINEST OF THE WHEAT No. 2. For sale at all Book Depositories.



REV. J. T. WIGHTMAN, D.D.

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Author of "Love the Law of Universal Life," and one of the stated correspondents of THE GUIDE, now furnishing the series of attractive and edifying articles on "The Picture of Jesus."



MAY, 1896.

OUR FATHER'S MESSAGE.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."—Isa. 54: 10.

"This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as His power,
And neither knows measure nor end.

"'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

THE FLOWERY REIGN.

MAY flowers are blooming! How gorgeous and varied their coloring! How rich their perfume! How beautifully they adorn the earth's bosom! The Flowery Reign is widely extended, and the people everywhere are glad.

The pencil of Inspiration gives us the enchanting picture:

"For, lo, the winter is past, the rain is over and gone;"

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;"

"The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell."

And as Nature thus appears in bright array, should not Zion put on habiliments of light and beauty? "The Sun of righteousness" is in the heavens, pouring His life-giving rays upon the earth. The fertilizing showers and gracious influences of the Holy Spirit are diffused abroad. The Divine Husbandman designs that *The Flowery Reign of Grace* shall cover the whole territory.

To this end each subject of His kingdom is to appear in heavenly array. "The beauty of the Lord God is to be upon them." The graces of the Spirit, like a coronet of diamonds, are to be upon their brow. Their character is to be divinely transformed into the lovely image of the Redeemer. They are to walk in the light of the King's countenance. Yea, the New Testament Church is to be answerable to prophetic unfoldings, presented to the eyes of the nations in royal splendor.

O how the ages have been sighing for the appearance of *The Bride* of THE LAMB in queenly vestments! The cry has been heard, resounding far and wide, "How long, O Lord, how long?" Are we coming to the hour when the redeemed Church, washed in the blood of the Lamb, shall be responsive to the call? Is the clock of gracious destiny soon to strike the hour? Our sinful world shall rejoice in the reign of the Messiah.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

THE BLESSING JACOB OBTAINED.

REV. B. CARRADINE, D.D.

PART II.

TEXT.—"*And Jacob was left alone; and there wrestled a man with him until the break of day,*" *etc.* Genesis 32: 24-31.

IN a great revival God gave me in a certain large city, a preacher attended from a distance. As the days wore on he obviously made no advance in his search after the blessing of sanctification. On questioning him I found that he spent much of the time between the services in walking the streets of the city and looking in the show-windows. I told him at that rate, and after the manner he was doing, it would take him something over a billion of years to get the blessing; that if he wanted the grace with all his heart, to devote a night in prayer to God about it. That evening, after the sermon, he never waited for the altar-service, but sped away to his lodging-place and at nine o'clock flung himself on his knees in prayer. He prayed until three o'clock in the morning, when, becoming exhausted, he went to bed, slept one hour, when the Lord awakened him. Immediately he arose from his bed and knelt again in prayer, and his knees had hardly pressed the floor until God gloriously sanctified him.

Let the reader try it. No possible harm can come of it, and very much of everlasting good is certain to be the result.

Jacob did it, and has become a spiritual hero for doing so in the eyes of the religious world. Why should he stand alone? Why should he have admirers and not imitators? If it brought a blessing to him, and such a blessing, why not to all?

Some will say I can see the man's consecration in this passage, his straightening up with man, his yielding to God, his spirit of prayer; but where is his faith?

The reply we make to this is that any man who will pray all night, that any man who will say to God, "I will not let Thee go until Thou bless me" has all the faith that is needed for full salvation.

We would call attention to the fact that just before the great daybreak blessing came, God said, "Let Me go."

It is in ignorance of this speech, or rather what it means and covers, that many have stopped too soon in prayer and missed the glory of the Peniel blessing. There was a sensation in the heart as if God was departing, a feeling as if the Lord was loosening His hold upon us, and then came a sickening fear and sudden despair down upon the soul. Satan took advantage of it by misinterpreting it altogether to the mind. The timid and doubtful cried out, "It is no use,"

and gave up the struggle, when the whole thing is based on a law in the spiritual life, and is a movement of love that we have often beheld in either sex and had no trouble in recognizing. The object of it is to precipitate a decision, and make the pursuer throw himself at once before the object of desire with an importunity that will take no denial—"I will not let Thee go!" Such a course leaps over the wall, storms the fort, wins the race. In the spiritual life it is the characteristic of a glorious, irresistible, triumphant faith. Heaven loves to go down before it. "The kingdom of Heaven suffereth violence."

That he was blessed is settled by the plain statement, "and He blessed him there."

The reader cannot read the verses that follow without at once recognizing the character of the blessing.

HE OBTAINED A PURE HEART.

How do we know this? The Word of God says, "Blessed are the pure in heart, for they shall see God;" and here Jacob says, "I have *seen God* face to face."

Let the reader contrast the Peniel experience with the Bethel manifestation and see the difference. Angels and ladders, and the Lord looking down from heaven are seen in a dream or vision, followed by an awakening into a consecrated and God-protected life—but the Lord is not visible. In Peniel no one but the Lord is present, and that Lord was seen face to face.

HE GOT RID OF THE OLD TRICKY NATURE.

The "supplanter" disappears from this hour. The nature that declared itself in what he did to Esau, and still asserted itself even after Bethel in what he did to Laban, in the multiplying of his flocks by the peeling of the willow wands, gets its death blow at Peniel.

We search in vain after this for any more trickery or sharp dealing upon the part of Jacob. The carnal nature that troubled him, and troubles regenerated people, was cast out, and the life becomes a beautiful and spiritually strong one from this hour.

HE RECEIVED A NEW NAME.

"Thy name shall be called no more Jacob, but Israel."

This is what is promised every believer. In Rev. 2: 17, we have the words, "He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new name*." The word is here to the *Churches;* and to the man in the Church who *overcomes*. There is much to overcome after one is a Christian. There is the fear and favor of man, heart idols, ambition, etc. To the man who will rise above all this, who will be an overcomer, the word is, I will give him the white stone (of purity) and a new name.

So, after years of service to God, Abram gets the new name of Abraham; Simon is changed to Cephas; Saul to Paul; and here Jacob becomes Israel.

We don't know what rule or law is followed in giving the new name, unless it is to be the contrast of what the man once was, and is both inspiration and reward at the same time.

One thing is certain, that the life is so transformed by the Peniel blessing, that a new name is felt to be more befitting.

Jacob meant supplanter, but with the supplanting, tricky principle out of him the name is a misnomer, and Israel is the proper title.

HE BECAME A PRINCE.

God called him one. A prince is not what some appear to be in this world.

The name and nature as God intended it has been dragged down. When we say a man is a perfect prince, we mean nobility of spirit, largeness of heart, etc. Some people are princes in name who are not in nature.

God's prince is one in nature and character and life. He sends the tidings in the moment of sanctification along every tendril of the heart in thrills and flashes, "You are a Prince." The soul feels it, and laughs and shouts, "I am a Prince!" There is no sweeter experience. The soul fairly luxuriates with the thought, "I am a Prince!"

It is blessed to feel that there is nothing mean or little in you, that you have true thoughts and desires, that you do not feel hateful or suspicious. You have not wronged and would not injure anyone. You are a Prince, and, lo, you could leap with the glad thought!

It is true God's princes do not look like earth's potentates. They have no regalia, or waving plumes and flashing tinsel and gleaming swords like earth's princes. On the contrary, they are very humble looking people, and dress plainly and unostentatiously. Hence it is that the world fails to recognize them at first, even as they knew not the King Himself when He came. If they knew Him not, who wonders that His servants and followers, princes though they be, are unknown and unappreciated by the world.

But it is blessed to be a prince, even though unrecognized. The joy is not so much in the recognition, but in the thrilling fact itself, "I am a Prince." For instance, a man may be taken for a prince when he is not, and the heart fails to rejoice under an honor that is undeserved. But to be a prince is a joy in itself, and makes the heart light, and the face to shine, and the lips to praise, though all the world withhold recognition and honor.

HE BECAME A PREVAILER, OR RECEIVED THE BLESSING OF POWER.

"As a prince hast thou power with God and with men." These words were spoken by the Lord to Jacob, and they had their full proof and confirmation that very day: for he not only had power with God, but obtained a remarkable conquest over Esau.

One of the great results that the Saviour said should follow the Baptism of the Holy Ghost was power. It came to the disciples, and it comes to all who receive the grace we are now writing about.

How sorely it is needed in the pulpit, prayer meeting, Sunday school and home, none will deny: How to obtain it is the question with many. The answer is, spend a night as did Jacob in importunate prayer, having everything on the altar and believing with the whole soul, and the dawn of day will see a Jacob transformed into an Israel, and a moral weakling a giant in spiritual force.

Many are puzzled in the endeavor to locate this power—whether it is in the eye, face, manner, words, life, or where. It cannot thus be localized or confined. It is the gift of God, is easier recognized than described and felt than located. All we can say is that whoever gets the baptism of fire, the sanctifying grace of God, will have this enduement. He prevails with God and men. It is seen in private and public. A peculiar unction and influence is upon his conversation, prayer or sermon. He may have a limp in his gait. He may not be graceful or dignified. He may be crippled in a social or ecclesiastical sense, but he has spiritual power notwithstanding, and men see it and feel it.

HE HAD DELIVERANCE FROM TROUBLE.

The very thought of Esau had been for twenty years a sorrowful and restless memory to Jacob. When he heard that he was coming to meet him with a band of men his heart died within him. He knew this meant not only danger, but death. No wonder he sought God that night. No wonder he slept not, but outwatched the stars in his lonely, prayerful interview with God.

The Bible says, When a man's ways please the Lord He makes his enemies to be at peace with him. Has not the Christian reader noticed that whenever he gets very near to God that something of this kind has invariably happened? Now, when the blessing of blessings comes, it seems to transform foes, and sweeps away the trouble that a moment before seemed to be imminent, unavoidable and irremediable.

With the Peniel blessing in his life and shining in his face, Jacob goes forth to meet Esau, and lo, the man who had come forth full of vengeance is seen all melted before Jacob, and begs to be allowed to escort his brother through the land and protect him.

There is a peculiar deliverance from trouble that comes with the blessing of sanctification. Sometimes the sorrow is removed; sometimes we are lifted instantaneously above the sorrow. It matters not Esau is changed, or we are changed, so that Esau cannot hurt us. What is the difference?

There is a grace that lifts us up and away out of the company of the Esaus who threaten and would injure us. Their threats are unheeded, or felt to be futile. There is a blessing that can lift a man or woman far above the storm and strife that may be in the social or family life. And like the eagle caught up above the cyclone that is tearing things to pieces on the earth, and high up in the blue, "close to the sun," screams out its joy in the ear of God; so the soul, strangely freed and lifted up, can sing and rejoice in rapturous communings with God, while a domestic cyclone rages around the table.

We can be delivered from Esau, is the joyful thought! And Esau can remain alive! In sanctification our enemies do not have to be killed. We can live in the same world, town and house with them and still rejoice. Thank God for such a blessing.

HE GOT RIGHT WITH NATURE.

We read that as Jacob crossed the brook next morning "The sun rose upon him."

To the mind of the writer there is scarcely a more beautiful verse in the Old Testament. It is full of meaning. Newly converted and sanctified people see glimpses of it. They said when the blessing came upon them a light came on all nature, the skies smiled and the floods clapped their hands.

"The sun rose upon him." The sun had been rising on Jacob for twenty years, but he had been so busy raising cattle and making money, he had hardly noticed the sun. But this morning there was in him and upon him a sunrise indeed.

Nature is all right. It is obedient to God, and when a man gets perfectly right with and obedient to God, he gets where nature and himself are on the best of terms. A communion starts up at once, a fellowship that would be hard to describe, and he finds that he is inheriting the earth.

The sun rises upon such a man and smiles a sweet welcome. The clouds bend down, the winds whisper precious things, the stars twinkle messages, all nature extends the right hand of fellowship and kisses, embraces and welcomes the purified soul, the spiritual victor, into a secret place as blessed as it is hidden.

The sun rises upon us. Who has

not felt this in the spiritual sense, and realized in the blessing we are describing a nearness, oneness and sympathy with nature, and at the same time a nearness and oneness with God that passes language to describe.

The way to get all right with nature is to obtain a pure heart.

We have been much struck with people's abuse of the weather. There has never been weather that suited everybody. It is "too hot"—"too cold." O, it is so "windy"—"sloppy" "muddy"—"dusty"—etc., etc., etc. And yet who stops to think that all the weather is sent of God! Hence this constant abuse of and tirade against the weather is really a striking at the wisdom of God. He sends all the weather!

Only let a man get a pure heart and at once the weather is all right. The sun in a most blessed and beautiful way "rises upon him." The days are all right; the seasons are all right. If it snows, rains, or hails, it is all right. If it is cloudy or sunshiny, the soul is pleased. If the dust is thick or the mud is deep—Amen and hallelujah to it all. The sun has risen upon the soul, and the life is illumined, warmed and blessed.

The writer recalls a spell of weather some years ago, when for more than a week the sun was not seen, the clouds were so thick and the fog so heavy. The attention of a gentleman who had the blessing of sanctification was called to it, and he said, with a happy laugh, that he had not noticed that the sun had been hidden so long. The clouds were God's work, and he loved them, and felt a tender feeling even for the fog, and had gone on joyously through the whole cloudy spell that had been giving others the blues. The sun had risen upon him!

HE HAD POSSESSION OF ALL THINGS.

This comes out beautifully in the next chapter, when Esau, quite overcome at the present Jacob made him of cattle, begged him to receive them back. Jacob's reply was, "Nay, I pray thee: because God hath dealt graciously with me, and because I have enough." In the margin it reads "I have *all things*."

Paul wrote the same truth to a Church and said "all things are yours." Very few Christians realize their spiritual wealth and privileges. They go on owning a few things, and letting other things own them. They possess joy, but sorrow possesses them. Prosperity and success are gladly acknowledged as pieces of property, but when adversity and trouble arise they act as if they had no title, interest or ownership whatever in such things.

The Peniel Blessing opens our eyes to see that "all things" are ours. Paul, Apollos, Cephas, joy, sorrow, success, defeat, things present, things to come, life, death—*all* are ours.

It is sanctification that teaches us to get tribute out of sorrow, good out of trouble, wisdom out of mistake, and improved conduct from the blunders and errors of the past.

We have known preachers to mope for a week over a pulpit failure: we know of another who, right at the conclusion of a most apparent failure in a sermon, shouted the praises of God, and the fire fell upon him and the congregation. In the first instance the failure owned the man: in the second the man owned the failure.

We heard of an old negro man who had this blessing. Standing in the hot cotton field one day he held a piece of corn bread in one hand and a gourd of water in the other. Looking up to heaven, with the tears dripping on his face, said: "All this—and Jesus, too!"

When we get the Peniel Blessing, like Jacob we will say, "God hath dealt graciously with me, and I have all things."

BIBLE EXEGESIS.

ST. PAUL'S PRAYER FOR THE EPHESIAN CHURCH ILLUSTRATED.

BY REV. JAMES HARRIS.

"The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—*Ephes. 3: 14, 15.*

THE ELDER BROTHER.

READER, did you ever think of the influence that the oldest born of a family has upon all its younger members?

Scarcely less powerful than that of the parents, for weal or woe, is that which he or she exerts upon the future destiny of each. The influence of the oldest sister cannot be estimated in the formation of the characters of all who enter the family after her. She is to them the model whom they instinctively copy. They see her as one of themselves in the playground and in the school-room. She is their playmate and their *confidante*—often their corrector, their helper, their intercessor. If this is true of the sister, it is also true even more emphatically of the elder brother. What timid child of retiring disposition, going to school, but has felt bolder and more confident when she has gone clasping the hand of a true and noble boy—her own brother, who ranked with the bigger lads at school. Who insults or molests her insults her brother, too. Who dares to strike her a blow must remember he must settle it with that brother, too.

In ancient times he was the "goel," or blood avenger. Upon him, as the next of kin, devolved the responsibility of taking the life of the murderer of his brother, sister or near relation. Into our very nature God has placed the brother spirit. We blush with shame at a brother's or sister's disgrace. We burn with righteous indignation at wrongs done to them. We keenly feel for them when in sorrow or in trouble, or when suffering: and at their death our hearts fill with grief. Distance in this respect never separates us. We feel the same though he or she be at the antipodes, and many years have elapsed since we saw them, for blood is thicker than water. O, water may freeze and turn to solid ice, or evaporate into thin air, but the spirit of a true brother remains in him like his blood while life holds out! It seems to me that no earth-born family is whole, however large or wealthy it may be, in which is not found the elder brother. "A friend loveth at all times, and a brother is born for adversity." Prov. 17: 17.

The whole family in heaven and earth is made glorious in this: It has an "Elder Brother." He is the true type of brotherhood. That He might be brother to man, though He was rich in the glory of the Sonship of God, He emptied Himself and took upon Him the form of a servant, and was made in the likeness of man, and was found in fashion as a man. Phil. 2: 6. For both He that sanctifieth and they that are sanctified are all of One: for which cause He is not ashamed to call them brethren. Heb. 2: 11. It behooved Him in all things to be made like unto His brethren (v. 17). With all the delicacy and refinement of a beautiful and virtuous sister He unites all the strength and virility of a noble brother. He is the first-born among many brethren. Rom. 8: 29. He is the first-born of every creature. Col. 1: 15; and He is the beginning, the first-born from the dead, that in all things He should have the pre-eminence. Col. 1: 18.

As an Elder Brother He has gone before us, treading all the rough and

thorny places in the way from earth to heaven, and leaving footprints behind Him, that we, following, cannot miss the way. As the Elder Brother, now exalted to the right hand of power, and having received a name which is above every name, He is able to gratify the feelings of His true brother heart by helping us in all our wants, and poverty, and weaknesses, and dangers. As an Elder Brother He knows how to sympathize with us when we have fallen, through temptation, into sin. To intercede for us ("for if any man sin," even after he has been cleansed from all sin) "we have an advocate with the Father—Jesus Christ, the righteous." John 2: 1. His hand is always stretched out to meet the grasp of our hand. There are times when our earthly brother cannot stick close to us, or when he does not do so. There are chambers he cannot come into. There are conflicts he cannot help us to fight. There are distresses and wants he cannot relieve. But not so with our Brother in heaven. He is the Friend who sticketh closer than a brother. Prov. 18: 24. In our most secret closet we find Him present. Nearer than our nearest friend is He at all times. No suspicion lurks in our hearts that His love is estranged from us. "Having loved His own He loved them to the end." His home is our refuge at all times. To it every guilt-burdened and shame-filled sinner can come and find, as did the poor girl who had sold her virtue for sin, and the beauty and purity of her mother's home for the life of shame, when she ventured, at night, stealthily to approach that home to gaze upon it once more, that not only there was a light in the window for her, but the leather string was on the outside of the unbolted door, for her to lift the latchet and to walk in as formerly.

(To be continued.)

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

May 3. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

We came, in a pastoral call, to the sick-bed of one of God's great saints. She was ninety-two years old, but her faculties were good, and conversation with her was a delicious spiritual feast. As we entered the royal chamber, we found her devouring with holy delight a refreshing article in the GUIDE TO HOLINESS. For years it had been, with her Bible and Hymn Book, a constant companion. Some sufferer in the sick-room may read this eighth chapter of Romans and stop at the eighteenth verse, and with the soul transfigured in the glory which shall be revealed, forget the sufferings which precede that glory. Your sufferings are great, but think of the glory to be revealed! Think of the emaciated body changed by the almightiness of Christ, and made like to His glorious body. Think of the glory of being with those nearest the throne of whom it was said, "These are they which came out of the great tribulations." The comparison with such glory dwindles the acutest suffering into insignificance.

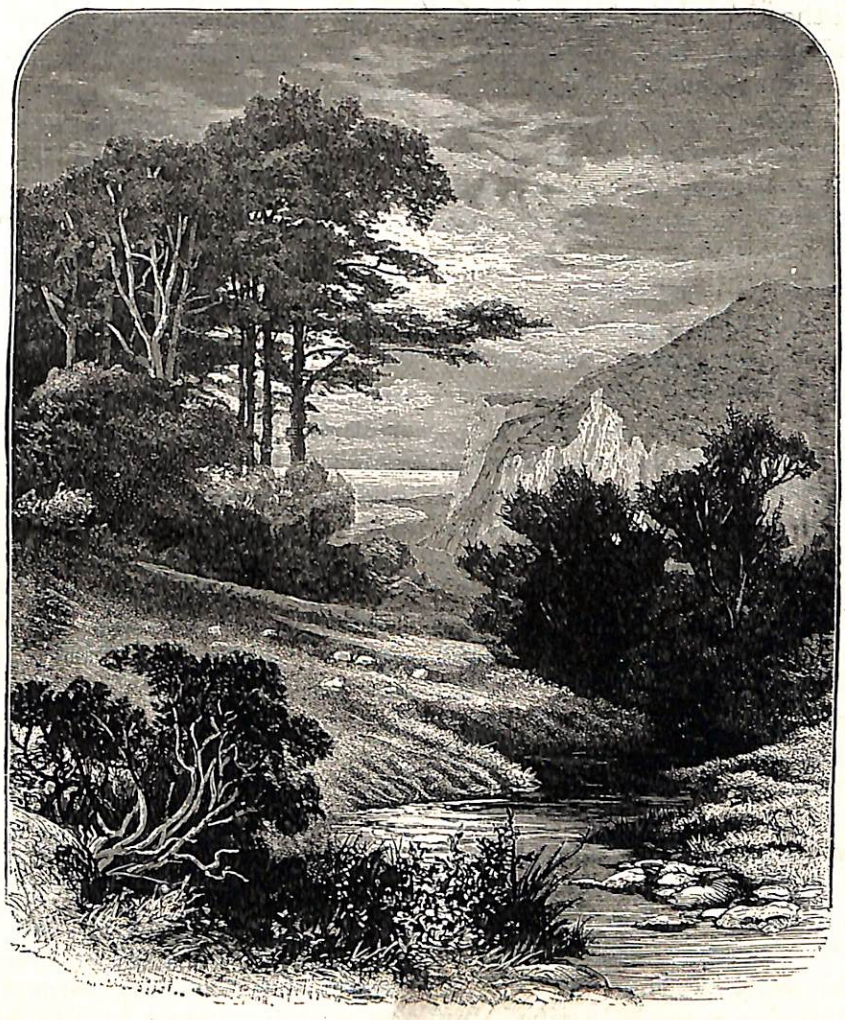
May 10. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 28.

Whether we are ministers on the walls of Zion, or the humblest member thereof, we must preach Christ; Christ, as the power and wisdom of God unto every soul that believeth; Christ, who is "able to save them to the uttermost that come unto God by

Him;" Christ, the model of character, the inspiration of life, and the hope of the soul. It is in Him we are made perfect. If we preach Christ or teach Christ, and do not seek nor expect our hearers to be made perfect in Him, we mistake the way and make our calling vain. It is the atoning Christ may be made perfect in Him; are you?

May 17. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40: 31.

It does not seem as though there were as many rested Christians as



A SABBATH MORNING IN THE HIGHLANDS.

we are to preach, teach and live. To every man who receives Him, He gives the power, the *right* to become the son of God. "*Every man!*" "Whosoever will!" That means the weakest, wickedest man, the farthest away from God. Brought nigh by faith in the blood, it means the man who reads. It means you—and me. We there ought to be; Christians who can run without weariness, and walk without faintness. There seem to be enough weights but a scarcity of wings. At the Manheim National Camp Meeting, the occupants of the tents, covering a large area of the ground, were aroused at midnight with the joyous shout of a well-known

saintly woman, whose ecstasy had overburst the banks of conventional prudence. "I mount! I fly!" rang through the air like the angel-song over Bethlehem. Hundreds of moistened eyes and swelling hearts responded to her thrilling exclamation. Why are the flying souls so rare? Is the great salvation too much entangled with the snares and obstructions of the soul's lower life? Are there no "third heavens" open to holy daring ones, who face the glory as the eagle sweeps upward toward the sun? Verily, there are. Lay aside your weights and cultivate your wings. Wait upon the Lord, and the strength and the wings will grow together.

May 24. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 4: 5.

How to adjust works and faith is sorely perplexing to many good people. Some of the explanations are misleading and mischievous. Teachers, who themselves need to be taught, agonize hungry inquirers with the juiceless untruth that growth is the product of work. If your soul lags, and holy duties are disrelished, "go and labor for souls." If you languish and pine because the world has won and Christ has lost in the competition for your love, "go to work in a Mission Sabbath school." The sophistry of this teaching will explain itself in the experience of the worker and the product of his work. It is not the worker for justification who is justified, but the believer. It is not the works, even of a good man, that makes his weight in the scales of righteousness, but his faith which counts. Faith is the principle of vitality, of growth, of fruitage. We are not righteous because we work, but we work because we are righteous. We are righteous because of faith in Him that justifieth the ungodly. Be mighty in believing and you will be luxuriant in good works.

May 31. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

II Tim. 2: 1.

What Paul wanted Timothy to be, God would have every man to be. The staying quality is as necessary now to the Christian life as it was in the days of the reformers and martyrs. There is martyrdom enough now if indecision and evasion do not make circuits around it. Firmness, consistency, integrity, will make a threefold cord of strength that will defy the fiercest flames and overpower the maddest opponent, when met in the way of duty. A soul constantly living in the atmosphere of grace, fresh and pure as it is in Christ Jesus, cannot be weak. You may be physically weak, and be constitutionally endued with an overstock of timidity, but you may run through a troop and leap over a wall in the strength of grace. You may be deficient in the knowledge of the schools, but you may so know Christ as to be able to do all things through His strength. Let us close this Sabbath on our knees with dear Dr. Palmer's favorite stanza:

"Lord, on the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee."

OUR ANOINTING.—May we? Yes, blessed be God, there is no fact more sure. The possibility of the immediate and continuous enjoyment of the supreme gift is set forth by Jesus Christ Himself in the clearest terms: "It is expedient for you that I go away; for if I go not away the Comforter will not come to you, but if I depart I will send Him unto you." Here is the assurance to His disciples, that the anointing should come upon them as the very consequence of His own departure. "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. This spake He of the Spirit which they that believe in Him should receive: for the Spirit was not yet given, because Jesus was not yet glorified."—*Sel.*

THE BIBLE IN EVERY-DAY LIFE.

BY REV. G. F. OLIVER, D.D.

MONTHLY KEYNOTE.—"He will guide you into all truth." *Jno. 16: 13.*

THE HOLY GHOST AS LIGHT AND GUIDE.

The manifestation of the Holy Ghost in this His age, fulfils both type and prophecy. The Israelites in their blindness rejoiced in the pillar of cloud and of fire. They followed it. It was the Father's guiding hand in their need. Habit and inheritance render us as incompetent and blind in judgment as they. Believers who break with sin are candidates for God's special direction. The Holy Ghost is proffered as the promise of the Father to guide into God's best path of thought and duty. If faith will only appropriate, not in remittent spasms, but by steady habitual grasp of the promise as a child clings to a parent's hand in the dark or dangerous street, the best path will be found. If the faith is broken or fluctuating, we shall frustrate the grace of God, and may only hope to walk in the second or third best route chosen for us. The Holy Spirit is to the believer to-day what Moses and miracles were to Israel. He is our personal Guide as Teacher and our Director in the form of providential circumstances. He is the guarantee of the promise, "The meek will He guide in judgment, and the meek will He teach His way."

1. *He will show us the truth.* Gospel or redemptive truth will never be clear until explained by the Holy Ghost. "No man can call Jesus, Lord, except by the Holy Ghost. Jesus' character cannot be fully appreciated or magnified except as the Spirit shall enable us. The Comforter enthroned within the heart is the best commentator on the life of Jesus. "He shall glorify Me." He always magnifies Jesus when He speaks through human lips in song, prayer, testimony or preaching. Jesus can never be best known until the Holy Ghost is received and employed as the inspiration of all Gospel teaching. "He is the head-light" to the soul. As the locomotive carries the head-light to make plain the track, shedding also some incidental light upon field and forest along the route, so the Spirit makes plain all immediate and necessary doctrines and sheds a glow upon all associate themes. Jesus will never appear so precious or wonderful as to the soul filled with the Holy Spirit. How the mists are cleared away! How the sight is enlarged! How the soul's climate is purified and rendered blissful beyond all former living!

All speech or deeds that magnify the Spirit's person and work, invariably honor Jesus and reveal Him more clearly to all beholders. The way to make Christianity appear to the best advantage is to keep filled with the Holy Spirit. "He shall glorify me."

2. *He guides in duty and doctrine.* There may be tunnels on the track. He who learns how to keep still and trust God will be happy. As the passenger leaves the train, track, curves and speed of the locomotive to the engineer or conductor, so the believer must rely upon the Holy Spirit in motion or rest.

Five young theological students in a western theological school met daily for months to pray for the coming and guidance of the Holy Spirit. As a result these and only these of all in a large class received calls to pulpits without any effort on their part.

3. *How shall we know we are in the right way?* As we know our blessings. "We have received not the spirit of the world, but the Spirit

which is of God, whereby we may know the things freely given unto us of God." If the Spirit attests blessings of grace, why not of knowledge? If not by direct witness, may we not expect that inner full assurance which rests the soul? We may blunder. We may not be able to read the guideboard at the fork in the road. But he who keeps "prayed up" is ready for emergencies if only he meets them with a loyal and humble spirit. Even a blunder may prove a blessing to the blunderer and be made an honor to Christ. We must trust our case and abide the outcome. Faith inspired by the indwelling Comforter will keep right on whether the directions are clear to human understanding or uncertain. We must not crave tangible or conscious certainty in the path of duty prior to taking the step. But if our faith claims the leading of the Spirit we must not fear. After giving due attention to the Word, to providential circumstances, to our own sanctified common sense, to Christian counsel, and inner and lasting impressions, we may fear no evil. The Holy Ghost speaks in varied languages; but to get the full meaning of His presence and teaching we must welcome Him and hold Him in our hearts by warm assent and loving trust. Then will Christ be all and in all. We shall be better off than if Jesus lived at our house. "It is expedient that I go away."

"O blessed fellowship divine,
O joy supremely sweet!
I've Jesus with me all the time,
His peace makes life complete."

Following carefully the guidance of the Holy Spirit, the Christian should make rapid progress in the divine life and shine in the sphere in which he is providentially called to move. And, amid all life's perplexities and conflicts he may feel secure under the blessed guidance of the Holy Spirit.

PRAYER MEETING THEMES.

MANY CALLED, FEW CHOSEN.

Matt. 22: 1-14.

1. *To what are they called?* To a feast. To enjoyment. To holiness. To fellowship with the King's Son.

2. *How is the call sent?* By God's servants. A summons or subpœna. To slight is not only discourtesy, but sin. Penalty must follow. Contempt of court means fines or rebuke—so in God's kingdom. It is sent in an urgent manner. "All things are ready." Why this chronic seeking and ever learning, but never coming to the knowledge of the truth? Now or never.

3. *Who are rejected?* The rejecters of course who made light of the call. But also the accepters of the courtesy who neglect to walk within the festal hall in white. Purity is the white robe, the "wedding garment." A few in Sardis had white robes in this world. So may we. This is our earthly room, but it is the same wedding feast. The justice of the penalty is apparent. It comes upon the self-righteous soul who is "good enough." He is on the road to darkness. It is a terrible risk not to be holy here. Let us wash our robes in the blood here and now. Let us try them on, and see how they become us. Wait, walk and work in white, lest the King come suddenly to inspect the guests.

PLANTED IN THE LIKENESS OF HIS DEATH.—Romans vi. 5. The first and chief need of Christian life is fellowship with God. The divine life within us comes from God, and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in the direct living communication with God that my soul can be strong. The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God.—*Andrew Murray.*

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

THE PORTRAIT OF JESUS.

BY REV. J. T. WIGHTMAN, D.D.

V. HIS GODHEAD.

THE Godhead of Jesus is not simply a revelation of speculative value, but the only solid Rock upon which we can venture to build the hope of holiness. Without it holiness has no authority. He was "declared to be the Son of God with power according to the Spirit of holiness." The possible possession by us of a divine life, identical in moral character with the holiness of God, must have for its endorsement the infallible promise, the holy intercession, and the divine personality of the Son of God. Nothing less can give assurance. The human mind could not venture, on its own authority, to assume unity with the Eternal. But we have the guarantee of Jesus in His intercessory prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me, and the glory which thou gavest me I have given them: that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one."

If Jesus claims divine authority in dispensing promises which offer unity with the Father, His Godhead becomes the most illustrious confirmation of these promises, and it should offer to us the strongest assurance that the holiness of every disciple emanates from the same moral source from which His own divine holiness originates. But if holiness signifies simply a moral growth, or only a maturity of development in the ethical nature, or if it relates only to justifying grace, there would be no necessity for divine promises vouched by the Godhead of Christ, since the perfect example of His human character is claimed to be sufficient of itself to stimulate the development of virtues, and the blood of the martyr would verify His mission. Socinians ask no more. But if His promises offer to us the nature of God, they should be endorsed by the Godhead. Holiness must signify some moral state more exalted than pardon, and a power more than the natural growth of normal virtues. Holiness is a nature, "the divine nature," which brings the soul into harmony with the holiness of Jesus. This He has promised. Surely no development of normal virtues can reach this standard. Jesus was born holy. And though He grew in His moral nature, yet He did not grow *into* holiness, for He was Himself incarnate holiness lodged in human nature, and His infant-holiness, as the sun, rose without normal increase into the perfect noon of His manhood glory. The Son was one with the Father from the beginning. His Godhead is the Rock on which we build the hope of holiness, Himself our security. Socinianism sees no personality in God, to Judaism He is a vision, to Rationalism He is a dream, but to Christianity "God was manifest in the flesh, seen of angels, received up into glory." Any manifestation of the Spirit of God to the senses of

man is an incarnation of Deity, whether to the eye or to the ear. If to hear God's voice in paradise, or if to hear the same voice on Sinai and to bow before that incarnate Voice; or if, with Abraham, to honor the Trinity of Angels, or if to fall prostrate with Moses at the Burning Bush was worship acceptable to God, and not the idolatry of the Jew, then may Christians worship the Father through the incarnate Son, the most glorious of all the impersonations of Deity, the "I am" of God visible in the eye of man, the holy Shekinah and temple of God.

The human holiness of Jesus was in perfect harmony with His divine holiness, and this harmony is identical in moral character with everyone who is a "partaker of the divine holiness." The divine life of the Godhead in Jesus is the divine life of the Spirit in the soul of the believer. It is a new spiritual life, but not a moral life developed from a latent germ in the moral nature of man. There is nothing in the normal man that can by any evolution in itself produce divine holiness. It is true the faintest spark of grace may be fanned into a holy life. But the spark must be kindled by the Spirit. Holiness would be nothing more than morality, unless its life-root grows out of the Godhead of Jesus. There could be in us no unity with the Father unless there be first unity of the Son with the Father. His Sonship brings us into this new relation with the Fatherhood of God. The Son reveals the Father. Unless the Son be first formed in us, God cannot be our Father. He is only our Creator. Here is the line which divides Judaism from Christianity. Judaism has no name for God. He is revealed in the Old Testament only by attributes. He is the "I am;" that is, the Self Existent. He is Jehovah; that is, the Eternal. He is the Lord; that is, the King. But in no instance is He worshiped as the Father. To the Jew, to the rationalist, to the philosopher, to the Socinian, God is an unknown quantity in the moral world—the Ineffable, the Inapproachable, the far-off, ill-defined, infinite, and incomprehensible. Jesus first revealed the Father. He first gave the name of God to man: "Our Father which art in heaven." It is true that in the Old Testament, and also in the Talmud, God is frequently designated as father, mother, friend, sun, shield, song, rock, and by a thousand symbols, but nowhere in the Old Testament was He ever worshiped by the Jew as the Father of mankind. The Jews excluded the Gentile world from heirship with them. The Fatherhood of God is a new revelation of Christianity. The Gentiles are of the household of faith. Jesus reveals the universal Father. "The only begotten Son who is in the bosom of the Father, He hath declared Him." The old Greek manuscripts render the passage, "The only begotten God who is in the bosom of the Father, he hath declared him," "Show us the Father and it sufficeth us. Have I been so long time with you, Philip, and yet sayest thou show us the Father? He that hath seen me hath seen the Father." The Father was never before seen. The Son alone impersonates the Father. Without the Son there could be no Father, and without the Father there could be no Son. The eternal Father presupposes the eternal Son. "All men should honor the Son as they honor the Father." God would be still only an attribute to man without Jesus. He is no more to the Jew. By an attribute He can hold no personal Fatherhood to the race of man. The incarnation of the Son was virtually the incarnation of the Father. It was worthy of God, for it was by this act

alone He declared His personality and revealed His Fatherhood. The Son "*bodily*" represented the Father. Man can know no other God. Had Jesus appeared as a spirit, or as an angel, or in any other form or character except that of man, He could have had no relation to us, and holiness would be without meaning. The Son of God was born the Son of man. This solves the relationship. Fatherhood begets Sonship, and Sonship introduces the brotherhood of man. We are adopted into the family of God. All the fulness of the Fatherhood of God was focalized in the Sonship of Jesus, who was the Logos, the Word, the intelligent utterance, the coming forth of the mind of the Father, the embodied and personal Son of God and Son of man. He gave brotherhood to the whole race of man. He represented all men. He was every man. He was *the Son of man*, not the Son of any man, but the Son of the race of man, the eclectic man, the Root and Flower of humanity. All men in one. He lifted the whole status and framework of mankind to God. The love of the Father is promised to all men only on the authority of the Son. This love transcends rationalism in breadth, sublimates morality in a divine life, and consummates Judaism in the Godhead of Christ. Over the Holy of Holies in Hebrew temples is inscribed three characters, symbols of "The Lord, our God, is one Lord." This may be literally rendered "The Eternal, our Trinity, is one God." The Godhead, both in Judaism and in Christianity, pronounces a benediction on the brotherhood of man. "The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all."

THERE is no human life so poor and small as not to hold many a divine possibility.—*Sel.*

THE CLOSET AND PRACTICAL LIFE.

BY REV. A. H. TUTTLE, D.D.

FIFTH PAPER.

AN element of the closet which contributes to efficiency in practical life is the habit of thoughtfulness which it requires.

We are aware that there is a very common feeling that the most spiritual minds are the most impractical. And in accord with this sentiment the Church has often placed in holy office men distinguished chiefly for their executive gifts—men skilled in world wisdom have taken "Moses' seat."

But already it has become a grave question whether immediate success has not been secured at the expense of ultimate good. It is an easy grade from world methods and world successes into world morals; and then down into the abyss of a complete secularization of the Church.

But the pages of history do not verify the modern popular sentiment.

Moses, Samuel, Paul; Bernard, Luther, Wesley; Edwards, Simpson, Spurgeon, and an unnumbered host of kindred spirits, prove that the skilful hand may be joined to the most devout heart. Many of the most stupendous products of modern times—universities, hospitals, journals, missions, churches, encampments, are the works of men trained of God in the closet.

If the closet is rightly used, the result will surely be a better mind—better both in the quality of its thought and the breadth of its knowledge.

Petition is not the only element of prayer. In the closet it is not even its chief element. As we have been considering it, it is the communion of the spirit with God. In that communion there is praise and meditation. Not only has the worshiper somewhat to

say to God, but God has somewhat to say to him. He opens his Bible and scans its pages, not as a student in the school, by a process purely intellectual, but as a child at the feet of a Father, with a heart hungry for the bread of life. And so, while he does not get a technical theological training, he does get that which is vastly better for practical life—a mind enriched with the essential truths of the holy Word.

And they are in him convictions, unquestioned and unquestionable. Such a mind is not seriously disturbed by the "winds of doctrine" which blow upon the surface of thought. He is in possession of fundamental truth, comprehensive, weighed, warranted, convincing, satisfying.

Other things being equal, a man so equipped is far better prepared to meet the needs of the hour than he who is qualified only with world-wisdom.

The limits of this paper will permit the naming of but one additional element of closet prayer which prepares the worshiper for successful practical work. *It creates an atmosphere of cheerfulness.*

We may begin our secret devotions with petition, but they are sure to come, sooner or later, into praise. Sometimes they come into overflowing joy. We are familiar with the experience of Payson, who, it is said, at times "almost lost the sense of the external world in the ineffable thoughts of God's glory, which rolled around him like a sea of light." We know of the triumph of Cowper, who was rescued from his gloom by what he called "the still hour." There is no more charming reading than the story of Edwards' "Sweet Hours" on the banks of the Hudson, in converse with God. Such experiences, though they be only occasional, nerve the soul to take up its burden again, and carry a measure at least of that heavenly joyfulness into the disturbed world.

Surely that is the spirit that is peculiarly needed among the Christian workers of to-day, who would in their measure dispel the prevailing gloom. It is a strange fact that the sense of well-being does not increase with the means of well-being. In general the world is growing richer, and the people of all classes are to-day in possession of more comforts and luxuries, making life easier than ever before. Yet there is an undercurrent of bitterness and a growing discontent that is stronger than at any time in the past. And it must be so just so long as men look for their happiness in their outward conditions. That is what men are doing: famishing souls drinking the waters of salt lakes, which only make them thirst the more. Not without, but *within*, is the spring of joy.

The way of recovery from the gloom of the juniper tree is the cleft of the Rock where Elijah talked with Jehovah. The divine Man met the approaching agony in Gethsemane's garden. From that closet He came with "Arise; let us be going."

It is all very well for Christian activity to minister to the suffering world with asylums, dispensaries, soup-houses and similar benefactions. But if, in addition to these, we could bring into life the joyful atmosphere of the closet, it would multiply our efficiency a thousandfold.

When the entire Church shall love "the still hour," with its Divine companionship, with the holy enthusiasm it awakens, with the quiet thoughtfulness it enforces, with the joyous praises it evokes, then it will be like "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

THE COMFORTER TO CONVICT OF SIN.

BY REV. E. S. STACKPOLE, D.D.

THE Comforter was promised by Jesus, to reprove, convince, or *convict* the world of sin. It is not to be inferred that the world was not under conviction before, for every voluntary transgression of known moral law must have produced in some degree a sense of disapproval in the heart of the transgressor. God must condemn every sin, and the sinner condemns himself just in proportion as he realizes the Divine condemnation. This depends upon the amount and the character of truth known. The truths connected with the person and office-work of Christ are adapted in a superlative degree to awaken and intensify conviction of sin in the person who, having learned of Christ, refuses to believe on Him in his heart.

It is the habit to speak of sinners as being at special times "under conviction." If the inference be drawn that at other times they are not under conviction, this is a grave error. A sinner is always under conviction, and realizes that fact whenever he is brought to moral reflection. Whatever causes him to think, to examine himself, intensifies his sense of guilt. The knowledge of God's law produces a feeling of the exceeding sinfulness of sin. A knowledge of the Gospel of Christ makes sin appear as an enormity, yet affords hope through an offered remedy.

Some seem to interpret this promise of the Comforter to convict of sin as though He were to do this work without any agency or co-operation of the Church. Prayers are often heard like this: "Lord, pour out Thy Spirit upon sinners round about, and mightily convict them of sin." Meanwhile the petitioners are doing nothing to answer their own prayers. Suppose we pray for the heathen in Africa in that way, and ask the Lord to send the Holy Spirit to them to convict and save them. Will the Lord do so if we do not send missionaries to preach the Gospel to the Africans? Certainly not. No one expects it. Then why do we ask the Lord to do at home what He will not do abroad?

The error lies in this: that the Comforter is asked to come directly upon sinners. He was never promised to that class. His influence upon them is chiefly indirect, through the instrumentality of truth and the agency of believers. "When He is come" unto *you*, "He will convict the world" *through* you. This is always God's method. Let the Church be baptized with the Spirit, and begin to talk with their neighbors out of the abundance of their heart, and deep conviction will soon be manifested. The Psalmist well understood the philosophy of a revival. "Restore unto me the joy of Thy salvation. Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." God has never departed from this method. In order to save the world from sin, believers must receive the Comforter.

This interpretation, which seems perfectly natural and obvious, I remember to have incidentally given before an assembly of Christian thinkers and workers. The dean of an English theological school, well advanced in years, was struck by the apparent novelty of the interpretation, and thanked me profusely for it. Erroneous theological preconceptions had evidently blinded him to the plain meaning of the Saviour's promise. It would not be strange if many others have failed to see the true interpretation of the text.

To be sure, it is a great deal easier for many to ask the Lord to do directly by miracle what He has commanded

them to do by patient labor. Some would much prefer that the Holy Ghost should come in power upon others than that they themselves should meet the conditions and be baptized for service. Verily, if some Church members would rightly interpret the promise of Jesus, and see what they must do in order to have sinners converted and saved, it is to be feared that they would stop praying for a revival.

The gift of the Comforter does not mean all joy and shouting and wonderful experiences. It means sympathy and sometimes agony of soul for the sinner. It means self-sacrificing service. It means bearing about in the body the dying of the Lord Jesus. The truth, uttered by loving, helpful, self-denying hearts, becomes real and powerful to the hearers. Then it is indeed a message of God, through the Spirit-anointed speaker, to the inmost soul of the hearer. The sinner will be convicted as in that prayer-meeting at Corinth, described by Paul in I. Cor. xiv. 23-25.

Reader, are you praying that the Comforter may come unto you?

THE HEART, HOME, STATE.

BY KATE SUMNER BURR.

Our Country we love, and pray for her weal,
But works must accompany prayer;
The ills of the Home let us labor to heal,
For neighbors in need let us care.

Each home is a State in miniature,
How happy where Love reigns alone!
Through riches of grace each conscience made pure,
Of Love, each saved spirit's the throne.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbits of quiet usefulness in which God places us.—*John Hall.*

REAL AND SEEMING CHURCH PROSPERITY.

BY REV. JOHN PARKER.

All earnest efforts to obtain salvation begin with a sigh, and end with a song. The sigh expresses deep and necessary conviction for sin: the song is the music of conscious salvation. If there be little sighing, there will be little song. A conscience aroused from the insensibility of sin may so far respond to duty as to charge upon the life a limited measure of obedience, without constraining to the music of assurance. I am persuaded that, for this and other reasons of less than deep and purifying conviction, vast multitudes have, within a few years past, begun the visible Church membership—for Church reasons, rather than for open, glad confession of Christ. They have no remembrance of a soul-searching conviction for sin, like that described in the first few verses of the 32d and 40th Psalms—no sigh that indicated the soul's agony, and no song that suggested the soul's new birth. No dating-point that marked their separation from sin and their beginning of the spiritual life by regenerating grace. The necessary results are manifest in nearly all the Churches within my knowledge. These results are, (1) silence in testimony, or testimony forced; (2) a joyless profession; (3) and a disrelish for the strong meat of the Word. Hence it is, the pulpit creates the pew, and then ministers to its liking. Hence the feeble, defensive attitude of the Churches against the worldliness, the influences of which, surge like defiant waves against her very altars, pews and pulpits. Few are the Churches to-day whose attitude is aggressive. There are a few Churches in almost all our cities, having pastors of eminent name, with wealth and social influ-

ence, which are able to maintain an outward appearance of assault upon ignorance, vice and poverty, by supporting missions and mission-workers; but are these Churches, as a rule, promotive of the New Testament type of spiritual life? And excepting these, the large majority of the Churches in city and country have to give their chief solicitude, during much of the year, to the question of finance. The northern half of the great Methodist Church, of which I have better knowledge than of any other, is boasting of two and three-quarter millions of members; with perhaps twice as many persons over whom she believes herself to be exercising some measure of religious influence; since they are found occasionally in her public worship. Of these two and three-quarter millions I have reason to fear, from frequent personal inquiry, that one-half have not the witness of the Spirit to the fact of their present adoption into the family of God. And of course, to such persons, the obligations to a definite Christian testimony, and the New Testament urgency that they go on to perfection, is very disagreeable. To such the love-feasts and class-meetings for positive joyful testimony have become unwelcome, therefore unnecessary, therefore neglected. And yet these two and three-quarter millions of Church members are presumed to be the visible channels of Divine influence and instruction to the other five million of occasional adherents. What is likely to be the result in their case? Will not apathy and silence in the former encourage indifference and doubt in the latter? If the more than two and a-half millions who are presumed to know all there is of experience in God's religion are so little elevated by it as to prefer silence to testimony, and apathy to advancement; aye, worse: if many of these prefer the weekly club-room to the prayer-meeting, and the cigar and the Sunday newspaper to part of the Sabbath public worship in God's house—then what if the pastor's sermons relate largely to social reforms, to the weekly sensations, or to such talks about religion, in sentiment, incident and metaphor, as shall excite wonder at the ability and eloquence of the preacher, rather than hearts melted, broken, healed, in the presence of the cross. Then after the vacation months, during which little was expected, if there shall come social entertainments, with efforts to bring up the failing finances by questionable methods, then a forced revival, during which new members are pulled into this hospital Church, and the report is made up: "a successful year." But is it true? For, in less than six months the new members have taken on the character of the old, in silence, uncertainty, joylessness, cold propriety, and disrelish for all positive efforts to promote a better spiritual life. I know there are exceptions, but, alas! they are far in the minority.

What is the remedy: for a remedy must be found or the glory of God's visible Church will soon have departed? The truth must be preached in loving faithfulness, at whatever cost. Only by the truth are men, nations and Churches, made free. I do not mean pretty things about the truth, but the doctrines of God, and Christ; of sin and redemption; of justification by faith; of the new spiritual life begun in regeneration—for men now dead in sin; of the witness of the Holy Spirit to the believer's adoption; of the possibility and extreme necessity of the entire consecration and sanctification of believers; of the peril of the unbelieving sinner, who, rejecting the Lord Jesus and His great salvation, must perish; of a coming judgment and eternal retribution.

(*Continued on page 189.*

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

RISEN.

BY PEARL ARETA BEMIS.

(A young correspondent of eighteen.)

Risen—for *me*—to take my sins away!
My Saviour and my Lord!
Triumphant in His word
I face all foes, and, head uplifted, say
In answer to each mocking word and sneer,
"Lo! He is risen! See! He is not here!"

Risen—to lead me onward into life!
My Guide, my Shield, my Guard!
His pierced Hand shall ward
The tempter's blow and save me in the strife.
I fear no path of darkness; He is nigh—
At His dear voice the doubts and terrors fly.

Risen—to *keep* me blameless to the end!
My Rock, in whom I hide!
He will with me abide,
Will walk with me each day as closest Friend,
Will keep me from the evil one, and be
My hope of glory—Christ Himself in me.

COURTESY.

BY REV. L. H. BAKER.

It is related that in Germany there stood a castle having two towers, and the old baron to whom it belonged stretched wires from one tower to the other, thus constructing a harp upon which the winds could play, making music for the inmates of that home. Soft winds made gentle harmonies and the strong tempests rushing down the mountain side hurled themselves against the wires and they began to roll out the most majestic strains.

There is sweet music in every home where the heart strings are touched by gentleness and courtesy. The mild word, the gentle answer, the tender act, the patient considerateness, will touch chords of kindness and make sweet melody in the family life as everywhere. A desolate, dreary place is a home devoid of those little courtesies which are practiced in the best social life. Selfish people are unhappy and make others about them uncomfortable. They take no comfort in seeing others happy and envy those who may be better off than themselves in any respect; they think unkindly of them and, if they can, rob them of their pleasure. Discord and dissension are often the results of the snap and snarl of selfishness.

Upon the other hand gladness may be diffused by a gentle word, a willing service gained by a kindly request, and a soft answer turn away wrath. There is no sense in scolding. It is more than a weakness or folly, it is a sin, doing much evil to the scolder and the scolded. It is the opening of the draft to internal and infernal fires that ought to be quenched. It scorches and inflames other hearts and minds that should be kept from evil. Scolding never does good. Affability toward others cultivates amiability in the actor. The courtesies practiced in social life are just as charming in the home circle. "Be courteous." A well-dressed man, accompanied by his wife and two sweet children entered a railway car. He soon gave himself up to reading a paper, lounging lazily on a whole seat. At length the lady unable to attend to the wants of both children at once asked him in a tone of gentleness to attend to the elder. She was answered in a loud and abrupt tone: "Don't bother me." Shortly afterward the conductor came along and the man asked of him the distance to the city toward which they were traveling. With a tone modeled after that previously used by the man to his wife the conductor replied "Don't bother me." The man was furious and demanded a proper apology. "I shall offer no apology for my language," said the conductor, "for a man who deems himself injured by the same language as he

disgraced himself with by applying to a lady is too little of a gentleman to be apologized to, and too much of a coward to resent it." As ye would that others do to you do ye even so to them.

THE GIFT AND THE MOTIVE.

A poor Arab traveling in the desert met with a spring of clear, sweet water, and to his simple mind it appeared that such water was worthy of a monarch, so filling his leathern bottle he determined to present it to the Caliph himself. The poor man traveled a long distance and laid his humble offering at the feet of his sovereign. The Caliph did not despise the gift brought to him with so much trouble, but ordered some of the water to be poured into a cup, drank it, and thanked the Arab with a smile and presented him a reward. The courtiers pressed forward to taste the wonderful water but were forbidden to touch a single drop.

After the Arab had left the presence of the sovereign with a light and joyful heart, the Caliph explained his conduct to his courtiers. During the travels of the Arab the water had become distasteful but as it was an offering of love his majesty had received it with pleasure. But had others partaken of it they would not have concealed their disgust, and the heart of the poor man been wounded. In such love and consideration our Lord will receive our poor gifts by the motive that prompts them. And in the great day He will graciously acknowledge them.

THE STILL HOUR.—The believer must see to it that for the new life there is brought forward nourishment out of the word, the living water of the Spirit, by prayer. * * * Give the new life time. It is by continued abiding in the earth that the plant grows; it is by continuous standing in grace, in Christ Himself, in whom God has planted us, that the new life grows. Yes, give the new life only sufficient time—time in prayer, time in intercourse with God, time in continuous exercise of faith, time in persistent separation from the world. Give it time; slow but sure, hidden but real, in apparent weakness but with heavenly power, is the divine growth with which the life of God in the soul grows up to the perfect man in Christ.—*The Rev. Andrew Murray, in "The New Life."*

OUR BOYS AND GIRLS.

Dear Young Friends:

We are pleased to introduce to you some new members of our circle this month and to send you letters from two of them. In Tyler, Colo., a new mining camp, there is a group of boys and girls, members of the first Sunday school at that place, who are interested in our Bible studies and sending answers. We have the names of Curtis and Ernest Beesley, Charley and Cora Benton, and Ora Jones. Mrs. E. A. Babb is their teacher and writes of the good work they are doing. We send the letters of our young friend Julia H. Burr, of Williamson, N. Y., whose mama edits and publishes "*The Invalids' Visitor.*" Also from the first one to join our group from Prince Edward's Island. One answers the questions for February and the other for March.

"Josiah was eight years old when he began to reign and he reigned thirty-one years in Jerusalem. He did that which was right in the sight of the Lord; caused the book of the Covenant to be read in a solemn assembly.

"Miriam was the sister of Moses and Aaron, who led the Hebrew women with timbrels and dances after the destruction of the Egyptian army. She was a prophetess, became a leper for the sin of her jealousy of Moses, and was healed in answer to his prayer.

"Barnabas means the son of comfort. He departed to Tarsus to seek Saul and when he found him he brought him to Antioch: they returned from Jerusalem when they had fulfilled their ministry and took with them John whose surname was Mark. JULIA H. BURR."

Lulu M. Large, Little York, P. E. Island, writes: "Absalom was David's third son, and was the cause of his brother Ammon's death. He joined a conspiracy against his father to kill him and was hung by the hair of his head in an oak tree.

"Deborah was a prophetess, the wife of Lapidoth. She judged Israel at that time and said, 'I will ever sing praises unto the Lord of Israel.'

"It was into the house of Mary, the mother of John, whose surname was Mark, that Peter entered when he came out of prison. Barnabas and Saul returned from Jerusalem and took with them John Mark, and received him into the ministry. Afterward Barnabas took him and sailed into Cyprus. Lydia was a certain woman of Thyratira. She was a good woman whose heart the Lord opened; Paul and Silas went to her house when released from prison."

BIBLE STUDIES.—Tell us four things about each of the towns: Samaria, Cæserea, Antioch, and Ephesus. Send answers to Mrs. L. H. Baker, Warren, Ohio.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit."—Joel 2: 28, 29.

THE RED CROSS AND ARMENIA.

BY J. FOWLER WILLING.

If all the philanthropic works of women were written, the world would not contain the books. They have usually been simple, unobtrusive, unrecorded. The most daring philanthropic feat of to-day, relief for the victims of the "unspeakable Turk," is led by a woman, showing that God means to use His daughters in leadership, as well as in service.

The Red Cross stands for the fellowship of philanthropy. It rests on human brotherhood, deeper and broader than political, national, religious, or race differences. It establishes a truce of God on the battlefield, making the ground over which its banner floats, neutral, and protected by treaty rights. No one dares raise a weapon against any who wear its insignia, or work under its flag. Friend or foe share alike its tender ministrations.

Nearly all civilized nations have signed its treaty. Even the bloody Turk has fallen into line. The Red Cross has mastered the cruel crescent, in form and pledge, at least. This is a ray of Christly light piercing dismal human savagery, like a sunbeam stealing into a dungeon's dampness and shuddering gloom.

Ours is meant to be a land of peace. We have seemed to have small need of the Red Cross Treaty: but when what is known as the American Amendment was added, extending its service to fire, flood, cyclones, and other great calamities, that called for nation-wide help, it was signed by our government. That was in 1882. Its adoption, and the work it has done for the sufferers from our great disasters, have been due mainly to the skill and energy of Miss Clara Barton.

When the Christian world stood aghast before the horrors of the Turkish massacres in Armenia it was the natural thing to turn to Miss Barton and her Red Cross people for the help needed to save the hundreds and thousands who were naked, starving, wounded and dying. A dangerous embassy, to be sure: but she has gone to Armenia in God's name and love.

The hour seems to have struck for summoning to final trial before the Supreme Court of Eternal Justice the bloodthirsty devotees of Islam. If they fill up their abominable record by the martyrdom of that brave lady and her noble helpers, who dare all dangers for Christ's sweet love, they will the more surely seal the doom of the false prophet's brigand faith.

Armenians, Japhetic like ourselves, date back to the great grandson of Noah. I saw in the British Museum a gatepost that marked one of their homes not far from Abraham's day. The Highlands about old Mt. Ararat where they live, are said to be magnificently beautiful. The rivers that watered the Garden of Eden rose somewhere in that region. So they live near the cradle of our race.

What has kept them a nation five hundred years longer than the Jews have been a race? Two great principles have stood like central columns in their national temple, holding them steady through the storms of ages that have swept away the empires that have conquered and ruled them.

The Jachin and Boaz of the Armenian character are national independence and the purity of the home. Their history tells of a prince who was known as "Ara the Beautiful," whom the dissolute Semiramis, Queen of Babylon, determined to capture for her husband. She ruled Armenia, and she used every device that boundless wealth and resource could invent to draw him from the purity of his highland home. She

sent an army to take him, and bring him alive to her court. He chose to lose his life in battle rather than yield the principles of his people that held prince and peasant, man and woman to the same standard of morals. All that was as far back as the time of Abraham.

Those principles have held the Armenians intact as a nation, though their land has been swept again and again by voluptuous, Oriental hordes. Their conquerors have come with the splendor of wealth and power: but they have passed utterly away from the face of the earth; while poor, little Armenia has always risen on the crest of the wave when the cyclone has passed, staunchly pure and loyal to the family and the home.

Evangelized by the apostles Thaddeus and Bartholomew, they have held the Christian faith through sixteen centuries of brutal persecution, the martyr nation of the world.

At last the eyes of all Christendom are fastened upon them, and the prayers of all good people are going to God on their behalf. The Lord of hosts is sending them help, and His rescuing band is led by a woman.

The terrible Mohammedan persecution has sent to the grave through bitter death a hundred thousand of these brave people.

The Red Cross embassy drawing the attention of all Christian nations to the barbarisms of the savage hordes who have desolated Armenia, may mean the overthrow of the brutal Turk and his demonized propagandism by fire and sword.

Our God is marching on. A brave woman leads His rescue band into the jaws of death, singing in her heart:

"In the beauty of the lilies Christ was born across the sea
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us die to make men free,
Since God is marching on."

She is followed with the love and prayers of all the Christian world.

Let us, while we give and pray for poor, blood-baptized Armenia, have the same resolute purpose of deep consecration to the work of winning all the world from the darkness of death and sin to life in Christ.

CHRISTIAN SOCIALISM.

BY J. FOWLER WILLING.

All genuine philanthropy strikes root in Christian consecration.

In my first talk with Mark Guy Pearse, that brilliant and effective teacher of Christian holiness, in his lovely London home, he described the work of the Wesleyan Forward Movement, of which he and Hugh Price Hughes are the leaders.

It was then in its second year; yet it had been marvelously blessed of God in the salvation of the poor.

By way of summing up, Mr. Pearse said: "It is simply Christian socialism. We get the chance to help people's souls, by making their bodies more comfortable. They can understand that expression of our love to them. The best workers we have are our Sisters of the People. Would you like to see them?"

He took me over to Kathrine House, and there I found a company of beautiful, refined, cultured, young "ladies"—in the English use of that word—giving their lives to the service of Christ's poor.

One of them, "Sister Clara," is the granddaughter of the richest Wesleyan either side of the sea, I think they said. She was glad to leave her elegant home, and, in simple dress, and a plain house, to hard work for the "submerged tenth."

"O, yes," she said one day, in reply to a question about her friends, "they would give anything to get me back into society: some of them think me quite daft; but this work is dearer to me than my life—it is for our Lord, you know."

As I went about London with the Wesleyan "Sisters" in their slum work, my soul cried to God that a similar love for the poor, and zeal for their salvation, might come upon the young women of our own land.

The Lord is answering prayer for them. Many of them are at work in mission fields. The deaconesses in the thirty-nine homes where they are gathered, the thousands of young women, who are officers in the Salvation Army, and the many who are working as evangelists, are helping multitudes by their sweet and earnest ministrations; yet there is need of thousands more.

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, His judgments are in all the earth;

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8:

QUARTERLY LOVEFEAST CONTINUED.

—Mrs. S. A. Lankford Palmer, New York: "Not being able to be present in the Tuesday Meeting, I rejoice this afternoon in my blessed Jesus. The seal is mine, the earnest of my inheritance is given. My heart is saying, Glory be to God, my Father! Glory be to *Jesus*, my precious Sanctifier! Glory be to the Holy Ghost, my Comforter! My blessed Teacher! My glorious promised power and Guide! Glory be to God! He doeth all things well."

—Rev. A. B. Richardson, D.D., Hoboken, N. J.: "Consciously saved in Christ Jesus by receiving and appropriating Him. The Holy Ghost has the possession and right of way in and through my entire life. God's service is delightful. My simple faith in Him relieves me from worry. I love to love Him. His will is mine—my heaven His abiding presence."

—Mrs. Mary Grant Cramer (sister of General Grant), East Orange, N. J.: "I am sitting at the feet of Jesus, asking Him to make me more worthy of His love in the future than in the past, and to fill me with His fulness—or, I can say, Jesus helps me to trim the lamp of faith anew, and with His precious aid I intend to keep it brightly burning. I am looking away from the stumbling-block, *self*, to my blessed Saviour who sweetly says, '*Come unto Me.*'"

—Rev. A. C. Morehouse, pastor of Second Street M. E. Church, New York: "I rejoice that the simple yet mighty faith of *forty-three years ago*, which brought an application of the cleansing blood of Christ, and the baptism of the Holy Ghost, to my soul, is giving me a happy life and opening to me the brightness of heaven beyond."

—Rev. John S. Heisler, Camden, N. J.: "The peace of God which passeth all understanding keeps my heart and mind through Christ Jesus."

—Abbie Mills, Evangelist, writes from Los Angeles, Cal. "Dear Brother: Your card received. This morning, while looking at my verse in the little book Dr. Palmer gave me long ago, my soul feasted on the words, "They shall be abundantly satisfied with the fatness of Thy house; Thou shalt make them to drink of the river of Thy pleasures." My soul knows of this satisfaction and sings:

"O Love, thou bottomless abyss,
My sins are swallowed up in Thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries."

His loving kindness is long drawn out towards me, and my soul is full of His love and His joy."

—Col. H. Hadley, Superintendent of St. Bartholomew Mission, New York: "Jesus took me by the hand and lifted me up (Mark 9: 27) on Wednesday evening, at 9.40 o'clock, at 316 Water street, New York, July 28, 1886. By His touch I was turned into another man, and then immediately lost the appetite for drink. It has never returned. Jesus is sweet to my soul, and my life is a constant song of victory. O that I had ten thousand tongues with which to praise Him and tell the wondrous story."

—Mrs. Lizzie R. Smith, Burlington, N. J.: "Seeing I am compassed about with so great a cloud of witnesses, I have been enabled to lay aside every weight and the sin (inbred) that did so easily beset me. I am running with patience the race set before me, looking unto Jesus, the author and finisher of my faith."

—Rev. Benjamin M. Adams, Greenwich, Conn.: "I can truly say with Paul, Gal. 2: 20, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' Praise God!"

—Rev. S. A. Sands, Bridgeport, Ct.: "I am sweetly saved to-day, and to our

'Dear Jesus' belongs all the praise. As I look back and think of what I might have been, but for this salvation, I almost shudder. When I think of what I am, 'a child of the King,' my heart and tongue sing 'Glory to His name!' for this is all by His grace. But when I read from His Word, under the illumination of the blessed Holy Ghost, of what He has in store for those that love Him and 'love His appearing,' I feel like falling at His feet in loving adoration, and with the glorified throng above cry, '*Amen.*' 'Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God, forever and ever. Amen, and amen.'"

—Mrs. Kate Sumner Burr, Williamson, N. Y.: "It is many years since I, by grace, through faith, was constrained to enter into 'the King's highway of holiness,' where I have enjoyed the blessedness of fellowship with the lovers of Jesus, our bodies 'the temples of the Holy Ghost.' 'One family we dwell in Him.' Grateful that I live in this Gospel day, I have a holy ambition to understand and use all the provisions of grace, so dearly bought and so freely proffered, as pertaining to both *body* and *soul.* It is most blessed to know that we have sustained no loss by the Fall, but that is designed to be fully restored by the redemption that is in Christ Jesus. '*Such an high priest became us.*' If we are 'filled with the Spirit,' we may expect that even our bodies will be quickened by His reigning within us. In the fourth chapter of Luke we read what precious prophecies are *this day* being fulfilled, and in the fortieth verse we see that their fulfilment included the healing of the sick. His tender, infinite compassion, does not ignore the sufferings of humanity, whatever their occasion. What abundant reason have we to join the glorious acclaim: 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen.'" Rev. 1: 5, 6.

—Mrs. Frances M. Oliver, Columbia, S. C.: "I can say with the Psalmist, 'My heart is fixed, O God.' He is my rock and my fortress, my deliverer, my God, my strength. I will trust Him in life, and in death."

—Rev. M. W. Knapp, Cincinnati, Ohio, Editor of *The Revivalist:* "I am sweetly kept in God's pavilion. Psa. 31: 20. I like the place, the music, the company, the views, and above all my *Keeper.* He saves, cleanses, fills and keeps. To whom be glory forever."

—Miss Cassie L. Smith, Ocean Grove, N. J.: "As the GUIDE has always been a channel of blessing, I am glad to respond to the invitation to witness in its 'lovefeast.' With every passing year, it means more to me that in August, 1864, I obtained the fulfilment of 'the Promise of the Father,' and was truly baptized of the Spirit. I am 'walking in the comfort of the Holy Ghost,' and joying in the privilege of glorifying God in body and spirit, which are His."

—Mrs. William E. Blandy, Evangelist, New York: "I am glad to give my testimony to the fact that I am made holy by Christ, united to Christ, abiding in Christ. By believing, I am kept by His power, through faith. I find, to live a life of persevering holiness, I must keep my eye fixed on my Saviour."

—Davis Garber, Newark, N. J.: "My experience in twenty years' service is, that the Master is always in advance of the contract."

—Rev. M. Relyea, Ocean Grove, N. J.: "I can attest to the fulness and completeness of this great salvation, in my own personal experience. I am calm in the midst of turbulent waters."

—Miss Phebe M. Annin, Newark, N. J.: "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ. Peace like a river—is still in my heart—yea and amen to the blessed will of my Lord."

—Rev. William Franklin, Ocean Grove, N. J.: Fifty-five years' walk in the way of holiness. Joyful and sorrowful memories, but pressing onward in the strength of grace."

—Mrs. Lizzie Stockton, Trenton, N. J.:

"'My hope is built on nothing less
Than Jesus' blood and righteousness.'

Justified freely, sanctified wholly, washed in the blood of the Lamb.'"

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. Palmer, 316 East Fifteenth Street, New York.

FIRST MEETING.

REPORTED BY JENNIE V. HUGHES.

After the doxology, hymn 705 was sung. Requests for prayer were read by Rev. George Hughes, followed with prayer by Rev. Dr. Asbury Lowrey.

Singing—

"Dear dying Lamb, Thy precious blood
Shall never lose its power."

Mrs. Palmer.—I thank the Lord He has allowed me to come downstairs to-day. My mind has been greatly excited with the thought that our bodies are the temples of the Holy Ghost. I will read a short lesson to-day from Heb. 3: 1: "Wherefore holy brethren, partakers of the heavenly calling consider the Apostle and High Priest of our profession, Christ Jesus." I will read just a few of the references: "Know ye not that ye are the temples of God?" This is said as though Paul was astonished that we did not know it—"know ye not?" Now, let every child of God here ask God to give us enlightenment to realize that these gifts are for *us*. "Ye are the temples of the living God, as God hath said," etc. How positive these truths are! Again: "You hath He reconciled in the body of His flesh, to present you blameless," etc. But is there no *if* about it? Ah, sometimes He says: "cleanse yourselves," but this is what God the Father wants to do for His children—"to present them blameless," make them reconcilable. So the responsibility comes on ourselves more and more, the blessed Holy Spirit is giving me to rejoice in these truths, and it seems this afternoon that my heart says as never before that *God keeps His word.* I have had much suffering since I was last here, but His grace has proved sufficient. Praise the Lord!

My heart has been going out for the poor sinners, *in* the Church as well as out of it, for they are doing things that we *know* are displeasing to God—they are deceived, but my heart praises the Lord, I have learned to cast these burdens on the Lord.

Singing—

"O that the world might taste and see."

Holy Brethren.

Dr. Lowrey.—Let me get outof the way by speaking first.

I felt a sense of gratitude the moment Sister Palmer began to read those words, and was blessed in the reading of that first verse—"Wherefore, holy brethren," etc. That suits me (1) because I am shut up to "*considering*" or thinking of the High Priest, because my dim eyesight prevents me from reading; (2) because it revived a feeling of thankfulness in my heart, for that was the first text I ever preached from, and the question comes up—how did my youthful mind come to enter on such a text? Well, it was because I was by the mercy of God surrounded by hallowed influences, and I was blessed with having experiences of what the Lord had done for souls, and those examples of Christian holiness were what led me, when called out from school to go on the circuit, to choose that text because these were the sweetest words I could find. Then came the question, *Were* they (the Church members) holy men? And that led me to expand and study the subject, and I have since come to the conclusion that all truly converted persons are in a state of holiness. I know some recent writers who would confine us to those who are wholly sanctified as holy, but we do not use the term thus. "Wherefore, holy brethren"—children of God, regenerated people, are in a measure holy. Still another thought that has been occupying my mind recently is that God requires us to *advance* in holi-

ness. I am afraid (and I speak of myself, too) that we run our testimony and experience all together too much, in a circle. It is not a circle: it is a path—a straight path. "The path of the just is as the shining light."

Singing—

"My hope is built on nothing less
Than Jesus' blood and righteousness."

Bro. Graham.—There is much gospel in Leviticus as well as in John. In the 30th of Exodus we read of the anointing oil. Now, the blood cleanses us from sin, and the oil is the power of the Holy Ghost. But we read that the oil is not to be put on man's flesh, lest he die, so I believe the blood is to be applied first, then the oil put on.

Now suppose some priest should have mixed the oil and blood together, it would have been death. Yet do not our ministers sometimes do that? They tell the people to look for and pray for power before they are cleansed.

In the 82d Psalm we read: "Open thy mouth wide and I will fill it." When a man first begins to pray, he has a sort of lock-jaw, but finally gets it. When a man opens his mouth wide enough to pray, "Create in me a clean heart, O God," he, will be filled. Well, Jesus is the one altogether lovely to me.

Great Salvation.

Bro. Hadley. — From the testimonies given I believe I have the drift of the subject read at the opening, though I came in late —*heart-purity*, and salvation in the flesh. I believe in that. Now, I want you dear people who are on the top round of the ladder to be patient with those who are not there. I have been coming to this meeting ever since I was converted. When I first came, I was a saved drunkard from the gutter. The Lord came after me in the saloon, and reached after and saved me. Ought I not to shout? To think of Jesus in all his purity coming in the saloon after me! But, I remember my first visit here. Sister Palmer said that those who wanted something from God to come up and kneel about this table, and I went with the others. All my life long since a lad I had carried a revolver. I now began to think of it, and do you know the devil just disturbed my peace so all the time, telling me "Suppose it should go off" until I arose from my knees and left the room. I went home and told my wife what the devil had said to me, and I put the revolver in the bureau, and have never touched it since. I came back the next week to the meeting and the Lord did so fill me! O, it is so hard for this old fellow to die—he dies hard. But I believe God can take a poor sinner like me, and get him where he will say, "Yes, Lord" to everything. O, how my heart thrilled when the brother spoke of the loveliness of Jesus. When he came to me I was almost a lunatic in the streets, begging from one saloon to another for a glass of liquor—and Jesus came to me. O, I expect to tell Him for millions of years how He came, how I had a vision of His loveliness, and how He saved me! I had not a cent of money, but O. I had *Jesus!*

It seems as though He took me right in His arms and kissed away my shame. My poor stomach was diseased and my blood all poisoned, but since Jesus touched me, I have *never wanted a glass of liquor.*

Singing—

"What a wonderful Saviour is Jesus, my Jesus."

Wonderful Variety.

Dr. Roche.—God has a wonderful variety in the matter He molds. He did not find me a drunkard, yet I may have been just as near to hell as any one. He found me when but a youth and saved me, and has been working in me ever since. Now, my dear brother, have I not a greater cause to bless Him that He saved me from drink? I thank Him for restraining grace, at sixteen years of age for converting grace, and before I reached my majority for sanctifying grace, and for preserving grace to-day.

Religion is an enjoyable thing. Friends, do you appreciate the lesson read to-day? Think of man in his majesty, of woman in her loveliness, as creatures God has made; but what is that in comparison with the thought that we are temples of the Holy Ghost? In the body I shall glorify God, because my body and spirit are His.

Thorough Cleansing.

Rev. A. McLean.—I know a woman well, that, if we moved to a parsonage that was

not clean, she would not rest until it was, because of the nature of the tenant.

When the blessed Holy Ghost comes in my heart, He will not rest until He has a clean place to dwell in. I cannot conceive of a good housekeeper keeping part of her house clean and part unclean. It is an easy thing for us to remember the Lord is holy and pure, and He will insist on having His temple purified if He has His way. Alfred Cookman said when dying, "Sweeping through the gates washed in the blood of the Lamb," and I remember of his saying at one time, in referring to the time when he should be buried, "Carry this body carefully, for remember that for so many years it has been the temple of the Holy Ghost!" O, I bless God the Holy Ghost has come to me, and I want Him to come to everyone here.

The meeting, which was largely attended, closed with prayer by Sister Palmer, and the doxology.

SECOND MEETING.

AFTER singing the doxology the opening hymn, No. 319, was announced, beginning:

"There is a fountain filled with blood." —

Requests for prayer read by Rev. George Hughes were followed with prayer by Rev. W. G. Browning.

Singing—

"Jesus the name high over all.'

Rev. Dr. Oliver, of Ohio, was introduced, who said:

"I have heard of this meeting from early childhood, but little did I think I should have any responsibility the first time I attended this service.

"Well, I am here by the will of God, in the fulness of the blessing. There is no break between me and the Holy Spirit. The Lord has the right of way in the hearts of those assembled here.

"I will read a few verses from John 16th chapter. These verses present to my mind two facts regarding the work of the Holy Spirit. (1.) The secret of consolation. (2.) The substitute for Jesus' presence. The Holy Spirit satisfies all the longings of the believer. All these teachings of the Lord Jesus were to comfort His disciples against their loneliness when He was gone, in meeting with the wickedness of the world and lack of sympathy in the Church. 'I will not leave you comfortless'—margin, 'I will not leave you orphans,' new version, 'I will not leave you desolate.' Paradise regained is to be realized through the promise of the Comforter, and we shall enjoy all the consolation of heaven as much as the climate of this world allows. I have often said that I believe the festal table of the Lord rests one end against the throne, and the other end is in the Church here, and though the winds blow at this end because we are near the door of immortality, yet there are just as good things on this end of the table as on the other.

"(2.) The gift of the Holy Ghost is to reveal the glories of Jesus' personality. Dr. Gordon said, 'That, as the high-priest went into the holy of holies and the people knew when he came out that he would bring forgiveness from God for their sins, so Jesus has gone in and sent out the Holy Ghost, who comes to convince of holiness and to reveal the personality of Jesus.' While the Gospel is to be studied as to the historic Saviour, yet the personality of Jesus can only be revealed by the Holy Ghost. This gift of the Holy Ghost is to magnify Jesus and to put a halo of glory and love over His brow, so we shall feel acquainted with Him in all His glorious majesty. 'He shall guide you into all truth.' Jesus, of course, if living on earth, would have been a friend, a guide in times of doubt. If Jesus were here we would not need a Guide-Book. Well, the Holy Spirit is a guide-book in all the ways of life. The Holy Spirit is the fulfilment of all God's promises. He is the pillar of fire and of cloud combined. I have often been asked, 'What would you do if the paths in life seem to diverge and there is no light as to which path to take? Will the Holy Spirit guide?' 'Well,' I say, 'if the way is clear, take it, and if not, through the Spirit you will be guided.' I believe in keeping *pre-prayed*. If we are anchored in perfect love we will feel not conceited, but confident in God. As the Holy Spirit comes in to guide us in life, we may anticipate things to come with restful assur-

ance. Suppose, now, we were living in a house and had Jesus as our friend, as, for example, did Mary and Martha, and believed He would guide our lives all aright. Yet, O, the Holy Spirit proposes to come in all the fulness of the personality of Jesus, so we should live and be guided by Him, if we were only as resigned as we would be if Jesus were resting in our home when the winds blow and the earthquakes come. It is a wonder to me that people do not go in for full salvation as an every-day necessity. When we get to the higher world, and find ourselves face to face with those we love, we 'shall know as we are known.'

"I can testify I have for many years known the secret of being fully saved. I believe there is a sort of intermittent faith, but at present the Lord is giving me such a steady hold of faith on holiness that it affords me unbroken delight.

"O, beloved, it is the same blessed Gospel of a full Jesus—the blessing of pentecostal power. By-and-bye we shall know as we are known."

Singing—

"The Comforter has come."

The Comforter Has Come.

Mrs. Lincoln.—I believe in the Holy Ghost. The Comforter *has* come, and as the brother said, we are not always conscious of His work in us, but He is here to work in us. He has charge of my education.

A Chronic Believer.

Dr. Lowrey.—I am a chronic believer in the Word of God. On my way here my first thought was fixed on this passage: "Is not puffed up; doth not behave itself unseemly;" that is, does not bore people by telling what it does and what it is. I think that is a good lesson for me. Then I had to change cars, and got in the smoker, and so changed my verse to "Abstain from fleshly lusts." Smoking is one of the vices of the devil. Well, I praise the Lord that I feast and fatten on the Word these days. I have an increasing appetite for God's Word. All the germs of the New Testament you will find before you get through Deuteronomy.

The meeting closed by singing

"Lord, in the strength of grace," etc.,

and Dr. Roche pronounced the benediction.

REAL AND SEEMING CHURCH PROSPERITY.

BY REV. JOHN PARKER.

(*Continued from page 181.*)

These truths of Divine revelation are unwelcome to the unregenerate hearers, and are therefore seldom so preached as to produce conviction. The pastor, believing that his first duty is to so please his congregation as to keep, and, if possible, increase it, is likely to speak only pleasant things; and the pleasant things which make the pulpit attractive to unregenerate men are not the truths which, arousing the conscience and alarming the heart, lead the sinner to sigh for salvation.

What is absolutely needed, then, is, first, a baptism of courage and consecration upon the pulpit, and a more joyful assurance of salvation in the pew. I have noticed that God's greatest honey stores in my little garden are the flowers of brightest color. This is done by Him that these may be seen at the greatest distance by the bee and the humming-bird.

The blowfly needs no color to attract. She hunts, not for honey, but for carrion. Make your most beautiful things in your pulpit teachings and your Church life, the places of abundant honey-dripping, and you will have no trouble in filling your Churches with people, or replenishing your finances without the use of questionable methods. A fruitful pulpit is not one that attracts crowds to admire Sunday pyrotechnics, word-painting and startling illustrations, metaphors and contrasts, but one which, speaking the truth in love, makes sighing and singing in the pew as certain as timely rain and sunshine produce golden harvests and brimming garners. A Church full of spiritual health, where young converts will find good food, nursing care, and counsel, is sure to have them all the time. And young converts, gathered into any other kind of Churches by the forcing process is a calamity to them.

"The few that truly call thee Lord,
And wait thy sanctifying word,
And thee their utmost Saviour own,—
Unite and perfect them in one."

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

GOSPEL COMFORTS:

***—"Who comforteth us in all our tribulation."* II. Cor. 1: 4.**

Who doth thus comfort us? "The God of all comfort." In Him are inexhaustible resources of comfort.

—"That we may be able to comfort."

Christians are to be comforters in this world. The needs are varied and wide-spread. We must be responsive to the demands—"even to be able to comfort them which are in any trouble."

—"With the comfort wherewith we ourselves are comforted of God."

From our own full heart, comforted of God, we are to pour forth refreshing streams of comfort upon others.

THE CREED EXTENDING.

In the two previous numbers we have indulged in some reflections on "Our Creed." We have been defining the position of the GUIDE, upon the two cardinal doctrines of Christianity, "Justification by faith and Entire Sanctification by faith also, instantaneously received on the exercise of faith, and distinctly witnessed to the personal consciousness of the recipient by the Holy Ghost. These are the two *experimental verities* of our Christianity, around which cluster, and from which flow varied and glorious spiritual experiences. These two gifts mark two distinct epochs in the Christian life.

In employing the caption, "*Our Creed*," we have not done it in any exclusive or extreme sectarian sense. It is the old Bible doctrine, incorporated very distinctly in Wesleyan Theology, and destined, as we believe, to remain there in perpetuity, despite the efforts of some to expunge it. The *growth theorists* find that their wares are at a discount in the market. Heresy does not pass current.

We have recognized Mr. Wesley as an instrument providentially raised up to revive the old Bible theology, which through the degeneracy of the Church had become greatly overshadowed. He declared it to be the commission of Methodism "to spread Scriptural Holiness over these lands." How wide a group the term "*lands*" had in his conceptions, we may judge when we remember his wide-reaching claim: "*The world is my parish.*" The plain inference is that he contemplated Holiness as designed to belt the globe, largely through the instrumentality of Methodism.

We have now reached a period when *The Creed is extending*, overleaping its original boundaries and making bold and rapid advances in all the evangelical Churches. These theological and experimental advances in the great body of Christian believers, afford us great joy. The tokens of a widening sway of the great "central truth of Christianity," as the noble Bishop Jesse T. Peck called it, are palpable on every hand. The holding of great conventions "for the deepening of the spiritual life, or, for the promotion of the higher life," or, "for fuller Christian consecration" is one of the signs of the times.

The gathering of the people in great popular revival services, led by the heroic Dwight L. Moody, and others—where the songs used largely relate to the full efficacy of the blood of Jesus and the Pentecostal enduement—is another significant token. The hymnology of these occasions is richly permeated with the truths that were taught by Wesley and his coadjutors. Well, we are glad that Episcopalians, Presbyterians, Baptists, Congregationalists, and the whole family of the saints shall claim their places at the feast, and joyfully partake of the richness and fatness of Gospel privilege.

But, we are deeply affected at the present

time with the fact that the Christian writers, of deep-toned spirituality, are sending forth from the press precious volumes, full of Christ and the Holy Spirit, having such a Pentecostal ring that we are fairly bewildered, and enraptured by these communications. We have recently enjoyed a real feast in reading "The Indwelling Master," by Rev. Andrew Murray; and the "Spirit-Filled Disciple," by Rev. John McNeil. Dr. Pierson, and many others are sending forth these evangelical works. The Lord multiply the Pentecostally anointed pens.

AT CONFERENCE.

We have once more been privileged to meet our brethren of the New Jersey Conference in annual session at Bridgeton, N. J., Bishop I. W. Joyce, presiding. It convened in the Central Church, J. R. Mace, pastor.

The sacramental service at the opening was solemn, precious and inspiring. The hundreds of God's ministers turned toward Calvary with faith, apprehending their glorious Redeemer, and rejoiced in the consciousness of personal salvation. Some who were in holy communion with them a year ago were missed—they had sped away to the realm of the glorified.

The Conference was one of spiritual power. Rev. Dr. Geo. F. Oliver, of Warren, Ohio, had been engaged by the Committee on Pentecostal Services, to conduct a series of such services. The influence of the services held by Dr. S. A. Keen, the Conference evangelist, had been a great blessing, and there was a desire for a continuance of them. Bro. Oliver had favor among the brethren and the people. The meetings were held each afternoon and were edifying to all who attended them. He had a printed slip each day, containing a synopsis of the line of thought to be pursued. These were distributed in the congregation. Many will cherish the great themes presented in remembrance.

Sabbath was a high day. The Lovefeast was conducted by Rev. B. C. Lippincott, and was a spirited one—full of power. Bishop Joyce followed with a marvelous sermon on the great Gospel theme, LOVE—God's love toward us in Christ—and His love in rich development, in the hearts and lives of His people. The theme was, clearly and unctuously presented. Many were the responses. At the close he made an earnest appeal for personal consecration, and quite a number, by rising, expressed a desire for prayer. Following the ordinations in the afternoon there was a revival service. At night Dr. Spencer preached in the Holy Ghost, and the altar and front seats were crowded with seekers and the victory was glorious in the salvation of souls. Bro. Oliver preached in Commerce Street Church with like results, some ministers were wholly sanctified. Altogether, the day was a memorable one, and the Conference throughout was marked with the Spirit's presence and power.

THE GOSPEL AT NOONDAY.

Rev. Mr. Aitken, the great "Missioner" of the Church of England, has been spending some months in this country and in Canada. He was here ten years ago, and we then listened with great delight to his Gospel ministrations in St. George's Church.

While in this city, recently, he held a week of Lenten services at noon in Trinity Church. We were only privileged to be there once. It was an occasion of extraordinary interest. Bankers, merchants, clerks, and others, crowded the spacious church.

The sermon was in the power of the Holy Ghost. The people listened as for eternity. The theme was "Zaccheus," his coming to Christ, and the result, as declared by Christ, "This day is salvation come to this house." He pointedly appealed to all present, saying, "Has He come to your heart and house?"

His presentation of Gospel truth was clear, vivid, and impressive. His appeals seemed almost irresistible. At the close, when the vast audience was kneeling in silent prayer, he arose from his knees, and pleaded, O, so earnestly, for an immediate acceptance of Christ! May we not hope that many in that hour settled the question for time and eternity? Blessed be God for such ambassadors. May they be multiplied.

These are times when nothing but the most pointed and pungent Gospel ministrations will have effect. Tame, formal, lifeless addresses in the pulpit avail little. But the Gospel preached with fidelity and in the Holy Ghost is as powerful as ever.

—*"And we know that we are of God, and the whole world lieth in wickedness."* I. John 5: 19.

A joyous fact and a sorrowful one:

Joyous. "We are of God"—born of God, aspiring to be like God. Having blissful and constant communion with God.

Sorrowful. "The whole world lieth in wickedness." Note: It is the *whole* world—submerged, "lieth" in "wickedness"—the black waves sweep over it.

"THE VOLUNTEER MOVEMENT."

Since our last, a serious agitation has prevailed in the "Salvation Army." We have deplored this, for we have for years contemplated its work with deep interest and have spoken and written warmly in its behalf. But the time of division has come and the inauguration of a new movement.

Commander Ballington Booth is no longer connected with "The Army." We do not care to inquire concerning the causes which have led to this severance.

The Commander has entered upon the work of organizing "*The Volunteers*," and the enrollment of members is proceeding rapidly. The new organization has features differing from the old army which will commend it, we think, largely to the favor of the Christian Church. It will labor for the degraded masses, prosecuting "*the slum work*" energetically, showing that its mission is to rescue the perishing and lift up the fallen. It is proposed, however, to have a wide field of operations. While going down into the black depths where vice appears in most hideous shapes, it will work for the wage-earners, the multitudes of toilers, and the unchurched masses. In this respect it will not be antagonistic to the Church, but will be recognized as an invaluable auxiliary.

We admire the spirit and attitude of Commander Booth toward his former comrades. He declares that he is not in the field to be hostile toward the *old army*, but to work side by side with them in the great work of saving souls.

All bitterness and unpleasant reflections, in regard to each other, should be laid aside, and each do its own work, earnestly, bringing souls to Christ, steadily and constantly.

"A CAUTION FOR THE TIMES:"

"Wherefore let him that thinketh he standeth take heed lest he fall." I. Cor. 12.

This word, "wherefore," connects the passage with the preceding verses, showing the lamentable backslidings of Israel and the awful consequences.

"Wherefore"—consider *your* peril—though one "thinketh he standeth"—or, "most assuredly standeth"—take heed lest he fall.

THE UNSAVED MASSES.

Jesus was surrounded by great multitudes. They had listened all day to His marvelous words. The evening shades were being stretched forth, and the people needed refreshments. The Master said to His disciples, "Whence shall we buy bread, that these may eat?" This He said to prove them. He knew whence the supplies would come. The disciples answered, "We have five barley loaves, and two small fishes: but what are they among so many?" The question was solved by the multiplication of the loaves and fishes. The multitudes were fed, and twelve basketsful of fragments remained.

Now, as we contemplate the unsaved masses of our country and the inadequacy of Gospel agencies, we are led to propound the inquiry of the disciples, "*What are these among so many?*" Christ is not here, personally, to supply the lack by any miraculous interposition. Nor is this in His redemptive design, concerning our world.

One thing, however, is certain. He can move upon the hearts of His people to multiply the saving instrumentalities. Hence He has instructed us to pray "the Lord of the harvest to send forth more laborers into His vineyard." And we should pray mightily for this.

In answer to the prayer of millions of devout men and women, aggressive Gospel agencies are multiplying. The Church is devising liberal things, but her liberality should be greatly increased. And there are many outside movements clothed with power. We have the new organization, "*The Volunteers*," and the old "*Salvation Army*" working side by side, and we trust it will be without strife or controversy, each working vigorously in its own sphere, winning great victories. The Spirit's full endowment will bring abundant harvests.

TESTIMONIES FROM THE GOSPEL CAR.

—*Charles N. Crittenton.*—I, Charles N. Crittenton, this date, have no doubt or fears but what the blood "cleanseth me from all sin," and that the prayer, 1 Thess. 5: 23, is fulfilled in my experience—and I place the word *has* instead of *will* as found in verse 24.

—*Charles S. Morton.*—I thank God that the new creature in Christ Jesus is a positive substantiality, and that Psalm 66: 18, "If I regard iniquity in my heart the Lord will not hear me"—is burned in letters of fire upon my heart, as also the escape provided in Psa. 46: 1. "God is our refuge and strength, a very present help in time of trouble." The abiding in the secret place of the Most High is my daily privilege in Christ Jesus my Lord. Heb. 10: 19. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," is a definite experience. All glory to a complete Saviour and Keeper.

—*Frank N. Wallace.*—I give my testimony in the words of the prophet: "The Lord is my strength and my song, and is become my salvation." And my prayer is found in Hebrews, 13: 21—inserting "*me*" for "you."

—*J. Carpenter.*—My testimony can be found in Gal. 2: 19, 20. Glory to God!

—*C. A. F. Graw:*—

"This is my story, this is my song,
Praising my Saviour all the day long."

FROM OTHERS.

—*Rev. W. C. Stockton*, Trenton, N. J.—The battle is on—victory sure; Jesus is my Captain. Washed in the blood of the Lamb. Heaven is my eternal home—all ready. Glory to the Father, to the Son, and to the Holy Ghost. Amen.

—*Rev. Robert Pierce*, Salem, Mass.—"Hallelujah! There is nothing too hard for the Lord." I am entranced with the loveliness and purity of Jesus. After my definite conversion, "I followed on to know the Lord," and He did not disappoint me; but, being obedient, He led me on from justification to entire sanctification as surely as the river runs into the ocean. I yielded myself as one that was "alive from the dead," looking to the blood of cleansing, and this was attested to by the sweeping in of the Holy Ghost, filling the cleansed temple. Now He leads, guides, controls, and empowers for service. My constant position is my whole being open to all that the atonement of Christ means to a human being! Being a simple instrument in His hands, He works; I get the blessing and Jesus the glory. As I commenced, so I close, "Hallelujah!"

FROM THE PACIFIC.—Rev. M. W. Davis, lately of Wadena, Minn., now of Pasadena, Cal., writes: "Saved November 25th, 1876. Sanctified by faith, at Mountain Lake Park, Md., July 12th, 1895. At present under the afflicting hand of God, and yet trusting Him as my complete Saviour."

PASSING NOTES.

TRUTH IN A NUTSHELL:

—LOVE banishes *envy* from her presence.

—LOVE has a countenance full of sunshine.

—LOVE is a great believer—she "believeth all things."

—LOVE speaks in tones sweet and melodious as heaven.

—LOVE has neither time nor disposition for evil speaking.

—LOVE is a great sufferer—she "suffereth long and is kind."

—LOVE "beareth all things"—she finds a cover for human faults and frailties.

—LOVE is the most aggressive force in the universe. She is belting the globe with a golden chain of conquering agencies.

Roll in new subscribers rapidly and abundantly!

—"BEAUTIFUL!" is the frequent exclamation now in regard to the GUIDE in its present improved form.

—Do not let your holiness be in *word* only, but "in deed and in truth."

—STRIKE for a soul forthwith—win one for Christ before the end of May.

—HOLINESS participates in no behind-the-door *whispering* conventions.

—DR. CARRADINE and Rev. J. H. Smith, after a month's rest, are at work again. Pray for them.

—CASSIE L. SMITH, address, Ocean Grove, and Mrs. Lida H. Kenney, Mount Alverno, Del. Co., Pa., are effective evangelists.

—Do not forget to take a bouquet of flowers to brighten and shed a rich perfume in some invalid's room this beautiful May month.

—BALLINGTON BOOTH says "he has no time for controversy." Amen! Let "doubtful disputations" everywhere give way to a double quick march in pursuit of souls.

—"THE INTERNATIONAL PRAYER ROLL" is growing rapidly—it is destined to have a powerful influence. Send on requests. Let everybody pray for those on THE ROLL.

—THE PORTRAIT of Dr. Wightman in this number will be appreciated. He is furnishing our readers with most excellent things—so also we may say of the whole corps of our correspondents.

—MRS. WILLING'S "World's Evangelistic Training School" is making decided progress. Pray for it. Send contributions to us, or, to herself, 463 W. Thirty-second street, New York. For each offering of fifty cents she will send a copy of a beautiful booklet, relating to her sainted husband: "*A Prince of the Realm.*"

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 22: 23.
2. I John 2: 24; I John 3: 8; II Cor. 13: 7; Psa. 146: 10.
3. Exodus 14: 13; Exod. 14: 14; II Tim. 4: 22; Jonah 2: 9.
4. I Peter 5: 8-9; Ephes. 6: 16; Psa. 20: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I Chron. 28: 8; I Kings 2: 3; Job 33: 26; Psa. 103: 17.
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil. 2: 5; John 12: 24; Col. 1: 3; I Peter 5: 11.
14. Luke 12: 32; Judges 5: 31; Psa. 86: 12.
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II Chron. 15: 7; II Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II Tim. 2: 12; II Kings 19: 19; Prov. 3: 33.
23. I Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7.
24. I Thess. 4: 1; II Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job 36: 11; I Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12; Psa. 25: 4; II Cor. 9: 15.
28. I Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I Tim. 6: 17; I John 5: 10; II Chron. 20: 12; Psa. 138: 1.
31. I Thess. 5: 11; Prov. 22: 11; John 21: 17; Psa. 35: 18.

THE GUIDE INTERNATIONAL PRAYER UNION.

We are receiving from all parts of the country requests to be enrolled as members of "THE UNION." This is well—the more the better.

TUESDAY, MAY 12TH,

is the day set apart for special prayer this month. The Scripture Lesson is, I John, 1st chapter; the hymn, No. 484 in the Methodist Hymnal. Read the Scripture specified on your knees, and grasp the promises by faith, especially the one in verse 7.

Do not fail this month, beloved friends of *The Union*, to add to your praying some work in the way of *tract distribution*. Note the tracts recommended on page 199, procure some, and give at least one afternoon to the blessed employ of distributing them, in the name of Jesus.

LIFE-POINTS:

—***"If any man lack wisdom."***—James 1: 5.

Who does not feel such lack? Life's perplexities are great, calling for wisdom to direct.

—***"Let him ask of God."***

Not of man, however nearly related, or noted for wisdom—but "of GOD"—under this encouragement: "He giveth to all men liberally, and upbraideth not"—not repelling you on account of poverty or unworthiness, or aught else.

—***"And it shall be given him."***

This is positive—there is a "*shall*" in the promise—God is faithful.

CLOSET TESTS:

—Have you a realization of *blood-bought freedom?*

—Do you mingle thanksgiving with your petitions?

—Do you know the joy of real Divine communion?

—Is there a conscious, *personal*, Divine Presence in your closet?

CLOSET EXERCISES:

—Plead the promises, especially those of Jesus.

—See that the hand of your blessed Intercessor, *The Holy Ghost*, is interlocked with yours.

—Let *Him* lead you in His *own way* to *the Throne.*

—Let your faith be bold enough to put in a *hallelujah* in anticipation of certain *closet triumph.*

TAKE TIME FOR THE BIBLE.—As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that at any rate for us much of this earthly career has passed irrevocably, what are the interests, thoughts, ay, the books, which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from the world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts or books or teachers—which only belong to the things of time. —*Canon Liddon.*

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—The official Catholic Directory claims a Catholic constituency in this country of 9,410,790.

—Mary E. Lease, of Kansas, states that she will enter the ministry of the Church of the Disciples of Christ.

—A former slave of Jefferson Davis has translated the Bible into the Sweetsa tongue, which is spoken by 260,000 Africans.

—Since Bishop Gilbert's elevation to the episcopate, nine years ago, 49 Churches have been erected in places in Minnesota where the Episcopal Church did not exist before.

—A Presbyterian missionary in Montreal, Quebec, Dr. J. C. Thompson, reports that he has gathered into seventeen Sabbath Schools some 500 Chinese scholars.

—Dean Farrar thinks it perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, when now there are 120,000,000 Protestants.

—During the Lenten season Canon Du Moulin has preached daily at noon in St. James' Cathedral. There has seldom been less than 2,000 persons from all classes present.

—Ground was broken, March 9th, at Washington, D. C., for the erection of the first building in the group which will be known as the American University of the Methodist Episcopal Church.

—Rev. M. M. Gill, *cure* of the Church of Notre Dame, of Granby, Quebec, was recently committed to prison "for contempt of court," in refusing to disclose the secrets heard in the confessional.

—There are 8,195 Indian children receiving the rudiments of an education, a knowledge of the arts of industry, and the habits of thrift in the 290 Indian schools of the Northwest and British Columbia.

—The Training School in Chicago for City, Home and Foreign Missions has sent out 300 missionaries in eight years; 87 of the number have gone to foreign fields, where two of them have laid down their lives.

—There are seven Romanists to one Protestant in the Province of Quebec. Ten colporteurs and Bible women were on the field during the summer. One woman in Montreal called upon 7,000 families, sold 80 Testaments, 85 Gospels, 4 Bibles, held 50 long visits, read the Bible 85 times.

IN FOREIGN LANDS.

—India has now about nine hundred foreign missionaries at work.

—The China Inland Mission has over six hundred missionaries in the field.

—The Moravians give on an average $12.00 per head yearly to foreign missions.

—All the inhabitants of Bethlehem, the town of the nativity, are now said to be Christians.

—Probably one-third of the 20,000,000 souls estimated to inhabit the Congo basin are cannibals.

—Great Britain contributed over six and a half million dollars last year to the cause of missions.

—The missionary in charge of the English Church in Jerusalem has baptized 120 converts from Judaism.

—In the English Mission to British Guiana there are 3,000 Christians among the Accowoia tribe of Indians.

—There are four hundred Methodists in Corea. The first Christian school is in course of erection in Seoul.

—The Congregational missionaries in Turkey have lost all their property, but they refuse to leave unless driven out.

—There are 10,000 licensed opium shops in the British territories in India. The opium habit is increasing rapidly.

—The Congo railway continues to make steady progress. Trains are now running sixty-five miles inland toward Stanley Pool.

—The latest journalistic novelty in India is a Hindoo monthly for ladies. It is published at Rutlam, and is edited by a native lady.

—It is said that in Tokio, the chief city of Japan, there are issued no less than one hundred and twenty newspapers and magazines.

—India is ten times larger than Japan, China nearly three times as large as India, and Africa twice as large as India and China combined.

—Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year $27,000 to mission work.

—In Brazil, the largest country in South America, with a population of 16,000,000, there is said to be only one missionary to every 138,000 souls.

—Dr. Antonio, of the Southern Domestic Mission Board, has established, in connection with the Spanish army, seven hospital corps, with physicians, nurses and attendants, which will administer to the sufferings of both armies in the present struggle.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

REV. M. W. KNAPP

is one of our enterprising publishers on the line of Holiness. We like to see tact and energy thrown into any laudable business, and especially into the work of circulating holy literature, and this our brother is showing in the conduct of his enterprises. He has lately taken up his quarters in the attractive building of the Y. M. C. A., Cincinnati, a cut of which appears on the last page of our cover. It does honor to the Association of young men, and it is well that therefrom issue streams of pure literature.

Bro. Knapp publishes two periodicals, "The Revivalist," and "Full Salvation Quarterly." They are definite and spirited advocates of Bible Holiness. Mrs. Knapp is a true helper to her husband in the editorial charge.

Our brother went providentially from the pastorate and evangelistic field to the work of writing, publishing and circulating salvation books and papers. Formerly he was at Albion, Mich., but in 1892 removed to Cincinnati and found there a providentially prepared field, where his work has continued to enlarge.

In 1895 he began publishing, in addition to "The Revivalist," then eight years old, the "*Full Salvation Quarterly*," over 5,000 copies of which were circulated the first year.

The publication of Dr. Keen's "PENTECOSTAL LIBRARY" has recently been placed in his hands, for which there is an increasing demand. The latest book of Dr. Carradine, "*The Better Way*," is being published by him. Also a number of the works of Dr. W. T. Godbey, the scholarly holiness evangelist, who is soon to issue a valuable Holiness Commentary from his pen.

The following works by Bro. Knapp are excellent: "Impressions," 50 cents; "Christ Crowned Within," 75 cents; "Out of Egypt into Canaan," 80 cents; "Revival Tornadoes," The Conversion and Labors of Rev. J. H. Weber, Evangelist, $1.00. They aggregate $3.05. We will furnish them for $2.50. "The Revivalist" or "Full Salvation Quarterly" may be had with the GUIDE for $1.10—both for $1.25.

We trust that our brother will be more and more prospered, in his efforts to spread Scriptural Holiness by the circulation of pure literature. There is need for it everywhere.

ANOTHER NEW WORK

BY DANIEL STEELE, D. D.

This eminent writer on the line of Bible Holiness has made another contribution to holy literature, just issued from the press of Hunt & Eaton, entitled,

"A DEFENSE OF CHRISTIAN PERFECTION;"

Or, A Criticism of Dr. James Mudge's "Growth in Holiness Toward Perfection."

This able work, from the gifted pen of Dr. Steele, like that of Dr. Dunn, is in the spirit of love, striking heavy blows in favor of the truth.

Dr. Steele says in his preface:

"While earnestly contending for vital truth, we have had in our heart love, and love only, toward the writer of the book under criticism, both while writing and publicly delivering portions of this defense of Christian Perfection, and in listening to the author's public reply."

Dr. Steele's work contains thirty-four chapters. The following thirteen show the drift:

1. The Title and the Contents. 2. The Fundamental of Methodism. 3. Definition Defined. 4. The great Fallacy of the Book. 5. Definition of Holiness. 6. Depravity Defined. 7. Native Depravity and the Law. 8. Definition of Sin. 9. Cleansing means Empowering. 10. Christian Perfection not in the Articles of Religion. 11. Christian Perfection not Ideal. 12. Sanctification up to Knowledge. 13. Evidences of Entire Sanctification—(1) Not Conscious of Quiescent States; (2) The Spirit gives no Testimony to Perfected Holiness.

It is sold at the low price of fifty cents to insure general circulation—a body of theology in itself.

We must say the Methodist Book Concern sustains rather a strange relation to these two issues. 1st. The New York Concern publishing the heretical book of Dr. Mudge—then the Western Concern sending forth an antidote in "*The Manual*" of Dr. Dunn, and now, the Methodist Book Concern, New York, gives us another from Dr. Steele. We think the General Conference needs to inquire whether the capital of the Methodist Book Concern is legitimately employed when used to circulate heretical works designed to strike down Methodist theology, and these upon the recommendation of *a single man*, no matter how able he may be. There ought to be a *Board of Publication* of five or seven of our best theologians, and thorough Methodists, to pronounce judgment upon works before they are issued from the press of our publishing house. This is a matter of vital importance.

TWO PRECIOUS VOLUMES.

The Spirit-baptized pen of Rev. Andrew Murray is giving to the Church some excellent treatises. They are full of Christ in the completeness of His salvation, and are written in the unction of the Holy Spirit. One of the recent issues is,

"THE MASTER'S INDWELLING."

CONTENTS: 1. Carnal Christians; 2. The Self-Life; 3. Waiting on God; 4. Entrance into Rest; 5. The Kingdom First; 6. Christ our Life; 7. Christ's Humility our Salvation; 8. The Complete Surrender; 9. Dead with Christ; 10. Joy in the Holy Ghost; 11. Triumph of Faith; 12. The Source of Power in Prayer; 13. That God may be all in all.

These papers were in substance delivered by the author at the Northfield Conference of 1895, but later rewritten and revised by him for this permanent and authorized publication.

"THE SPIRIT-FILLED LIFE."

By Rev. John MacNeill, of New South Wales. Introduction by Rev. Andrew Murray.

Mr. Murray says: "I wish to urge all, especially ministers of the Gospel, to give this little book a prayerful reading. I feel confident it will bring them help and blessing."

We have derived no little personal profit from reading these books. They magnify "THE BLESSER," who, being our abiding Indweller, brings with Him the fulness of New Testament blessing, the rich grace of entire sanctification.

These two books are 75 cents each, and the two, with the GUIDE for a year, will be sent for $2.00.

SOMETHING TRULY VALUABLE.

"THE GUIDING EYE; or, The Holy Spirit's Guidance of the Believer." By Rev. A. Carman, D.D., General Superintendent of the Methodist Church, Canada.

This work is on a vital subject, intimately related to Christian life, and on which there has been much erroneous teaching. Anyone will be edified by reading this excellent book.

CONTENTS: Chapter 1. Statement and Relation of the Doctrine; 2. Vital Unity in Infinite Diversity; 3. The Human View; 4. The Original Purpose and Present Plan; 5. Rule of Search; 6. The Key-Word, "Guide," and fourteen other chapters.

We counsel our readers who would understand the true doctrine of the "Spirit's Guidance" to obtain a copy of this thoughtful and edifying book. Price, only 75 cents.

"THE OPEN SECRET."

Secrets are usually intended to be kept under cover. But here is an *open one* intended to be scattered abroad. Price, $1.00.

"CHRISTIAN'S SECRET OF A HAPPY LIFE,"

and that Mrs. Hannah Whitall Smith discloses in a delightful volume above named. If you do not have it in your home, get it at once. Price, 75 cents. It will bless the whole house.

MAY COUNSELS.

NEW SUBSCRIBERS TO THE GUIDE.—Send all you can this month. They date now from July 1st, with the May and June numbers free. This is a liberal offer, giving, as is seen, *fourteen* numbers for the year's subscription. It ought to bring us many new names.

—Circulating holy literature glorifies Christ.

A HEALTHFUL INFLUENCE will surely attend the reading and circulation of

"A MANUAL OF HOLINESS

and Review of Rev. Dr. James Mudge." By Rev. L. R. Dunn, D.D. 50 cents.

It is not only an able review of the errors of Dr. Mudge, but a thoughtful and comprehensive presentation of the doctrine of Bible Holiness. Read and lend it to others.

—Distributing holy literature is a means of grace.

IT IS OUT.—We mean the precious little volume by Rev. H. G. Scudday, Evangelist. It is appropriately named

"THE TRUTH AND THE WAY,"

containing one of his best sermons, and a detailed statement of his experience. It is beautiful to have in the library, and for a gift.

MUSICAL GEMS.—The Music Books are constantly multiplying, and contributing largely to the extension of Christ's kingdom. Holy Song is full of power. One of the most excellent of these collections is,

"THE FINEST OF THE WHEAT."

Edited by Geo. D. Elderkin, Chaplain McCabe, and others. Single copies, either Nos,. 1 or 2, 35 cents, postpaid—the two combined, 50 cents, postpaid.

The circulation of holy literature contributes greatly to the extension of Christ's kingdom.

TO EVERY SUBSCRIBER.

This is a beautiful month for outdoor work. Spend one afternoon this month, or, one each week if practicable, in canvassing for the Magazine and to sell books, and distribute tracts. (See list below.)

BIBLE HOLINESS CHART.

By Mrs. Mary D. James. Thirty-one phases of Bible Holiness. In bold type, one for each day of the month. Price, 75 cents.

Is it in your home? If not, secure it quickly.

TRACTS FOR THE MONTH.

	Each.	Per Doz.
—Wesley's Plain Account of Christian Perfection,	$ .05.	.50
—Wonders of Grace. By Rev. W. H. Boole, D.D. Showing how the appetite for strong drink can be eradicated.	.03.	.25
—Handbill Tracts. Large assorted Packages. 25 cents.		
—The Longer and Shorter Way Tested. By Mrs. Phœbe Palmer.	.02.	.20
—The Propriety of Expecting Full Salvation in this Life. By Rev. J. Caughey.	.03.	.25
—Experience of Mrs. Jonathan Edwards.	.03.	.25

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

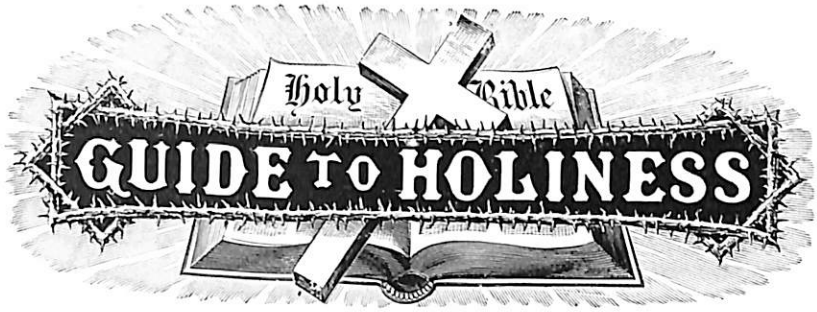
From THE FINEST OF THE WHEAT No. 2. For sale at all Book Depositories.

7 Wonderful Peace.

Rev. W. D. CORNELL. Alt. Rev. W. G. COOPER.



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JUNE, 1896.

MEMORIAL NUMBER.

MRS. SARAH A. LANKFORD PALMER,

Translated April 25th, 1896.

OUR FATHER'S MESSAGE.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—I. Thess. 4: 13, 14.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Saviour's power."

CROWNED AT LAST!

EDITORIAL.

Coronation days are great occasions. When they occur in an earthly realm the people are mightily stirred. The ceremonies are magnificent. The monarch comes to the throne clad in royal robes, and assumes the sceptre of power amid universal acclaim. Throughout his domain there is high expectancy, and multitudes of willing subjects await the edicts of the new sovereign with profound interest.

God has coronation days for the saints. Each one in the spiritual realm, redeemed by the blood of the Lamb, bears a royal name and possesses a royal nature. They are "a royal nation," children of THE KING. They are "heirs of God and joint heirs with Christ Jesus." Under the Divine appointment they come to the throne and the kingdom, and wear an illustrious crown.

Jehovah, the eternal Sovereign, distributes crowns in infinite wisdom and love. Some of His distinguished saints reach the royal consummation early. They run a brilliant career, display due fidelity, are conspicuously heroic, and win sublime victories. They crowd the exploits of a resplendent Christian warrior into a few years. The King of Heaven, with His

omniscient eye surveying the whole field of earthly contest, well approving the daring and the achievements of the young soldier, gives him his discharge early, and he wings his way swiftly to a palace and a crown. Such was the high allotment of the beloved John Summerfield and Alfred Cookman. Multitudes stood gazing in deep wonderment as they saw them ascending to the excellent glory, and said, one to another, "*How mysterious!*" Mysterious, indeed—and yet how glorious! God makes no mistakes—He knows when human brows are ready for the crown of immortality.

To other saints a protracted pilgrimage and warfare is the Divine ordination. Not that they are less valorous than the early crowned, but, if possible, more so, and the great Sovereign holds them in the earthly arena long, that surrounding spectators may be the more impressed by their unfaltering courage and multiplied victories. He allows them, on uncounted battlefields,

"Strong in the strength which God supplies
Through His eternal Son,"

in full Gospel armor, to wield the sword of the Spirit, striking home to the heart of the enemy for scores of years, until the victories, full of magnificence, grow multitudinous.

Such was the predestined calling of the beloved and now sainted Mrs. Sarah A. Lankford Palmer, to whose memory this issue of the GUIDE TO HOLINESS is specially devoted.

Our readers have become familiar with the story of her consecration to Christ in early youth, and the beauty of her life. Who that has ever heard it can forget the glowing recital of the scenes of that bright, auspicious day, when

"The flower then offered in the bud
Was no vain sacrifice."

That was the enlistment in the service of her King—a point from which there was no looking back to earth's vanities—but a steady and uncompromising pursuit of heavenly things. She heroically chose in that early consecration to be among the "peculiar people," to walk in the narrow way, alone with Jesus, and if need be, brave the scorn of earth.

While it was yet Spring-time, while there was beauty and loveliness and joy in the daily experiences of the justified life, and the bright sunshine of heaven was upon her every step—then was she led, by the blessed Spirit, into the land of Canaan. She went down into the fountain of Jesus' blood, and received the Holy Spirit, as the Comforter, in the fulness of His divine indwelling. She was, in that second definite, marked, all-glorious experience, introduced to the wonders of a personal Pentecost. Then she began to understand the comprehensive import of that colossal Gospel word, PENTECOST!

Thenceforward, amid the marvelous daily unfoldings of Life in Canaan—"a land of corn and wine and oil"—she became a joyous, unflinching, life-long witness of BIBLE HOLINESS.

Ninety years, and a couple of days added, in her Father's loving kindness, to round up the period handsomely, were numbered by this "Elect Lady" of our Christianity. No criticism, however sharp or relentless—no opposition, however strong and persistent—no affliction, however severe and agonizing—no assaults of the great adversary, however malignant and desperate—could for a moment silence her testimony. Her lips, from the hour of her full espousal to "The Chiefest among ten thousand," were like an unsealed book, and she ever insisted, in the face of incredulous mortals and the deadly assaults of unseen spirits, that He, the adorable Christ, whom her soul fully loved, should have more and more abund-

antly "the fruit of her lips." And never, we believe, in all the roll of her eventful life, this roll of ninety years, has her testimony to the all-cleansing efficacy of the Redeemer's blood been sweeter, or more impressive and powerful than in the closing years. We have heard her, O so rapturously! declare, with an emphasis that reached the core of our heart, "*I am a witness that God keeps His word!*" "*I believe God!*" And then, with a countenance all radiant with immortal splendors, she would say, "*The Comforter has come—He has come to me—this is the dispensation of the Spirit!*" We have heard with our own ears, in the quietude of Mrs. Palmer's room at home, and amid the hallowed environments of the "*Tuesday Meeting*," these marvelous testimonies from her Spirit-anointed lips. Shall we ever forget them, or fail to be impressed by them? God forbid!

We need not remind the thousands of the interested readers of the GUIDE that the departed one, so ardently loved by multitudes, was the *mother* of the "*Tuesday Meeting*" and the Publishing Work, represented by the GUIDE TO HOLINESS—these are books of many pages, ponderous volumes, under angelic guardianship, gracing the shelves of the Library of Immortality! Who can number the pages? Who can tell us how far the series of volumes run? Whose eyes are strong enough to read the records of life and salvation therein contained —the records of souls illumined, converted, wholly sanctified, lifted to eternal life by these divinely inspired instrumentalities? Our eyes are too feeble, and the light terrestrial too dim, for such a perusal. Wait, beloved, until the full-orbed rays of the celestial are turned upon the annals—immeasurably brighter than electric lights of more than a trillion candle power—or the X rays of astonishing search and penetrating potency. Wait, wait in hope, ye followers of the Lamb, till ye tread the golden pavements of the City of the Great King, when the feeble illuminations of the terrestrial shall be succeeded by the brilliant revelations of the celestial; then will ye read and wonder and admire, amid the sweep of measureless ages. And then shall we understand how vital have been the spiritual connections, and how grand the results of this life which we are commemorating.

Well, the battles of earth are fought and the victory fully won. It has been no uncertain contest, no beating of the air, but a complete discomfiture and overthrow of the phalanxes of evil. In advance, the foe was conquered, and the "more than conqueror" sang the triumphant song, "O death, where is thy sting? O grave, where is thy victory?" And from those hallowed lips went forth, exultantly, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

For a brief season the old warrior was graciously permitted to retire from the scenes of active warfare. A few weeks of illness, of pain and suffering, and that "poor heart," which she was wont to call it of late, ceased its pulsations, and she quietly passed away to the home of the glorified. A little past the midnight hour the beloved of the Lord, and the beloved of thousands of the saints on earth, and of those who are before the throne, triumphantly passed the pearly gate and was forever with the Lord. We must follow her and strike hands with her there, before we can know anything of the blissful realizations of that Saturday, and the following day, *the first Sabbath in heaven!*

Crowned at last! Yes, crowned at last! The four-score and ten year pilgrimage is ended. The last mile-

stone is passed. Her earthly remains were in the casket and laid in the parlor, close by the spot where she had stood so long and performed her Gospel ministries. Kind hands environed her with the choicest flowers, and at her head, in elegant floral form, was the word

"CROWNED!"

Expressive word, unspeakably impressive! But who will tell us, man or angel, what it means to be "crowned" in immortality? Alas, alas, the vocabulary of either earth or heaven furnishes no language adequate to express the idea! The Holy Book gives us various and high designations: "A crown of life," "a crown of righteousness," "a crown that fadeth not away," "a crown of glory." But who can comprehend these designations of high import? We shrink back from the august contemplation. One thing we know to a moral certainty, and that is, our beloved Sister Palmer is *crowned at last*, and we must wait until we see her—if we may be so happy as to get near enough to see her—to know what it is to be crowned, and how glittering and how many are the stars decking her immortal diadem.

It is ours to linger yet a little while below, to continue to war a good warfare and win new victories, happy if at length we may finish our course, and claim our crown. It will not be long. At every setting sun, we sing:

"One more day's work for Jesus."

And each day is "a day's march nearer home!" With full reliance upon the prowess of "Our Captain, who never lost a battle," we shall victoriously place our feet upon the last enemy, and like our beloved sister, who has gone on before, be crowned at last. We shall then know how grace begun below, demonstrating its potency in earthly life, can culminate in eternal glory and bliss.

Glorified.

BY FRANCES RIDLEY HAVERGAL.

"The God of all grace, who hath called you unto His eternal glory by Christ Jesus, . . . to Him be glory." I. Pet. 5: 10, 11.

Sovereign Lord and gracious Master,
Thou didst freely choose Thine own,
Thou hast called with mighty calling,
Thou wilt save and keep from falling;
Thine the glory, Thine alone!
Yet Thy hand shall crown in heaven
All the grace thy love hath given,
Just, though undeserved, reward
From our glorious, gracious Lord.

From the martyr and apostle
To the sainted baby boy,
Every consecrated chalice
In the King of Glory's palace,
Overflows with holy joy.
Sovereign choice of gift and dower,
Differing honor, differing power,
Yet are all alike in this,
Perfect love and perfect bliss.

In those heavenly constellations,
Lo! what differing glories meet;
Stars of radiance soft and tender,
Stars of full and dazzling splendor,
All in God's own light complete.
Brightest they whose holy feet,
Faithful to His service sweet,
Nearest to their Master trod
Winning wandering souls to God.

O the rapture of that vision!
Every earthly conflict o'er—
Our Redeemer's coronation
And the blissful exaltation
Of the dear ones gone before.
Grace that shone for Christ below
Changed to glory we shall know;
And before His unveiled face
Sing the glory of His grace.

"THE JOY OF CHRIST.—It was the joy of Christ to *do* the will of His Father. 'Lo, I come to do Thy will, O God.' It was the will of God that Christ should be made a sacrifice for the sins of the world. It was the joy of Christ to humble Himself, and be found in fashion as a man, and to become obedient unto death, even the death of the cross. But where was the joy of Christ in this?—was He not a man of sorrows and acquainted with grief? Yes, but joy may consist with sorrow, and it is thus that the Captain of our salvation leads out His triumphal armies under the banner: 'Sorrowful, yet always rejoicing.'"—*Sel.*

The Memorial Services.

"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.

"Hark! a voice divides the sky,
Happy are the faithful dead!
In the Lord who sweetly die,
They from all their toils are freed;
Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

"Followed by their works they go,
Where their Head is gone before;
Reconciled by grace below,
Grace hath opened mercy's door;
Justified by faith alone,
Here they knew their sins forgiven;
Here they laid their burden down,
Hallowed and made meet for heaven."

—*Charles Wesley.*

The Memorial services of Mrs. Sarah A. Lankford Palmer were held in the Methodist Episcopal Church, East Seventeenth Street, April 28, 1896, at one o'clock.

When the body was borne into the church it was met by the Pastor, Rev. Alexander McLean, who recited:

"I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

"We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The Rev. A. C. Morehouse read the hymn:

"Jesus, the life, the truth, the way."

Rev. Dr. A. Longacre offered prayer.

The Pastor made the announcement that at the New York Preachers' Meeting a Committee had been appointed to attend the funeral, and resolutions had been adopted, and he called upon Rev. Dr. W. C. Steele to read them:

Action by the NEW YORK MINISTERS' MEETING:

Resolved, That we deeply regret the death of Mrs. S. A. Lankford Palmer, who has so earnestly advocated an advanced form of piety for over half a century, and we hereby tender to the afflicted relatives our heartfelt sympathy.

Rev. W. C. Steele, D.D., Asbury Lowrey, D.D., and J. A. Roche, D.D., were appointed a Committee to attend the funeral.

Rev. Mr. McLean said: "Mrs. Palmer, who was a member of this Church, was leader of the Sabbath morning class, and was present whenever it was possible. When she could not come she would send her testimony to them. I have many of these messages, and from among them I will read the last:

"'NEW YORK, March 8th.

"'I rejoice in being permitted to testify that Jesus, the blessed Comforter, has come, and abides with me. My heart, my lips, my pen, praise the Lord.

"'I trust in God, and believe He will keep His Word. He is faithful, and all His children praise Him.'

These messages were written in a bold, legible hand.

Bro. McLean stated, that by request of the family, he had telegraphed to Clifton Springs, where the bishops were convened, inviting Bishop John P. Newman to attend and speak on this occasion. He answered by telegram, stating that "official duties" detained him, and that further communication would be made by mail. Next morning the following was received by mail:

"'CLIFTON SPRINGS, N. Y., April 27th, 1896.

REV. A. MCLEAN, Pastor of 17th Street M. E. Church, New York.

DEAR BROTHER:

"'Official duties detain us here. Her memory is precious to the whole Christian Church. Praise God for her holy life.'"

This was signed by the whole Board of Bishops of the Methodist Episcopal Church, as follows:

John P. Newman, W. F. Mallalieu, J. N. Fitzgerald, E. G. Andrews, R. S. Foster, Thomas Bowman, C. D. Foss, S. M. Merrill, W. X. Ninde, H. W. Warren, Isaac W. Joyce, John M. Walden, C. H. Fowler, Daniel A. Goodsell, John F. Hurst, John H. Vincent.

Rev. W. G. Browning gave out the 319th hymn, which was then sung, commencing:

"There is a fountain filled with blood," *etc.*

Rev. John Parker read some selections from the Psalms:

"The Lord is my rock and my fortress, my strength: in Him will I trust," *etc.*

Rev. Dr. Pullman read from I. Cor. 15th chap.:

"There is one glory of the sun, and one glory of the moon, and another of the stars, for one star differeth from another in glory.

"It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible shall put on incorruption; this mortal shall put on immortality: then shall be brought to pass the saying that is written: Death is swallowed up in victory.

"But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Rev. Bishop William Taylor, Bishop of Africa, a life-long friend of Mrs. Palmer, was called upon to make the first address. Not being in his usual strength, he spoke in a low tone, so that it was difficult to get his precise language. However, he paid a high tribute to the purity and excellence of Mrs. Palmer's character and life. He avowed his conviction that she had such a breadth of influence as to permeate the whole Christian Church, of every name. And, in the maintenance of the Tuesday Meeting for so many years, in this there was an instrumentality for incalculable good in which thousands of the Lord's people had shared.

The law of kindness was upon her lips, and all who visited her were impressed by it. She was largely given to hospitality in her home-life—indeed, all who became acquainted with her were made happy.

Mrs. Palmer was large in her benevolences. She esteemed herself as the steward of the Lord, and her constant aim was to use what had been committed to her trust for the divine glory. Her chief concern was to please God in her bestowments.

She had taken a very lively interest in the evangelization of Africa, and had liberally contributed thereto. Only the Tuesday previous she had given him a check of generous amount, the last which she had signed with her own hand, as he understood.

In conclusion, the Bishop expressed his conviction that the cause of Holiness, which she had so ably and so long labored to promote, would go on, notwithstanding the sorrowfulness to us of the departure of this beloved saint. And he expected that the Tuesday Meeting, which had been such a power, would continue, and still be a blessing to the people of God.

Rev. E. H. Stokes, D.D., President of the Ocean Grove Association, said:

"Nearly three thousand years ago there went out upon the sorrowful air a sad cry from the highest authority in the land to a mourning multitude,

'Know ye not that there is a Prince and a great man fallen in Israel?'

"It needs simply the change of the gender in this case to make these words pre-eminently applicable to the present occasion. They would, thus changed, read: 'Know ye not that a princess and a great woman has fallen in Israel?'

"When, in our spiritual Israel, did there arise or pass out from us a greater, higher, holier, or more useful woman than Mrs. Sarah A. Lankford Palmer?

"A princess is a daughter of the king, an heiress to the throne. When did the Eternal King of heaven anoint one of His children more fully with the oil of gladness? How her garments were perfumed with myrrh, aloes, and cassia in the ivory palaces! Among the most honorable women she stood on the right hand of the King in queenly meekness, clad in gold more precious than that of Ophir. Hearken, O daughter, and consider and incline thine ear. This King's daughter was all glorious within. Her spiritual clothing was the white robe of spotless righteousness. Her raiment was the finest needle-work wrought by Spirit fingers, after divine patterns drawn by the Holy Ghost. The virgins, her companions that dwelt with her and followed her, were the divinest graces of our holy religion, ordained of God, bestowed by God and used for God!

"These not only dwelt in her, but shone out through her, almost eclipsing the human until she was like a woman clothed with the sun, with the moon under her feet, and upon her head a crown with many stars. All these she wore with the profoundest humility, like Moses, not knowing that her face shone; yet we, thousands upon thousands, with open face, beholding in her the glory of the Lord, were changed into the same image, from glory to glory, even as by the Spirit of the Lord. In all this there was nothing sombre or sad, but constant joy and gladness, until after ninety years and two days, the gates of the eternal city were reached, the doors of the palace opened, and amid the high acclaim of angels and redeemed spirits, she passed in to be forever with the Lord.

"Such a character we had with us for eighteen years at Ocean Grove, which periods consolidated would make nearly four years' continuous work for God. It was such a character that made Sarah A. Lankford Palmer a power with us.

"The people felt and knew that she was good. They saw it in her face, and they felt it in her words. The atmosphere around her was holy, and the press of her hand, or the glance of her eye, like the current of divine electricity, reached the soul.

"If the numbers attending her meetings were sometimes small, the measure of the divine influence was sure to be large. Less human, often more divine.

"During all these eighteen years of service with us what songs were sung, what prayers offered, what exhortations and experiences given, what help offered to many thousands of God's precious saints? These are questions never to be answered here, and it will take eternity to unfold them all. I suppose in all these eighteen years there was never a fruitless meeting. Sometimes some might think the services needed more demonstration. My answer always was, 'Many people are helped by these more quiet exercises.' And so they were. Those preferring different conditions could find them generally in two minutes' walk. So she toiled on, and God gave her great success. Her silence, her purity, her childlikeness, her holy work with God, was her strength.

Everybody felt that back of all her Christly teachings there was an untarnished, Christly life. A Christly life is more eloquent than the most eloquent words, and the most uneloquent words are often made thrillingly eloquent by the eloquence of a Christly life. The people believe more in a man's or woman's life than in their words, and their words are made doubly powerful by the Christliness of the life behind them.

"This was Sarah A. Lankford Palmer's strength from youth to old age.

"One of the most valued messages received during a recent trip on the Pacific Coast was from her, through Mrs. Kennard Chandler, viz.: 'Mrs. Palmer sends many tender messages to you both, and says that if she passes away before you return, that her whole life has been entirely devoted to the service of God.'

"As many, perhaps all present know, her husband, Dr. Walter C. Palmer, left our little seaside city for heaven nearly thirteen years ago. He worked at his high and holy employment until his dying day.

"He lingered in his own quiet Christian home on Ocean Pathway, near the sea, soothed and comforted by the tenderest ministries, human and divine, until July 20th, when he was so well that he seemed to his family beyond all danger, at which time he wrote a business letter, and requested his niece, Mrs. Bourne, to take it to the post-office. He then laid down, when suddenly, and before his niece returned, a little after five o'clock, he said, 'Raise me a little higher.' Mrs. Palmer said, 'My precious darling is passing over.' Then feeling his own pulse he said in a low tone, 'Not yet;' and almost in the same breath, in a clear, strong voice, 'I fear no evil, for Thou art with me.' After a moment's pause he continued: 'I have redeemed thee, thou art mine. When thou pass— ' Here his voice failed, and his spirit arose to join the glorified above.

"On last Sunday morning, at 12.30 o'clock, he and Phœbe and Sarah all met, and are now joyfully recounting their toils and triumphs, on immortal shores. May we meet them there. Amen."

Rev. John A. Roche, D.D., said: "I have no added words. My heart speaks rather than my tongue. I listened with intense interest to the words of our brother, who knew her well enough to be justified in all he uttered. I heard, too, the words, 'A Prince and a great man has fallen in Israel,' and the adaptation to the case in the change of sex,—'a princess and a great woman has fallen in Israel!' When some of us fall down into the ocean of eternity, to the outward eye there is hardly a ripple upon the water. When others go down it is like the grand Cumberland, that represented the naval forces of our country when, in the period of so much slaughter and sacrifice, she sank with the stars and stripes over her. The honored John L. Lenhart went down and was buried with her. This vessel of God has sailed on the sea of life for more than sixty years in the teaching of Christian Holiness, and when she went down it was not 'My country!' that we exclaimed, but it was 'Our Church in her devotion!' How deep is the loss that we have sustained! Buried beneath the depths of time, but living forever amid the splendors of the eternal world.

"I knew Mrs. Lankford from the period of my pastorate. I knew her as the wife of Thomas Lankford; I knew her as his widow. I knew her also as the wife of Walter C. Palmer. I knew her in the class meetings; I knew her in the amenities of life; I knew her in her holiness service held in her parlors. I knew that in the

eleemosynary she was as prompt as in the holiness she exhibited. O dear Christians, we may sigh or shout about the preferences of Christian denominations, but you will allow me to say that if heaven ever received a pure saint, she is that one.

"I know that Enoch walked with God; so did she. I never saw her in a moment when she was not ready for God to take. You sometimes hear the question, 'Well, where is the holiness that you talk so much about?' Not always in human example, not always in the character of our professors, but you will allow me to say that of all the holy people that I have ever read of, or that I have ever known—and I have known a great many in this city, and I have known a great many in Philadelphia—but I never knew one of whom I either read in the Bible, or Mme. Guyon, or of Anna the prophetess, that transcended, in the depth of their consecration, Sarah A. Lankford Palmer. I saw her in public life; I saw her in private life; I saw her in the parlors of her home, and in what is so rarely exhibited in her case, and in the stores of her wealth, and I never saw anyone holier.

"I must say that in the life of Mrs. Sarah A. Lankford Palmer we have an exemplification of the fact that we can live without sin, and can always glorify God in body and spirit, which are His. For more than forty years she never had a doubt. Saints, I know whereof I speak: I have seen her soul; I have felt her speech; I have realized her holiness, and O how I bless her memory! I will say that the knowledge of this woman has lifted me higher with regard to the capabilities, and the moral achievements of a human soul. O how did that delicate hand grasp the Divine hand! O how did those meek eyes look upon Him that is 'the chiefest among ten thousand and the one altogether lovely.' O how did that face gleam when she came from talking with God!

"Bishop Taylor has said that she had a great deal of suffering. In one of those paroxysms, after a lapse of time, I entered her sick-room and I said, 'I am going to pray.' O what a story she told Him! O what a narrative she preached on the presence of holy angels!—for she thought herself in proximity to death.

"O saints, we shall miss her; I have said nothing in saying that. I shall miss one of the grandest beings that was ever out of heaven on this earth, at least in the nineteenth century. I think of her now, and of those I used to meet, and I could stand and talk about her for hours, but I will tell you what Bishop Hamline said of her: 'I have seen a Christian at home, as I never did before; you have my estimate of one the like of whom we shall see no more until the heavens are rent asunder.'"

Part of the 191st hymn was then sung.

Rev. A. McLean: "I have to say that those who desire to remain after the audience has left the house, will have an opportunity of enjoying a short meeting for testimony. If Mrs. Palmer could speak to us, it would be her wish to have such a meeting. O how this saint of God would rejoice if some of you were graciously helped into the light!

"I am desired to say further, that a week from to-day there will be a Holiness meeting at the home, 316 East 16th St. That meeting of Tuesday next may be the last at the home.

As the body was borne from the church the hymn was sung:

"Asleep in Jesus, blessed sleep."

Many remained for the testimony meeting, an account of which is on the next page.

THE AFTER MEETING.

The meeting was in charge of Rev. John Parker. The hymn was sung,

"We shall meet her again in that beautiful land."

Prayer by Bishop Taylor.

Rev. Bro. Parker said, in introducing the exercises: "What we need to do is to live so that the world may have knowledge of us that we have been with Jesus. 'Mark the perfect man, and behold the upright; for the end of that man is peace.' We need to so live that in dying we may depart in Christ. The perfect man is perfect in grace, in long-suffering, in gentleness, in interest in the well-being of others. That is my idea of a perfect man, saith God. To make all men and women higher in their aspirations, holier in their lives. What peace there is in our hearts when we are saved from sin! O wondrous grace—saved from sin! I know if our sister could give direction for this meeting she would say, 'Praise the Lord.' Now say what will come into your hearts, as God gives it to you. We miss our dear sister in her teachings and in her labors of love, and in her unswerving loyalty to the revealed Word. He is able to save to the uttermost all those who put their trust in Him. He saved me when a boy, and he has held me in His keeping all these years.

"Let us sing,

"'All hail the power of Jesus' name.'"

The Lord is Good.

Mrs. Smith, Brooklyn.—"I praise the Lord for all His goodness, and O how precious the dear Lord Jesus is to me! I believe in sanctification, and O how I do praise the Lord that Jesus lives, and that the work is going on through Him."

The Living God.

Rev. George Hughes.—"I feel more like weeping than speaking, not for Sister Palmer, for she has passed through the gates triumphantly; not for her, for she is with her Saviour, but weeping for ourselves. I have been deeply interested in the services as they have been proceeding. While sitting here I have been reminded of the dear little girl who, when her father had met with heavy reverses, told his wife they were ruined, threw her arms around her father's neck and said, '*Is God dead?*' The father roused himself from his depression, knowing indeed that God was still living, and took courage. And now, though we are oppressed in spirit, yet we know that God is wise in His decrees. God the Father is alive; God the Son is alive; God the Holy Ghost is alive—and we bless the holy name of the Triune God."

Are You Ready?

Mrs. Tichenor.—"Many years ago Mrs. Palmer said to me, at one of our meetings, 'Are you ready?' I was not then ready, but her words sank into my heart, and I found the Lord had illumined my soul. Many of you have felt the precious blessing of being in contact with our dear sister, and will not her words apply also to you? 'Are you ready?' I felt the power then. I felt that Jesus lives, and He lives in my heart and in my soul.

"This year has been one of peculiar trial to me, but Jesus has led me through it very sweetly with His counsel."

God is Able.

Mrs. Prindle, of Florence Mission.—"This is my experience: That God is able to make all things redound to His glory.

"As I opened my Bible this morning to find something in reference to our dear Sister Palmer, whom I have loved so much, and the blessing received through her has been so rich and full and free, I came to the prayer of the penitent on the cross: 'Lord, remember me when Thou comest into Thy kingdom.'

"I knew Dr. Palmer many years ago, and it is such a sweet thought to know that they are now both home together. It is just beautiful to know that they are walking hand in hand along the golden streets."

We are the Losers.

Rev. Jacob Freshman.—"We weep not because Mrs. Palmer has lost anything in having passed away from us, but because we, ourselves, are the losers. Tribulation must come to each one of us, but I want so to live that I may glorify God that He has given His dear Son to die for me, to save and deliver me, so that I may be enabled to serve Him. The Tuesday Meetings have been a great deal to me, and it is about sixteen years ago since I first had

the privilege of attending them. God has made these meetings a great blessing to me, and I praise Him for His goodness. I feel that Jesus is my Redeemer, and that I am sanctified by His blood from all sin."

A Life of Holiness.

Young Jew.—"I do not know how to show my gratitude to God. I want to live so that every bit of my life shall be consecrated to His service. I want to live a life of holiness, so that my life shall be an example, and that others may know that I love God."

Baptized at Fifteen.

A Brother.—"My heart is full to-day. I expected to attend the Tuesday Meeting, and to my great sorrow I picked up a paper and saw the notice of Mrs. Palmer's death. It is a grief to me after attending these meetings for so many years, to have to give them up. At fifteen years of age the Lord baptized me with the Holy Ghost. I live in the little town of Tarrytown, and the Lord has been with me there. I ask your prayers that I may be steady and firm in the faith."

Holiness Not Optional.

Rev. A. C. Morehouse.—"I am glad of what I have heard this afternoon. Our dear sister was my mainstay. Let us pray unto God that He may fill us with grace.

"I am impressed that many have a false idea of holiness. It is not optional. I believe that God will deepen our sanctification if we pray to Him with the prayer of faith."

In response to the expressed desire of Rev. John Parker, who said he hoped that there was some who would that day come forward and give their testimony that they would be on the Lord's side, three persons from the audience presented themselves for prayer. And around them was quite a gathering of those in the experience. Revs. George Hughes and John Parker, and a sister in the congregation, prayed. The power of the Holy Ghost was revealed, and two of the seekers at the altar professed to receive The Comforter.

Before the meeting closed the leader called for an expression, by the raising of hands, as to whether it would be agreeable to the friends of the cause of Holiness that the Tuesday Meeting be held in that Church, and there was a general and favorable response.

The services were closed amid tears and praise to God for the manifestations of His grace and mercy under the trying circumstances of the occasion.

MRS. PALMER AT CAMP MEETING.

Rev. Benjamin M. Adams, Pastor of the Methodist Episcopal Church, Greenwich, Ct.:

"My first acquaintance with Mrs. Palmer, then Mrs. Lankford, was at a camp-meeting in Johnsville, Town of Fishkill, Duchess County, N. Y., in August, 1848, when I was earnestly seeking heart-purity. I had met her sister, Mrs. Phœbe Palmer, the year previous, and knew of Mrs. Lankford from hearsay; but her sweetness of spirit and clearness of understanding impressed me greatly—perhaps as much as the intellectual power of her more celebrated sister. From that time on, till now, her testimony and life have been a benediction to me; and my regret is that my greatly increased occupation in recent years has prevented my seeing and hearing her as often as was my wont in days that seem now 'as days of heaven on the earth.'"

HEAVEN-HOME.

There are many who are looking forward to a residence in heaven. Will it be only or more than a residence? Will it be a home? There is a difference between the two on earth. There are many kinds of residences, but to us there is but one home. Where we must live even if we do not want to live may be a residence. Where one wants most to live, where there is most of comfort, of solace, of satisfaction, of companionship, of love—that is home. It begins here in spiritual-mindedness, in companionship, in communion with the Lord, and there it is the same "forever with the Lord." The now is a part of that "forever" where perfect love prevails, where Jesus reigns, where the will of the Father is done, and where the angels are on their mission of ministering to the heirs of salvation. Be it ours to have the beginnings of that home-life on earth; then heaven will be home because home is heaven begun.

"To thee familiar all its joys shall come;
Heaven is what thou hast left—a happy home."

saints, and to their teaching of, and testimony for "Love out of a pure heart."

May our God help all those who have been helped by them to resolve more emphatically than ever to hold high the standard of HOLINESS TO THE LORD, and with them to sing,

"I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white
And Christ enthroned within.

CHORUS:

"The cleansing stream I see, I see!
I plunge, and O it cleanseth me.
O praise the Lord, it cleanseth me,
It cleanseth me, yes, cleanseth me."

PLEASANT REMINISCENCES.

Rev. A. C. Morehouse, Pastor of Second Street Methodist Episcopal Church, New York:

"Mrs. Sarah A. Lankford Palmer was one of the most saintly persons that I have ever known. In all of her home life and public exposition of what constitutes a holy life she was clearly in accordance with the Holy Bible. She was also in harmony with Wesley, Fletcher, Watson, and all the standard authorities of the Methodist Episcopal Church, and the experience of the thousands who have entered into this rich inheritance. I often called upon her to read the Scriptures at the public service in Seventeenth Street Church while I was pastor, and her peculiar manner, as she opened the Bible, emphasizing the fact that we were now to hear what God would say to us in His revealed Word, greatly impressed the congregation, and there seemed to come to us a holy influence, to prepare us more fully for the truth to which we listened.

"She once related to me a remarkable incident, as showing the wonderful providence of God in providing her with means for assisting in a benevolent manner those who presented themselves to her for sympathy. Going out of the city to spend the summer at Haverstraw, on the Hudson, with her husband, Mr. Lankford, they saw so much of Sabbath desecration that they secured a minister to come and preach on the Sabbath. A great revival followed, and the Methodist Church was established in that place. Thus becoming interested in the welfare of the people, for years they spent the summer there.

"During their sojourn a man became involved so that he had to borrow money of Mr. Lankford, and to secure him gave him a lien on some land he owned, and not being able to pay, requested Mr. Lankford to take the land in payment.

"Mr. Lankford did not want it, but as it was all he could get in return for his money, had no alternative but to accept it. In after years it was discovered that under the surface was a rich deposit of clay, and the brick business developed there, which became a source of revenue that enabled Sister Palmer, in after years, to give thousands of dollars to the cause of benevolence. She said to me, the money invested to have preaching and sinners saved in that community came back more than a hundredfold, as promised by the Saviour.

"When Chauncey Shaffer, who was leader of the Sabbath morning class in Seventeenth Street Church, removed uptown to Willis Avenue, I appointed Sister Palmer leader of that class. She was a model class leader, and while her pastor I always found inspiration for the pulpit as I went from her class to the public services.

"She requested that she be attired in her casket as when she led her Tuesday meetings. In all of my financial efforts to save churches, and to save sinners, I found Mrs. Palmer a true friend, and the angel-sweetness of her face remained the same as when leading the people, like Caleb and Joshua, into the Canaan of rest.

"No person has yet lived in this country, and perhaps in any country, since the Apostolic days, who has had a more extended influence for the doctrine of Scriptural Holiness than this elect lady. It was her teaching and life that led her sister Phœbe and Walter C. Palmer, of world-wide influence, into this rich experience, and through these hundreds of thousands have entered into the experience of salvation to the uttermost.

"I frequently appointed her to preside at our Anniversary Lovefeasts, which always gave a deep religious impression upon all, and in all of her meetings the one great desire, as expressed by her, was that all

should attain the witness of entire sanctification."

Grateful Recollections.

BY REV. JOHN PARKER.

"I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord."

Why was John required to write this fact above all others? Was it that God refuses to let the world forget that the righteous dead now share an unmixed blessedness with Him who redeemed them? Or was it written for the inspiration, faith, and courage of His living saints? For their earthly conditions were not then, and are not now, always apparently blessed. Thus does our Divine Master ask some one to write concerning the blessedness of the eternal future of His recently translated servant, Mrs. Sarah A. Lankford Palmer, whose labors and sufferings in the flesh came to an end April 25, 1896. Her funeral services were appropriately observed April 28th, in the Seventeenth Street M. E. Church, New York, of which she was a highly esteemed member. A large and loving crowd of kindred and saintly sympathizers met to weep and worship, led by Rev. A. McLean, pastor, many other pastors and friends participating. There, God's Spirit caused again to be written, concerning this remarkable woman, the blessedness of those who live and die in the Lord. It was there stated, and believed by all present, that a more saintly woman had not lived to honor God and bless His cause and people, in the present century at least.

Her life, in the length of its ninety years:—In its early consecration to God at the age of fourteen, her enjoyment and beautiful profession of Christian holiness during more than seventy years. In her tireless, benevolent activities during all the earlier years of health and natural vigor. In patient, helpful ministries to the poor, in asylums, hospitals, refuges for the unfortunate and sinning. In the almost daily distribution, for His glory, of whatever property He was pleased to put in her care. In her courageous and faithful adherence to the doctrines of God's Book, and of the Methodism of her first love. In all these things, with a gentleness and patience never provoked, a humility that was childlike, and a charity that was world-wide in its compassionate reach. In a testimony concerning the power of Christ to save to the uttermost, always definite, joyful, and suggestive of her fellowship with the King; and this maintained during so long a life, in a world so inhospitable to the doctrine of Christian Holiness, and a Church not always friendly, in pulpit or pew, to the doctrine, experience and profession of the soul's entire sanctification, obtainable by faith. In the winsome spirit of her teaching, the tenderness by which the most sorrowful were inspired to hope and were so often led to the faith which brings assurance—in all these things, it may well be written concerning her, that God's workmanship in conforming a soul to the image of Christ, has probably not been excelled by Him, or known among the oldest persons now living.

Although a great sufferer during the later years of life, she was willing to remain for her Father's pleasure so long as she could serve Him, or willing to fall asleep in His care, and be with Him forever. Unconsciously to herself, perhaps; she never failed to impress all who came within her influence with the one motive that inspired her conversation, her aspirations, and her hospitality of soul to the needy and sorrowing; that she sought and desired in all things the glory of God. And yet, as one who knew her well said: "like Moses, she knew not that her face shone."

She was frequently heard to say, in the spirit of a most winsome joyfulness, "During forty years I have never had a doubt." No wonder Bishop Hamline said, after sharing her hospitality, "I have seen the Christian now at home, as I have never before seen. With the largest comfort of the most considerate hospitality, you were always conscious, without oppressive fear, of the Divine presence."

She gave the last eighteen summers to leading the Holiness Meetings at Ocean Grove—equal to four years of solid work, in solid results. During that time, thousands of devout souls have waited upon and been inspired and elevated by her teachings, by her faith, and her spirit.

But noteworthy as all this may be of recollection and record—for which, with tear-dimmed eyes, we bless God—yet her chief honor, and that for which millions have had, and will have, occasion gratefully to remember her, was that God permitted her to be the mother, and with her saintly sister, Mrs. Phœbe Palmer, the conservator of the great modern Holiness movement in which the present welfare and future purity, permanence and power of God's Church is invested. For to her belonged the distinction of having begun, in 1836, in New York City, the weekly Holiness Meeting which came to be known throughout the Christian world as the "*Tuesday Palmer Meeting.*" And never once, in all these sixty intervening years, has the meeting failed to be held each Tuesday, often led by some of the most devout and distinguished of God's servants, as Hamline, Olin, Nathan Bangs, Cookman, Inskip, etc., but chiefly by her sister, Mrs. Phœbe Palmer, Dr. Walter C. Palmer, and for many years by herself.

My personal relations to her work, and to the "Palmer Meeting," justify me in these statements, for I have attended that meeting since 1848, and I am now almost the only living representative of its oldest and best days. I have known nearly all the distinguished men and women who have met there for instruction, inspiration, and renewal of strength during nearly fifty years, and they have been many, and have been especially honored by the Holy Spirit, but to none has God given a diviner mission, and from none has He received a more joyful response than from Mrs. Sarah A. Lankford Palmer.

We share in the triumph of thy victory,
O saint of God;
The gates of pearl have shut thee in with those
Washed in His blood.
We watch, through misty tears, where thou
hast gone,
For all thy toil, thy pain and tears are done.

But aye, for us there yet remains, the heritage
of toil and pain,
Then made clean;
Sinners redeemed, recovered, purified and
crowned,
Shall be with Him, forever.

This is indeed a grand consummation in the life of our beloved departed sister.

MEMORIES OF FIFTY YEARS.

From Rev. W. G. Browning, Poughkeepsie, New York:

"My knowledge of our departed sister began just about fifty years ago, when she was identified with the Tuesday afternoon Holiness meeting held at the residence of Dr. Walter C. and Mrs. Phœbe Palmer, in Rivington Street, New York. From my first acquaintance with her, I was impressed with her Christliness. She seemed so sweet and lovable, and like the Master, going about doing good.

"I came to know her more intimately after the death of her first husband, Mr. Lankford, and before the departure of her beloved sister, Phœbe.

"For many years her home was in Haverstraw, N. Y., on the west bank of the Hudson. There she carried on her evangelistic work with great success, and her name, in that community, was 'as ointment poured forth.'

"In the Spring of 1874 she decided to remove to Brooklyn, N. Y., and to open there a special meeting for Christian Holiness. Such a meeting had been begun by the writer, in January, 1868, and suspended for a re-entrance upon the pastoral work. Mrs. Lankford purchased the house, the parlors of which had been dedicated to this service, and so often filled with glory and with God in the past years, and the meeting was at once resumed.

"That same Brooklyn house came back to its former owner by the generous proposal of its purchaser, after she had become Mrs. Dr. Palmer, in the Spring of 1877, for the sole purpose of the continuance of the Friday Holiness Meeting.

"Our fellowship with this dear and devoted saint of the living God has become more intimate and tender as the years have rolled on. After the translation of Dr. Walter C. Palmer from Ocean Grove to heaven, on July 20, 1883, and of the lamented Thornley, nearly six years later, we became, by her special and personal solicitation, most closely associated in the daily conduct of the Holiness meetings at Ocean Grove, N. J., which are of world-wide reputation, during the seasons of 1889, 1890, and 1891.

"This close friendship and fellowship

enabled us to know of Mrs. Palmer's devotion to the subject of Holiness, and to the upbuilding of the cause of Christ, as we otherwise could not have done. Almost without omission, during those years of our intimate association, she traveled, each week, through the hottest of the summer weather to New York and back, on Tuesdays, to attend and lead her loved meeting, established over sixty years ago, and continued without a break. At this same time she was acting in the management of different benevolent institutions, although over four-score years old. The close fellowship in the conduct of the meetings at Ocean Grove was interrupted by Mrs. Palmer's failing strength, and by other arrangements being made.

"During the years that have followed we have been favored with frequent interviews of special interest, which have continued until within a few weeks of her departure. She was always the same cheerful, trustful child of her Heavenly Father, ready to do, or to suffer His will. Multitudes will miss her from the earth. Much greater multitudes have already welcomed her to the skies. And many more will look forward with delightful anticipations to the re-union, when all the ship's company gather in their eternal home. We hope to so emulate her example that we shall be permitted to get near enough to her in the heavenly city to hold sweet intercourse upon the never-wearying theme of redeeming grace and dying love through the countless ages."

My Last Call on Mrs. Palmer.

BY MRS. J. FOWLER WILLING.

I had little thought, when I went into her room that Tuesday afternoon, that I should never see her again in the body; but I was fully aware that I was in the presence of one of the great people of the century. She could hardly have looked lovelier in the freshness of her youth, than she did sitting there under the weight of her ninety years. The glow of the glory which she was so soon to enter crowned her beautiful head. They who had eyes to see withal, could note in her face the Lord's own majesty and gentleness. When I knelt beside her in prayer, I felt like a child at its mother's knee, lisping its half-understood petitions to a God who must be very lovable, to make people so good and sweet as she.

We talked of her health, about which she seemed not to have the slightest care. For her to live was Christ, to die was gain. She was as ready for one as for the other. "That is what the doctors say," she said, after giving their opinion; "but I have a Physician who knows all about it. It is going just as He says." Then she related an incident of many years ago, when she was very ill, and a number of physicians were in council upon her case. When they went into the next room for consultation, she said to her sister Phœbe, "I have a Great Physician who can raise me up to health, if He has anything more for me to do in this world." "I have been in prayer for you a long time," said Mrs. Phœbe Palmer, "and I think I have the assurance that you are going to get well."

She told me about the opening of the Tuesday meeting, and how marvelously the Lord set His seal on the very first service. She gave even the testimonies of some who came out into the light of full salvation at that meeting. It seemed a little like the day when the books shall be opened, to hear things that were said sixty years ago repeated by that phonographic memory. I hoped that before the lips of that great woman were sealed in death, there would be stenographic help to record the story of those wonderful, early years.

Sarah A. Lankford Palmer was truly a great woman, like the one whose story is in the Book of Kings. She was great in her obedience. Frail in health, distrustful of her own ability in a time when to "profess holiness" was to draw the fire of the orthodox, she originated a meeting that helped bring about a widespread revival of heart-purity. She did not consult her own comfort or pleasure, or seek the good opinion of Church people or pastors, or even family friends. She did the next thing that the Lord made plain, and left it with Him to take care of the result. Faber wrote:

"When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee."

Thirty years ago her health was so poor that the time of her departure appeared to be just at hand. She desired greatly to depart, and be with Christ, which was far better, when the indwelling Spirit asked if she were not willing, for His work's sake, to live, even in feebleness and pain. "Yes, Lord, anything for Thee," was the reply of her loyally obedient heart. He added one-third to her years, and made them far more fruitful of good than the other two-thirds had been. Those added years have thrown light on a problem that perplexes painfully many a good woman who has passed the fifty years divide, and lost the charm of her youth. Is she good for anything but to be coddled, or slighted, sitting in the chimney corner and knitting stockings for her grandchildren? Can she not use the rich experiences of life in the Master's service? "An old woman" is an epithet of commiseration or contempt, as heard sometimes even from the lips of good men. As if a woman were good for nothing but to brighten some man's path—a mere cipher in the Lord's work. The world's heavy affairs to-day are in the hands of men above sixty, old men who cannot leap over fences and wear dainty gloves and neckties, but who have the wisdom of long, studious years in their cool heads, and who cannot be spared from the fray. They may not seek the cheap, showy positions that young men can fill more gracefully; but they can use their strength for the world's best work. The Church has given women but little to do except social and domestic service that must of necessity pass out of their hands when their families are scattered. Those who are able to give their mature strength to the cause of Christ, are usually only the few who have taken up an unpopular work, and carried it while it was small and despised, till God could make it honorable. Mrs. Palmer was a noteworthy example. In obedience to the Spirit's order, she held steadily on her way during the day of small things. When the work began to be well thought of, there were often distinguished divines in the services, but she quietly held her place, leading the meetings, old and frail as she was, till her last illness.

She was great in her simplicity and singleness of soul, like the "great woman" in the Bible. After the Shunamite had entertained Elisha and his servant so comfortably in her "prophet's chamber," and the man of God offered to open the way of promotion by mentioning her to the king, her quiet, straightforward reply was, "I dwell among mine own people." Her plain, little life was quite enough for her. She cared nothing for the poor, empty baubles that royal favor could give.

Mrs. Palmer was also given to hospitality, as many of the Lord's servants can testify. An educated Italian gentleman was converted while superintending, as a contractor, a gang of charcoal burners in Pennsylvania. With the intensity of his nation, he shut himself up in one of their huts to study the Bible, which, as an infidel Roman Catholic, he had utterly neglected. After a year he came to New York, and went to Mrs. Palmer's meeting. Listening to the testimonies, he was convinced of the need of heart-purity. Mrs. Palmer invited him to stay in her family till he could learn the way of the Lord more perfectly. He accepted her invitation, but with the asceticism of the South Europe races, he insisted that he must take the place of a servant. "No," said that wise woman, "you are a gentleman by birth and culture. You must make the most of all your gifts and opportunities for our Lord, so that you can do your very best for your own people." Under her instruction he became deeply spiritual, and he has been used of God in a great work among the Italians.

Mrs. Palmer's courage held to the last, because it came from faith in God. She was not far from ninety when she called one day to see me about a Bible woman in my employ, who, she thought, would do good work in her Church. At the close of a delightful little talk, my husband went down the steps with her, to hand her to her carriage, but no carriage was in sight. "I came by the street cars," she said, when she saw the surprised look on his face. "No, Doctor, you needn't go to the car with me. I could have brought one of the maids if I had needed company." "You will allow me the pleasure of a little chat while you go to the car," he said, wondering how a lady so old and frail could make her way so far in a great city without an

escort. "O yes, thank you; I'll enjoy that;" and she took his arm with the grace of a true gentlewoman. Dear hearts! They are never weak or weary now, in our Lord's beautiful land.

It cost something to stand for Christian Holiness when Mrs. Palmer began her meeting. Delicate and sensitive, she must have felt keenly the misunderstandings of those who believed that they were doing God's service in stamping out the wildfire.

Out of that revival of heart-purity that swept over the land have grown the National Holiness Association, the Salvation Army—which is little more than a Holiness movement—Charles Cullis' work, that of Mrs. Judd Montgomery, Rev. A. B. Simpson, and of many others, who have helped thousands into the fulness of joy.

GRATEFUL MEMORIES.

Rev. I. Simmons, D.D., Pastor of the First Methodist Episcopal Church, Hartford, Ct.:

"The death of Sarah A. Lankford Palmer awakens memories which, like distant music, vibrate far back in the years. In the summer of 1858, while a student in college, I went to New York, and to the 'Tuesday Meeting.' There were many notable persons present, most of whose voices have long since joined the celestial choirs. I had read and heard of the great topic of the hour—and once, with a godly room-mate in the Theological Seminary, wrestled for it for two hours—but on that day it was burned into my convictions as never before. The testimonies and songs seemed full of the unction of the Holy One.

"As a closing service, Dr. Palmer exhorted with persuasive power, and many were hungry to be filled with all the fulness of God. Prominent among the leaders stood the subject of this paper. Her face was benignant, her manner winsome, her spirit ardent and loving. By a friend I was introduced to her, and from that day she has been to me a benediction.

"At the National Camp Meetings her tent was one of the chief centres of power. Marvelous conversions, and baptisms of the Holy Spirit, have taken place in that sacred enclosure. As a teacher of the distinctive blessing of perfect love, I have not known her superior. Her life and experience confirmed her teachings and enforced her exhortations.

"For more than half a century she has been conspicuous in the Methodism of the world, open to criticism as well as approval, but on through the years, with increasing luster, she has shone to the last. The 'Tuesday Meeting' is as widely known as the 'upper room' at Jerusalem, and from its inception to her departure she was rarely absent from it. Her sweet Bible readings were a magnetic feature of the weekly gatherings, and will linger in the memory of many like a new edition of the Psalms, full of praise and trust and triumph. In reviewing the long history of this meeting, it is a cause for profound gratitude to God, and commends the godly judgment of its three great leaders, that none of the easily-circumstanced heresies that hover around high spiritual experiences ever had the slightest foothold or sanction under their leadership. Sarah Lankford Palmer never swerved from the old lines of Methodism. She never contravened its doctrines, nor its economy. Its master motive for being, namely, 'to spread Scriptural Holiness over all these lands,' was the guiding principle of her unceasing, patient activities. Of her public ministries and personal life it may be well said: 'She opened her mouth with wisdom, and in her tongue was the law of kindness.'

"Her monument is that meeting. God will raise up its leaders. Greater works are yet in its future. Her lovely leading may not be duplicated; but others will catch up her falling mantle, and be empowered to lead the hosts to whose interests she had devoted her years. But while we live we shall cherish among the dearest fellowships of our Christian life that of the saintly, and now sainted, Sarah A. Lankford Palmer."

FORTY-EIGHT YEARS AGO.

From Mrs. Bella Cooke, New York City:

"DEAR BROTHER HUGHES:

"You ask for a few words of testimony with regard to our late precious Sister Palmer.

"At this time they are assembled to pay the last tribute to the dear remains, and I, in the order of Providence, am in my corner.

"It was forty-eight years last month since I first saw Sister Palmer, at a prayer meeting in Rose Hill Church.

"It is forty-eight years this month since, in her upper room on the beautiful Hudson, she welcomed me to her home, and when, after four years of wandering in the wilderness, she led me to cast my weary, tempest-tossed soul on the merits of a Saviour's love; forty-eight years since she first put her arms so tenderly around the poor, travel-stained wanderer, and in her sweet way said, 'Now, darling, I want you to look upon me as an elder sister.'

"Through all these years, amid sore trials, bereavements, and great bodily suffering, she has stood by and held me in her heart as a younger sister, leading me gently along by her example and advice, upward and yet upward.

"Just one year ago she wrote me: 'My precious sister, home is in sight. Glory be to Jesus, it is almost ready. A little more grace; it is promised, it is ours. Blessed, blessed be God, our Father! blessed be Jesus, our precious Redeemer! blessed be the Holy Ghost, our Sanctifier, our Teacher, our Comforter, our Tower! we will joyfully be His witnesses. Grace sufficient is ours—glory, glory be to our God!'

"At another time she wrote me, when I had been very ill: 'Death, the smiling porter, will soon open the door and let us into glory.'

"The door has been opened to her. She has entered and heard the 'Well done; enter thou into the joy of thy Lord!'

"'Yes, the Christian's course is run,
Ended is the glorious strife;
Fought the fight, the work is done
Death is swallow'd up of life!
Borne by angels on their wings,
Far from earth the spirit flies;
Finds her God and sits and sings,
Triumphing in Paradise.'"

A SIXTY YEARS' WITNESS.

Rev. Lewis R. Dunn, D.D., East Orange, N. J.:

"How many thousands have mourned as they learned of the departure from earth of this widely-known, honored and beloved woman of God! For sixty years she has stood forth as the brave, undiscouraged witness of the great Biblical truth, the rich, wonderful experience of Christian Holiness—of Entire Sanctification—through sunshine and storm, through times of victory and triumph, and hours of deepest gloom in this great work. But she never faltered, she was never dismayed. Her trust was in the God of Holiness, in the full redemption of the blood of Jesus. Her large parlors were crowded at every service by the lovers of purity, and the seekers of this exalted grace. Such testimonies as we have heard there have often been sufficient to rekindle the raptures of angelic harps, and make the high halls of heaven resound with richest joy. They were the testimonies of souls redeemed by the blood of Christ, while she, with her face shining like an angel's, would drink in the fulness of the joy. O how poor the earth seems to-day without her, and the associate saints of God! But heaven is growing richer, grander, and more glorious, with their presence and sweetest songs of delight. What a welcome must hers have been, when she reached the eternal shores!

"'What rush of hallelujahs
Filled all the earth and sky.'

"It was well said, on the occasion of her obsequies, 'that among all the women of Methodism, she stands exalted as the one who, for the longest period, and for the clearest testimony, and in the presence of the largest gatherings, stood forth the champion of this richest experience.' O may her mantle fall on many others!

"This, as Mrs. Phœbe Palmer often said, is a 'pre-millennial experience.' But the time hastens on when it will be the common heritage of all the saints of God, the sweet beginning of heaven on the earth. How rich, how glad will be the day, when all the saints of God shall know this blessed rest of faith, when love and harmony shall everywhere prevail, when from sea to sea and from shore to shore the whole round earth shall ring with Immanuel's praise.

"Farewell, beloved sister! Till the light of heaven dawns upon my soul, and I shall see thee in the glory of thy Master, the memory of thee will be precious to my soul."

Ocean Grove Tribute.

At the semi-annual meeting of the Ocean Grove Camp Meeting Association, held May 13th, Rev. George Hughes was appointed to prepare a Minute in reference to Mrs. Palmer's departure, to be recorded in the Journal of the Association. The following was presented and duly recorded:

MINUTE.

Mrs. Sarah A. Lankford Palmer, one of our beloved sojourners at Ocean Grove, was on April 25th translated from earth to heaven, aged ninety years and two days.

Having for eighteen years past had a residence in her quiet cottage on Ocean Pathway, and participated actively in our summer services, it is fitting that we should record in our Journal a minute appropriate to the occasion.

Mrs. Palmer was a Christian of eminent saintliness, reflecting the beautiful character of Jesus. Her love, meekness, and gentleness shone with such luster as to form a bright constellation of Christian graces, which deeply impressed all who came into her presence. Her cottage home was the constant resort of Christian people, of all denominations, who went there for counsel and encouragement. These visits were always crowned with a benediction. In eternity, doubtless, many will joyfully refer to the seasons of holy converse which they were privileged to enjoy, the influence of which greatly aided them in working out their salvation.

It was the honored allotment of Mrs. Palmer, for the greater part of the years named, to lead the morning Holiness Meeting in the Janes Tabernacle. There our beloved sister ministered in holy things, expounding the Scriptures lucidly and impressively, and giving clear and definite testimonies of her experience of perfect love. For two or three years past, in consequence of increased feebleness, she has not been able to attend the meeting as formerly. But, when occasionally brought there in an invalid's carriage, her presence has ever been welcome, and her beautiful words highly appreciated.

We have heard of her late illness, and of her patience and resignation in severe suffering, closing with a quiet departure to the heavenly land. It was gratifying that our President, Dr. Stokes, was privileged to participate in the Memorial Services in New York. We shall ever cherish the memory of our devoted and now sainted sister, endeavoring to emulate her bright example, that we may ultimately enjoy a re-union with her in the kingdom of light and glory.

A LIGHT NEVER DIMMED.

Rev. W. McDonald, West Somerville, Mass.:

"DEAR BRO. HUGHES:

"Your announcement of the death of Sister Palmer brought sadness, as well as subdued gratitude, to my heart: *Sadness*, that our Zion had lost so strong and stately a pillar, and so bright and shining a light; *gratitude*, that God allowed that pillar of holiness to stand so long, and her light to shine with so much brightness that all were able to behold it—a 'light along the shore that never grew dim.'

"Sister Palmer's life has been a benediction to all who came within her influence. Her quiet, unassuming piety, her long and steady walk with Jesus, her faithful and unwavering testimony that 'the blood of Jesus Christ cleanseth from all sin,' puts to the blush our up and down experiences, and teaches us that God is not only able, but willing, to 'keep that which we have committed unto Him against that day.' To my mind, our translated sister was almost peerless. O that I were worthy to be numbered among such saintly souls! But I will press on, that I may apprehend that which her ransomed soul has apprehended, in and through Christ Jesus.

A SAINT OF SAINTS.

From Rev. John Thompson, Philadelphia, Pa.:

"In the death of our beloved Sister Palmer we not only lose a choice elect lady, but we lose a saint of the saints. What a host will greet her in the Glory Land, who were helped and blessed and saved through her instrumentality! Let us follow her as she followed Christ."

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

Mrs. Sarah A. Lankford Palmer.

HER CONVERSION AND ENTIRE SANCTIFICATION AS RELATED BY HERSELF.

Mrs. Sarah A. Lankford Palmer's ancestors were members of the Established Church, and lived according to the customs of their day. Her father, Henry Worrall, was born near Sheffield, England. He was converted at the age of fourteen, and joined the Wesleyan Society, receiving his first ticket of membership from the hands of John Wesley. Sarah A., daughter of Henry and Dorothea Worrall, was born in the city of New York, *April 23, 1806.* At thirteen she obtained the joyous witness of adoption.

The account of her happy conversion and subsequent experience of entire sanctification is thus given by herself:

When near thirteen, seeing a minister apparently very happy, I desired the same enjoyment, and was instantly prompted to secure it, by seeking to become a child of God. On the Wednesday following, after an earnest struggle for pardon, I heard Jesus whisper,

"Thy sins are forgiven;
Accepted thou art!
I listened—and heaven
Sprang up in my heart."

My transported soul, perfectly unconscious of earthly objects, was permitted, as if disembodied, to mingle with the heavenly choir, in praise and adoration. The witness imparted that moment has never since been questioned. For weeks my joys were uninterrupted, not even a temptation was permitted to cloud my sky.

But soon school-days came. Hard lessons required attention. I could scarcely consent to turn away my thoughts, even for a short time, from my precious Bible and little hymn book. My teacher was unconverted,—this gave me anxiety. My schoolmates sometimes ridiculed my strictness. But as trials came, victories multiplied. The blessed Spirit soon taught me that I must study hard lessons to please the Lord. Then hard lessons became easy,—no longer irksome.

A triumph which lasted long, was given one day at noon recess. Persecution was unusually annoying; my heart was ready to faint. My hand was on the door opening into the school-room, when I withdrew it, saying: "Dear Father, I cannot go into the room feeling so; I must be refreshed." I put my hand in the school bag, to take out my little Testament, but the little hymn book came out. Thinking it was my Testament, as I opened it to get comfort, my eye rested on this verse,

"Ye fearful saints, fresh courage take,
It is the Lord's command;
Never let trifles stop your way
To Canaan's happy land."

When in my fifteenth year my class-leader presented me with "Wesley's Plain Account of Christian Perfection," I began to pray earnestly for all that was my privilege to enjoy. My desires were intense, temptations powerful, but O how often in flying to Jesus for refuge, have I felt all the sweetness and security of a babe in its mother's arms!

My views were not clear, but I wanted something. A camp-meeting came, and I said, I will get the blessing there. On Monday, at the first meeting, seekers were invited forward for prayers. I presented myself as seeking a clean heart. All the week, at every meeting, I was found at the mourner's bench, praying and struggling. The last night of the camp-meeting came, and I was not satisfied. The whole night was spent in tears, with unutterable groaning. Often was heard by me, "The blood of Jesus Christ cleanseth from all sin,"—only believe. My heart as often replied, I do believe, but I want to feel.

Dear ones remained with me. The day

was dawning, but I said, I cannot give it up, I must be blessed. My dear mother whispered, "You must leave this place." She put loving arms around me, gently raising me to my feet. Finding I could struggle no longer, I consented to believe, and as I said, "Lord, I will believe, the blood of Jesus cleanseth," my swollen eyes met the first crimson ray in the eastern horizon. The instantaneous, joyous transition of that moment cannot be described. My heart and my voice exclaimed, Glory! The Sun of Righteousness has risen with healing in His wings. Truly faith has power in it!

For many days the breathing of my heart was, Glory, glory! feeling truly

"Heaven already is begun,
Opened in each believer."

Then came a longing for the fruition of heaven, and a subtle temptation to fear that I might fall by the hand of my enemy, and grieve the Spirit, as some of my dear youthful associates seemed to be doing; or, that I might live to be old and useless. So strong was this temptation, that on returning from a funeral, I said, O that they had laid this one away, then should I have been safely sheltered! I shall never forget the power with which the Heavenly Reprover spoke to my heart at that moment, and said, "How ungrateful! God has given you an existence, that you might glorify Him on earth, and enjoy Him forever."

The reproof was followed by such precious intimations of love, and promises of care, as brought plenteous tears of shame and confession. Soon after the promise, "They shall still bring forth fruit in old age," was given with much distinctness and power (I was now about fifteen), and with much feeling I said, "If I live to be sixty years old, I will claim that promise."

New responsibilities were now constantly opening before me, and I was continually looking to The Strong for strength, but at times was greatly tempted to shrink, feeling conscious of my own insufficiency. When just converted, I promised to obey, and told the Lord I would believe it to be His voice, and obey the dictates of His people as to religious duties. On one occasion, to keep this promise seemed almost impossible, but the blessed Holy Spirit strengthened my heart in the night season. I dreamed that my class-leader asked me to lead the meeting. I could hardly believe that I understood him rightly. A silent whisper said, "Remember your promise! Don't you ask the good Spirit to direct Brother Moore's thoughts, and clothe them with words, etc.? Can He not direct yours, if you ask Him?" In my sleep I went forward, depending on promised help, and in waking hours was blessedly strengthened to walk into every open door.

When about sixteen, circumstances made it necessary to go into another class. Leader and members seemed fearful of what was called a high profession. Gradually the witness of holiness became dim. Soon it was relinquished.

Up to this time I had not had very clear or painful views of the natural depravity of the human heart. It was not until 1824 that the veil was lifted, that I might glance at the corruptions of my nature. Almost overwhelmed at the sight, and while abhorring myself, was astonished that even the infinite love of Jesus could look on one so impure. My views of sin, its awful demerit and anguish felt in consequence, was now much, *much* more clear and keen, than before justification. It now seemed as if the enemy must be forced to surrender, by continued resistance; and the conflict was sore.

In the early part of 1825 I obtained the "Christian Manual," by Rev. Timothy Merritt, and through this means was led to expect deliverance through faith in the atonement. While in this state of extreme anxiety, I dreamed one night of being alone in a large, beautiful field of snow on a lovely moonlight evening. Nature looked so pure and heavenly, I thought surely God is here—I will kneel and ask Him to purify my heart just now. I did so, and was immediately filled with light and inexpressible glory, and exclaimed, This is not holiness, but heaven! I awoke filled with holy rapture, and said, If I had only been awake, I should have no doubt that God had purified my heart. I immediately arose, and fell on my knees to ask the blessing, but prayer was lost in praise;

yet I did not confidently claim the witness of holiness.

Those distressing views of depravity seemed to be withdrawn, and the enemy often suggested that I was losing my convictions; but my soul was all athirst for the full impress, my views of faith became more clear, and I often attempted to believe *now*.

Thus I went forward for about three months, generally rejoicing, and sometimes believing the blood of Jesus Christ cleanseth.

One Saturday evening I resolved not to rise from my knees the whole night, or even the next day, without the witness of purity. I plead earnestly. Several times the promise was presented, "The blood of Jesus cleanseth." Tremblingly faith would take hold and say, I do believe; but impatient for further manifestations, I would resume pleading. About one o'clock in the morning, I opened the precious Bible on "Ye have need of patience, that after ye have done the will of God, ye might receive the promises. For yet a little while and He that shall come will come, and will not tarry. Now the just shall live by faith." I felt the reproof, also the encouragement; and calmly said, "Lord, I will believe; I am wholly Thine; help me to abide in Thee." I then retired, resolving to live by faith.

At the dawn of day I awoke, desiring the Lord (almost as a condition of perseverance) to confirm my faith, by directing my eye to some special passage; and for this purpose reached to take a Bible. The suggestion came, "It will only open on some passage which you have marked." Indulging the impression, I withdrew my hand and took another Bible, which I had not used; when the Holy Spirit, in infinite condescension, directed my eye to—"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." A thrilling sensation came over me; I felt to draw back would be death, and cried, "Lord, keep me now." Throughout the day, a most profound solemnity rested on my mind. Holiness seemed written on every object.

On Monday the enemy suggested, "It is possible you may yet be deceived; you have not received this blessing as you expected." But my Heavenly Father soon assured me, if an earthly parent would not give a stone for bread, or a scorpion for fish, neither would He. My soul was now sweetly and continually sustained by the precious promises. It was only to ask and receive. On Tuesday morning, a very powerful temptation being presented, I hastened to the closet, and pleading my youth and inexperience, felt encouraged to ask another, and a still more powerful assurance of purity. The answer was instantly given by a most powerful application of—"Now are ye clean, through the word which I have spoken unto you." It was enough, and my enraptured soul could only adore such infinite condescension.

A TESTIMONY FROM OHIO.

Mrs. Isabella Cowey, Pomeroy, Ohio, writes: "I first became acquainted with the GUIDE in 1859, when Bros. Degen and Gorham were the Editors. I have seen it pass through many changes. For a few years, I was not a subscriber, yet I ever have had the privilege of reading it, from Sister Humphrey, an old subscriber, and with myself a believer in and possessor of the blessing of holiness.

A few years ago I read "*Hidden Manna*" with "*Living Waters*," by our departed brother, Dr. Sheridan Baker. The books were kindly sent to me by the members of the Church in Gambier, Ohio, through their pastor, Rev. W. R. Chase, which proved a great blessing to my soul. But I must say, I have received clearer views of the nature of holiness, by reading the article by Dr. Wightman in the May number of the GUIDE on the "Godhead of Christ," than I ever saw before. I was led to exclaim, Praise the Father, Son, and Holy Ghost, for such a manifestation of His love to man! I am one of God's "Shut-Ins," but ever realize His presence to be with me. Yes, "God is my refuge and strength, a very present help in trouble."

"WHATEVER touches the nerve of motive, whatever shifts a man's moral position, is mightier than steam or caloric or lightning."
—*Sel.*

"EARTH has nothing more tender than a woman's heart when it is the abode of piety."
—*Luther.*

The Last Tuesday Meeting

AT THE RESIDENCE OF MRS. PALMER.

The regular Tuesday meeting was held at the residence of the late Mrs. Sarah A. Lankford Palmer, 316 East Fifteenth Street, for the last time, May 5, 1896, Rev. A. C. Morehouse in charge.

The meeting was opened by singing the doxology, after which hymn 967 was announced, commencing

"If death my friend and me divide."

The requests for prayer were read by Rev. George Hughes, and others were made by persons present.

Dr. Roche was here called upon to make prayer.

The hymn was sung.

"How sweet the name of Jesus sounds."

Rev. George Hughes.—We are all feeling, of course, the peculiar circumstances of our gathering this afternoon, and none more than myself, and yet I believe that if our dear Sister Palmer could speak she would say, "Friends, do not be gloomy; think of the glory which surrounds me, and do not allow yourselves to be cast down by my departure." The suggestion has come to me that while she was not anxious to die, she had many thoughts concerning death and of her departure to her heavenly home. It is doubtless the case that with such thoughts in her mind, in these meetings, she often read the portion of Scripture which I will now read. She said to me many times, of late—and she said it with an unutterable sweetness of manner and brightness of countenance—"This heart beats very feebly, and perhaps before morning it will cease beating, and if so I shall be at home with the Lord."

The words which I will read are in the 7th chapter of Revelation, beginning at the 9th verse: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

You know that when Jesus was asked, "Are there many that be saved?" He did not answer the question directly, but said: "Strive to enter in at the strait gate." "And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Verse 13: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?"

You will observe the question was not "*Who* are these," but "*What* are these?" Character is what God requires, without regard to the personality of the case. Verse 14: "And I said unto Him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Do not be afraid to come to Him, for "*these*" are they that came out of great tribulation. That is the height of their happiness and of their glory. I think if Mrs. Palmer were reading these words she would remind us, in her impressive manner, that we must have our robes made clean; washed white in the blood of the Lamb; and that is what this meeting was organized for; for holiness. It aims to lead each one here to put on white robes, washed in the blood of the Lamb. Not that we can do anything of ourselves, but that our robes may be made white through the blood of Jesus, who cleanseth from all sin. The Lord help us to have on our white robes so as to be ready for our heavenly home.

Singing—

"Palms of victory, crowns of glory."

The Scripture Verified.

Rev. Mr. Morehouse.—If this very part of Revelation which has just been read was not verified in Sister Palmer, it never was in anyone. As I have been sitting here listening to the words of Scripture, memory has carried me back to my early days, when I first heard this hymn sung. O how I enjoyed it, and O how I enjoyed Sister Palmer's morning class-meeting!

In the 8th chapter of Romans is found the words: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." I have thought a great deal about this doctrine of holiness, and the verse came to me, "If any man will lose his life for My sake he shall find it." It occurred to me by losing life was meant the fleshly life; yes, lose that, by all means; gain

the spiritual life of holiness. Put on the whole armor of God. . . . I have not lost my life, and I am rejoicing in this, for I believe that "All things work together for good to them that love God." If we walk in the light we shall have fellowship one with another; and the blood of Jesus Christ cleanseth from all sin." Though He lead me through the valley, I will fear no evil. To think that seventy-five years of her life were as spotless as the blood of Jesus could make them, and the same cleansing fountain that this dear sister used is open to you and to me, dear friends. I thank God for the light which led Sarah A. Lankford Palmer into this high and holy enjoyment, and O how much I have gained from her life, and we are here to-day to make the most of what is left. All denominations are welcome here. O may the Holy Ghost come down on us as it did on the Roman soldier and his household. Thank God for a religion that brings us together. O how my heart beats in unison with these dear people of God! Blessed be God that I am able to stand for the white robes.

A Personal Testimony.

Rev. George Hughes.—I am not disposed to take up much of the time of this meeting, for I know that there are many that would like to speak, but I think it is proper for me to give a testimony.

My acquaintance with our beloved Sister Palmer, who has so lately left us, dates back to the days of my youth, in connection with the Allen Street Church, where I knew her as Sister Lankford, in the days when Rev. John Poisal was pastor (1844). Doctor and Mrs. Phœbe Palmer were members, and Mrs. Lankford was with them. They sought earnestly to bring me into the knowledge of entire sanctification. But I put it off until after I had been twenty years in the Christian ministry. It is the grief of my life, and will be to the end of my days, that I did not make the entire surrender at that early period; but such is the fact, although I trust, by the mercy of God, I shall ultimately reach the eternal city. For more than a dozen years I have been intimately associated with this dear sister. For years I sat at her table almost daily, and the temporal bread was not distributed from her hands except in connection with the distribution of spiritual bread. There was no meal taken without that good old Wesleyan household hymn being sung at the beginning:

"Be present at our table, Lord,
Be here and everywhere adored;
These mercies bless and grant that we
May feast in Paradise with thee."

And after the repast was ended there was sung the verse,

"We thank thee Lord for this our food,
But more because of Jesus' blood;
May manna to our souls be given,
The bread of life sent down from heaven."

That was the daily custom, and the conversation was about Jesus and the things which pertain to the spiritual life. It was a heavenly feast to sit at her table at any time; and O what gatherings there were after these meetings, of friends, and strangers from a distance; they were indeed most blessed occasions. And I now testify, my dear friends, that the sweetness, the loveliness, and the purity of the dear life that has gone away from us, so far as our natural eyes are concerned, can never be excelled in this world. Sarah A. Lankford Palmer will ever live in memory as the embodiment of all that was good and pure and noble in Christian womanhood. She always declared that the Lord keeps His word—that she could testify to that as the result and in connection with the varied experiences of her life.

The last Tuesday of her life (O how it makes me feel to think of it), just before the meeting in this room, two weeks ago, this message was sent—and she said it was her last message, and indeed it was: "*I am all the Lord's; fully trusting in Him.*"

Now, dear friends, I will not take up your time. I want to be devoted to His service. I really feel that this is a wonderful departure, and we must stand up for holiness in this city. We must buckle on our armor and be able to go forth conquering and to conquer.

Singing—

"We shall meet beyond the river."

One with God.

A Brother.—The apostle said, "But we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks fool-

ishness"—and it is so. "Christ is the power of God unto salvation. Christ is the power of God and the wisdom of God." It is a grand thing to have that divine light; to have your soul one with God. O what a blessing it is to the soul when it knows that it is one with God. Blessed be God, that is what Christianity is for. I have not only known what afflictions are, but I know something of the goodness of God; it is not a matter of hearsay with me; but it is a matter that I know; to have that union with God and the divine afflatus working in the soul. O how glad and glorious and satisfactory it is to feel that Jesus is mine. Praise the Lord for such a salvation. I have to say that I did not know until to-day that dear Sister Palmer had gone home. Our loss is her gain! Praise the name of the Lord for her sainted memory!

Loving-Kindness.

Mrs. Smith, Evangelist, Brooklyn.—When I was coming here to-day the words of the Scripture came to me: "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." I can truthfully say to-day that I have known His love and kindness for sinners ever since I came to America, and when Sister Palmer was translated I felt that we must all unite and do all within our power to help on the great work which she has so long prosecuted. I declare for myself, "Father, I am not worth two cents, but so long as life lasts all there is of me shall forever be Thine." My time and my life are at His service, and I do praise Him for His great goodness to me. Yes, although our dear friend has left us, yet let us not forget that Jesus lives; the King lives; and He reigns and shall reign forever.

Pleasant Memories.

Rev. W. G. Browning.—I remember Mrs. Palmer when she was Mrs. Lankford, so active and stirring, flying about, lovable and sweet all the time. I am so glad that I have been permitted to know her. It seems to me that there will be some special gatherings in the eternal world. I remember Dr. Palmer saying, in one of the camp-meetings, "We will meet some day in one of the groves of paradise and continue the meeting." Well, he is one of those multitudes now which are mentioned: "A great multitude of the heavenly host . . ." And yet, friends, there are those who refuse to partake of the second blessing. Now the fact is that the dear Lord calls people out of sin that they may become holy, and that is why we all feel very sad because it is the last time we shall meet within these walls and talk holiness. O I am so thankful, and I have always esteemed it the greatest of blessings, that we have the promise that we shall meet again and know and love each other in the ages of eternity.

Singing—

"O this uttermost salvation."

Personal Benefits Received.

Brother Matthew Foster, Jersey City.—I am glad I am living in the latter part of the 19th century. I am not so particular about the 7th of Revelation, but I am glad because that for the last twenty odd years I have had the privilege of attending these meetings and listening to the advice of our departed mother. I have felt that it has been a great benefit to me individually. I know that her advice and her love have made me better than I would otherwise have been, so I thank God for her life and example.

I remember some four years ago, when I was in Ocean Grove, of going forward at one of Mrs. Palmer's meetings. She came to me and said: "Why is it that you do not get the satisfaction for which you are seeking?" And I said, "Nothing that I am aware of." And she said, "Why don't you get into that light that would be so all-sufficient?" I answered, "I don't know." She asked, "Do you use tobacco?" "Yes," said I, "I do use it, but I don't see any harm in it." "Well," said she, "wouldn't it be wise to give it up?" And I said, "I guess it would," and I arose and took my box of cigars to the ocean and threw them overboard, and I have never smoked since. But that didn't bring the satisfaction that I was looking for, but it didn't matter.

I feel sad that I shall not hear any more advice from this good woman, but O, what I want more than anything else, is to be

more like God, and to feel in my soul that I am living as she lived. So I rejoice in her memory and the blessing of her life.

A Dear Friend.

Mrs. Dennler.—I think perhaps that I may be pardoned if I refer particularly to this dear sister. I doubt whether there is anyone in New York who has more to thank God for, in giving me such a friend, as Sister Palmer was to me. She was a friend in my spiritual life, she was a friend in my domestic life, and I feel a personal responsibility to others in having had such a friend. I doubt if there will ever be such a representative of the kingdom of Christ. She said to me when I was in perplexity, "He that will do My will shall know of the doctrine." You may controvert it as you will, but if you are associated with the highest spiritual life you will know of the doctrine, and we never know anything, unless that thing becomes a part of us. It meant a great deal to me to realize that I was required to come out from the people of the world, but I did so, and now within the last month I have had most remarkable evidence of the favorable results of my course. This has all come to me from the dear sainted one who instrumentally made me what I am. It is not that we have to be sweet, but we must have God in us as she had.

When I heard of dear Sister Palmer's death, I threw myself on my knees and prayed that, if possible, her mantle might descend on me, that I might be imbued with a small measure of her spirit.

Some days since, I went into a store to buy a ready-made dress, and when I came to have the garment sent home, I was asked to write my address by the clerk who waited on me. She said, "O, I know that name! It is the name of a good woman. I took the GUIDE to read her testimony, she is a friend of Mrs. Palmer's." It is that blessed grace; the grace and love of God, acting through the counsel of our dear sister, that has made me what I am.

Mrs. Freshman.—I am thankful to say, that I have had the great privilege of sitting under the teachings of our dear sister, and she has indeed been as a mother to me. She was a beautiful spirit, and I looked upon her as an angel.

Sharing Her Love.

Mrs. Counselor.—Those words come to me which are found in II Corinthians, 12th chapter, 9th verse: "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." It was what St. Paul wrote, "My grace is sufficient for thee." That grace means holiness. When she was in such distress these were the words she uttered.

When I went to see her for the last time, she said, "Well, I have put my wrapper on to-day; I have given up;" and she said to me, "I am so glad to see you, darling; I love you." She turned to my little boy and asked, "Dear child, do you love Jesus?" and he said, "Yes." "O," said she, "love Him; love Him and follow Him." O, see how God spoke through her, for the Spirit had full possession of her, and she was so given up to God! In being with her it seemed as if God's Holy Spirit was there; that she lived in such perfect faith in His Word; that she was indeed a child of God, ministering constantly to those around her. We saw the divine light upon her countenance as she opened the Book. While we do not want her back, I praise God that He has permitted me, His child, to be loved by one who has walked with God.

Mr. Crane sang, "A crown of bright glory is waiting for you."

Rev. Mr. McLean.—I am requested to give a notice, as well as to express a desire.

Before this meeting, there were gathered at the parsonage in Seventeenth Street a few of the friends to talk over a future place for holding these meetings. They desired me to say, that inasmuch as it would not be expedient for us to assemble here, that it would be wise for me to announce the next meeting to be held in the Seventeenth Street church, two streets north, and a few rods east of this; nearer First Avenue. This announcement was made at the close of the Memorial Services, and it is thought best to carry it out, leaving the question of the permanent place open for further consideration.

As her pastor, I approached Mrs. Palmer several times, and asked about the con-

tinuance of these meetings, but she would repeatedly say, "Well, the Lord will take care of that. He will raise up such ways of meeting as may seem good to Him." And we are all persuaded, dear Christian friends, that she would say, "Ask the Holy Spirit's guidance." That is what we want, that in the future of these precious services, the Lord indeed may guide us.

I do not wonder at all to-day that you feel a good measure of sadness. O, are we no more to gather within these sacred walls? From the family it has come to me in such a way, that I am not permitted to enter into details, but it must be accepted as a fact, that it is not in their power, in all the circumstances in which they are placed, to have these meetings continued within these hallowed walls.

Let us leave this place with a feeling of thankfulness that so many have received light here, who have gone out to scatter light in other places. I think if our dear Sister were here, she would say: "Do not think of burying holiness; do not stand around an open grave and think that holiness is to be buried. It will live after you and I are dead, and it will thrive very much more from your prayers and faith in God." I joined with Sister Smith in wanting to be a better armor-bearer; so next Tuesday pray and come, believe and come to the Tuesday Meeting in Seventeenth Street Church. God will show us somehow an open way, that we may be able to go on.

Are there not some here that want this hallowed hour to give themselves to God? I say to you, dear friends, very fully and earnestly, Do you want Divine guidance?

At the head of that grave last Tuesday, as I stood there, it seemed if it had been my own mother I could not have felt more deeply. I never had such a feeling; such an intense drawing, as if I must throw myself into the grave.

And now before we part, before we leave this hallowed place, let us get down on our knees to God, and let us resolve, as God will help us, to go on with this glorious cause.

Prayer by Rev. Mr. McLean, followed by Bro. Crane. In this closing service the presence of the Holy Spirit was blessedly manifested. The people separated in tears and yet in hope of a better life.

A LOVEFEAST TESTIMONY.

Mrs. Louisa De Lamphere, Oxford, writes: When I first read the notice that those wishing to take part in the GUIDE Quarterly Meeting Lovefeast might do so, I thought I had not better write. But the more I thought of it, the more I wanted to write, not only a testimony, but to thank you for the April GUIDE. What a rich feast there is on those pages from cover to cover. The first thing I look at on receiving the GUIDE, is the text on the first page. And what an inspiration it was to me. We have been having extra meetings, more or less, ever since December. In January we decided to have an evangelist, but he could not come for some time. At first we were rather disappointed, but the preparation caused by the delay has been a blessing instead. It is a Union revival, the Baptist and Congregational Churches uniting with us. We have had Union meetings Sunday evenings and the churches have been full to crowding.

Do you wonder now there was inspiration in that text for me? And when I read in the "Editor's Study," under the title, "*The Nations Shaking*" down to where you say, "We are surely on the eve of great events, The Lord reigneth"—I could not but shout, glory to God, it is true even here. But surely we shall need to hide ourselves in The Rock, keep very close to our Helper. If you can find a little time, pray for us that this place may be stirred from centre to circumference that there may be such a turning to the Lord as has never been known here before.

But I want to speak of the Lovefeast testimonies. Truly they were a feast. What positive, triumphant "I knows!" What praises and glory to God our Saviour, ran through them all! Yea, I too would give God all the glory. I want to write a Lovefeast testimony; you may do with it as you think best.

My Testimony.

For a long time past I have desired to be sanctified; sometimes I thought it almost possible, but somehow I did not have faith enough to believe for it, until the minister we have now came here. He believed in sanctification, preached it, and lived it, and through his strong faith in God, he led us to see Him in a new light, and to get nearer to Him, and I with others was led to the point of surrendering myself to God, giving myself entirely in His hands, trusting His promise to cleanse me. And O, the glory that has been mine ever since I came to the decision! What great reasons have I to thank God that Rev. William Frisby was ever sent to Oxford.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

RULES OF CHRISTIAN LIFE.

—"Not slothful in business; fervent in spirit, serving the Lord." Rom. 12: 11.

—Not slothful in business:

Whatever business the Christian has to do in life—whatever his earthly calling, he must not be slothful, but diligent therein.

—Fervent in spirit—serving the Lord:

Holy fervor is to be ever-present—in all the scenes of life. "Serving the Lord" is indeed the great service of life.

MRS. PALMER IN BUSINESS.

MRS. SARAH A. LANKFORD PALMER, who has just departed from earth to heaven, was a business woman, and in the affairs of business, as well as in all other life-aspects, she was careful, diligent, and thoroughly conscientious. She had constant reference to the divine glory, and by "prayer and supplication," and under the illumination of the Holy Spirit, she sought diligently to know the mind and will of God. And having reached definite conclusions concerning any line of action, she resolutely pursued it, not being swerved to the right hand or to the left. We have heard her more than once tell of certain business perplexities which arose when her first husband, Mr. Thomas Lankford, was taken away. She took them to the Lord in prayer. And, having her "*little text book*" before her, she opened it and read: "*Thy Maker is thy husband.*" That was a joyous message, and she arose from her knees, saying, "If the Lord is my '*husband*' I will trust and not be afraid." So she went forward from that time, calmly trusting in divine wisdom to guide, and in divine strength to uphold her in all emergencies. And God has honored her noble faith, showing that in all times of need the Eternal Jehovah has been her stay and her staff, and her exceeding great reward. Her joy in Him was great.

It has been our privilege for a series of years to be associated with the beloved Mrs. Palmer in business relations. When the dear Dr. Palmer was called away, and the responsibility devolved on us of publishing the GUIDE TO HOLINESS, and books and tracts on this particular line, we were duly impressed with the seriousness of the responsibility. Mrs. Palmer, although at her time of life she desired rest and freedom from business care so far as possible, kindly consented to enter into partnership with the writer, and a co-partnership agreement was executed August 8th, 1883.

This was not done, however, with the expectation of her active participation in the business, or even in editorial service. Occasionally she had a message outside of her testimonies in the Tuesday Meeting, which was always welcome to the readers of the GUIDE. We were, by this partnership, favored with her name and influence, and her counsel and prayers, which cheered and encouraged us in our work.

In all matters relating to the business there was the utmost harmony and love, the writer having the full confidence of this honored servant of Christ, and they mutually and equally shared whatever profits of the business appeared at the end of the year. At the opening of these relations, Mrs. Palmer said, we were not to expect to obtain *a living* from this source, which proved to be correct, but we were in love with the work, and its eminently spiritual character, and willing to trust God to make up any deficiencies which might exist.

In view of the advanced age and increasing infirmities of Mrs. Palmer, after consultation and prayer, it was deemed wise that these relations should terminate, and so on Nov. 2d, 1893, by mutual consent, the co-partnership was dissolved, and Mrs. Palmer transferred to

the writer all her right and interest in the business. This devolved upon him serious responsibilities. It was when the "*hard times*" were pressing upon the business interests of the whole country. And, to be called to carry forward the work *alone*, with his very limited personal resources, presented serious questions. However, with full reliance upon God, he was resolved to stand in his lot, endeavoring to keep the precious GUIDE alive. But the undertaking has not been without difficulty, yet the Lord "hath helped him" and he trusts will continue to do so. He has no fortune in sight from *Holiness Publishing*, nor even just remuneration for his toil, but what is not realized now, can be safely referred to Divine adjustment in the final day.

He is glad that for the years above named he was in partnership with Mrs. Palmer, and it gives him unalloyed pleasure to testify to her purity, wisdom, and love in these relations.

"THE TUESDAY MEETING."

For several years past the inquiry has been made in many circles, "*What will become of the Tuesday Meeting* in case of Mrs. Palmer's departure?" Of late, as advancing years and increased feebleness led her friends to believe that the end of her long and eventful pilgrimage was not far off, the inquiry has been propounded more frequently and more earnestly. The most intimate friends of Sister Palmer, so far as we know, had never received from her any definite expression as to her mind in the case. If any suggestions or inquiries were made, looking in that direction, by those who most largely shared her confidence, she would, in her quiet and trustful manner, say, "*The Lord will provide.*"

The readers of the GUIDE in all parts of the country are no doubt awaiting, with becoming interest, a solution of the question, since they have learned of the translation of the beloved of the Lord.

We are happy in being able to give definite information on this subject. Since Mrs. Palmer's removal from us, several of those who have been active workers in the meeting in these late years, have been in consultation and prayer respecting this matter. "The Last Meeting" at the home of Mrs. Palmer was held the next Tuesday after the committal of her precious remains to their resting-place. We call it the *last* meeting, because the house where it has so long been held had to be disposed of, hence neither the executors nor heirs could longer provide for the meeting in that place, however much they might desire to do so.

On the Tuesday following the one on which the "Last Meeting" was held at the old home, a meeting was held in the Seventeenth Street Church, of which Rev. A. McLean is pastor, and in which Mrs. Palmer held her membership. No announcement was made, however, of where the meeting would be permanently located, but it was said the friends were taking counsel together and conclusions would be reached shortly, of which due notice would be given.

In the midst of these consultations and waiting on God for light and direction, Dr. M. W. Palmer, the brother of the late Dr. W. C. Palmer, kindly offered his parlors for the use of the meeting, which seems to insure its continuance and permanence. It has been deemed eminently proper to enter the door which has been so unexpectedly—and, as we believe, providentially opened. As a *parlor* meeting it will still have the *home* character which has heretofore distinguished it. And as it is at the residence of Dr. Palmer, No. 235 East Eighteenth Street, not far from where it has been held, it is easily accessible to all who desire to attend. By taking the Second Avenue cars and stopping at Eighteenth Street, persons will be within a few steps of the house. And what is undoubtedly a pleasant feature of the arrangement is that the family connection is maintained, and the proffer of the rooms has been very cordially made. We trust that he will be abundantly rewarded, and that unnumbered benedictions will come upon his beloved household, and upon all who shall there assemble from time to time.

We bespeak for the meeting the continued prayers and support of all the friends of Holiness, that the more than sixty years' history of this meeting shall be indefinitely extended, and that many years of blessing be added to the precious years of the past. Friends coming to the city, and desiring to attend "THE TUESDAY

MEETING," will have no trouble in finding it, and they will always be welcome. It is arranged that a Committee of five shall have the supervision of the services. Let the people pray everywhere that the power of God may be richly manifested within these new walls on each occasion of holy convocation. We shall still be permitted to furnish, for the readers of the GUIDE, our usual reports of *The Tuesday Meeting*. Requests for prayer should be directed to Rev. George Hughes, 64 Bible House, or, to Dr. Miles W. Palmer, 235 East Eighteenth Street, New York.

THE FIRST MEETING.

Just as we are closing up this number, we are privileged to note the opening of what we may call *The New Series* of the *Tuesday Meeting*. The First Meeting was held on Tuesday, May 19th in the home of Dr. Miles W. Palmer, 235 East Eighteenth Street, New York.

Rev. A. C. Morehouse conducted the services, aided by several other ministers. The parlors were quite well filled, though little notice had been given of the change of place. From the first note it was evident that the old-time spirit prevailed. The testimonies were given in freedom. Mrs. Gwindon, who has presided at the organ and led the congregation in holy song for some time past, at Mrs. Palmer's, was present to continue her welcome service for the Master. The Holy Spirit's seal was placed on this first meeting of the "New Series" by two men presenting themselves as seekers of entire sanctification, and they professed to find it. The tokens thus presented, give promise of a continuance of this weekly gathering with interest and power.

It will certainly be a pleasing fact if, in the providence of God, a new lease of life shall be given to this time-honored institution. And why not? Will it not be pleasing to God that it shall continue to run its course and be instrumental in the salvation of many more souls? United prayer will do wonders. And there are many in all parts of the country, who are praying on this behalf. Let them continue to pray with holy ardor for this object, and the Lord will graciously answer these united petitions.

THE LARGEST WORD.

It affords us pleasure to give this space to our esteemed friend, Rev. J. B. Foote, of Syracuse, to express some beautiful thoughts on the great theme. We hope he will be prompted to write more on the subject which fills his heart. His communications will be welcome and edifying to our readers.

I want to say two or three things about the word Holiness. It seems to me it is the *largest* word in human language—yea, in any language—the names of God alone excepted. I doubt if there is a word of larger significance in the language of angels or of God. As to God Himself, what word stands for more, for anything higher or greater, in His absolute nature or character, than holiness?

The holiness of God! Think of it! It is greater than goodness, righteousness, justice, or mercy. It is more an attribute of all His attributes than just one by itself. It is a band that enwraps each one and binds them all together. More, it is a bond that, like a liquid cement, permeates every part of everyone, and binds them into a compact and indissoluble unity.

So is it with the holy ones made such by the blood of Christ through the power of the Holy Ghost. It is a word to them of greater importance and deeper significance than religion, theology, creeds, Churches, denominations, Church services, profession, or morality. It is a larger word than happiness, greater than peace or joy, than obedience or spirituality. It comprehends more than love, it is broader than faith and larger than hope. Surely it is more than admiration and argument for it, more than hatred of sin or longing for purity, more than desire and aim for it, as possession is more than striving after, and as achievement is greater than wishes, plans or resolutions.

Another thing, Holiness is the *sweetest* word in language. It is a word of honey, of fragrance, of melody. It is sweet in its ineffable sacredness and its hallowed spiritual beauty. No word awakens so many sublime emotions, kindles such elevated aspirations, or sweeps so effectively over the soul's chords of harmony. No word really stands for so much in character. It is the substantial substratum; it is the essential structure, and it is the bond, the permeating cement of one of its chief constituents, namely, love, which Paul calls "the bond of perfectness."

A CROWNED CONQUEROR.

Please favor me with a little space in your periodical, to call attention to one who, for a year or so, has been missed from the regular Tuesday meetings, and concerning whom no notice has appeared.

Last January Sister Matilda Hall, a long-time member of "Old Bedford Street," in your city, passed to her reward.

Born March, 1816, converted at a camp-meeting held in Springfield, N. J. in 1832, she united with the Church in 1833.

In 1835 she was married to Charles Hall, with whom she spent fifty-four years in such union as comes only to those whose household is under the conscious guidance of the Holy Spirit. As one in their thorough consecration to the Master, they won upon all who knew them, by their sincerity of soul and purity of life, and their presence was a benediction to all who came in contact with them. Sister Hall survived her husband a little more than five years, alternating her home between New York City and Pleasantville, Westchester County—the home of her son, Charles H., where the writer first became acquainted with her, about twenty years ago; where, also, she died, January 13, 1895, in hope of a blissful immortality. Whenever within reach of the Tuesday Meetings, held at Mrs. Palmer's, she was present to enjoy their blessed privileges, and no heart was more joyous, no testimony to the cleansing and keeping power of Christ more clear and positive than hers.

Wonderfully gifted in prayer, she seemed in her pleadings to be in the very audience chamber of the Most High, and the uplift of those who knelt with her can never be forgotten.

The writer stood at her bedside during her last illness, and rejoiced with her in the cheerful faith which banished all shadows from the hour, and felt it to be a privileged place—"quite on the verge of heaven."

Large-hearted in her sympathies, open-handed in her benevolences, she endeared herself to many, by her kindness, who will greatly miss her, now that she has entered the haven.

A life so pure, with purpose so exalted, could not fail of a fitting close. Calmly she awaited the last hour, peacefully she closed her eyes on earthly scenes, and triumphantly entered into rest. "She was not, for God took her."

"Out of the shadows of sadness,
Into the sunshine of gladness,
Into the light of the blest;
Out of the land very dreary,
Out of the world of the weary,
Into the rapture of rest."

It is a glorious consummation that this saint of God has reached—*O. Haviland*

INFORMATION WANTED!

We desire information on the following points, which we would like to receive if possible by June 15th to make up a record that will be helpful to the friends of Holiness everywhere.

1. The names of all Holiness Associations, denominational or undenominational--with the names and addresses of the officers.

2. The time and place of all Social Meetings held for the promotion of Holiness, with the names and addresses of the leaders.

3. The names and addresses of all Evangelists, working definitely on the line of Holiness, denominational or undenominational.

4. The names of all Periodicals on the line of Holiness--the place of publication--whether weekly or monthly--and the name of Publisher and Editor.

☞ ***Holiness Papers please copy.***

PASSING NOTES.

This number was almost made ready for the press when the time for Mrs. Palmer's translation came, and a change in the make-up of the Magazine had to be made—hence it will be somewhat late in reaching subscribers. Those ordering extra copies of this number to send to friends, can be supplied at ten cents each.

THE PORTRAIT of Mrs. Palmer in this number, can be had mounted for framing, of Mrs. Bella Cooke 492 Second Avenue, New York; also two other pictures of the Rooms at Mrs. Palmer's, where the Tuesday Meeting was held so long. Price, $1.00 each.

REMEMBER! The place where the "*Tuesday Meeting*" is now held is the residence of Dr. Miles W. Palmer, 235 East Eighteenth Street, New York, near Second Avenue.

"THE VOLUNTEERS," the new army, of which Ballington Booth is the Commander, has inaugurated a meeting for the promotion of Holiness, at the new Post (formerly the Mission Hall of which Rev. Dr. Mingins had charge), 35th Street, near Broadway. It is held on Thursday afternoon at 3 o'clock, and conducted by Col. Pattie Watkins. All invited.

Our Excellent Correspondent for the "Home Circle," Rev. L. H. Baker, Evangelist, has appointments as follows: June 5-11, Webster, Ia.; 13-24, St. Joseph's, Mo.; 26 to July 5, Vermillion, S. Dak.; July 6-13, Mt. Lake, Md.; 17-26, Ridge View, Pa.; July 27 to Aug. 5, Ashley, O.; Aug. 6-16, Urbana, O.; 17-24, Lakeside, O. His address is Warren, Ohio.

"QUIT INVITING JESUS." Col. Pattie Watkins, at the "VOLUNTEERS" Holiness Meeting, in 35th St., New York, last Thursday, her theme being *Spiritual Dwarfs*, said, "Quit inviting Jesus to sup with you—you have nothing to feed the Lord on—*go and sup with Him.*"

OBSERVE! The Camp Meeting at Mountain Lake Park, Rev. John Thompson, presiding, begins July 4th and continues ten days. It is hoped to have 500 Ministers there and, as usual, a Pentecostal occasion.

"THE VOLUNTEER'S GAZETTE," the organ of THE "VOLUNTEERS," of which Commander Ballington Booth is the Editor-in-Chief, and Major Merrill, Managing Editor, is full of point, pith, and power, emphatically on the line of Holiness.

JUNE CAMP-MEETINGS.

June 5-15.—Webster, Ia. Dunham, Baker, Amanda Smith.
June 5-15.—Cincinnati, O. (National.) Fowler, Knapp, and others.
June 5-15.—Denison, Ia.
June 17-26.—Staten Island, N. Y. Prohibition Park. Be Vier, Fowler, Hoople, Norberry.
June 19-29.—Des Moines, Ia.
June 26-July 6.—Vermillion, S. D. (National.) Fowler, Baker, Norvell, Carter.

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—JUNE.

1. Matt. 9: 22; John 13: 7; Neh. 9: 32; Psa. 117: 1.
2. II Tim. 2: 15; Deut. 33: 12; Psa. 13: 3; Luke 24: 53.
3. I Kings 18: 21; Nah. 1: 7; Psa. 139: 23; Rev. 19: 1.
4. Prov. 4: 26; Prov. 4: 18; Psa. 129: 5; Deut. 10: 21.
5. Heb. 1: 6; Psa. 32: 7; Psa. 34: 17; Psa. 66: 1.
6. Rom. 6: 13; Gal. 3: 29; Psa. 59: 1; Psa. 22: 25.
7. I John 3: 18; I John 3: 19; Psa. 109: 1; Psa. 147: 5.
8. Zeph. 3: 16; Dan. 12: 3; Psa. 67: 1; Isa. 6: 3.
9. Jude 3; II Chron. 20: 20; Psa. 60: 11; Psa. 97: 1.
10. I Cor. 2: 5; Isa. 57: 2; I Kings 8: 57; Deut. 16: 11.
11. I Tim. 5: 22; II Sam. 22: 27; Jer. 12: 0; I Kings 8: 56.
12. Jas. 4: 15; Prov. 2: 8; Psa. 12: 2; Ephes. 5: 19.
13. Luke 8: 39; Mal. 3: 16; Psa. 40: 9; Rev. 11: 17.
14. Col. 3: 15; Job. 23: 14; Luke 2: 29; Psa. 81: 1.
15. Isa. 7: 9; Heb. 11: 6; Mark 9: 24; Psa. 31: 7.
16. John 20: 27; Prov. 1: 33; Psa. 109: 26; Psa. 147: 5.
17. Deut. 28: 58; Psa. 91: 4; Psa. 119: 67; Micah 7: 7.
18. Hab. 2: 20; Psa. 111: 5; Phil. 1: 4; Psa. 104: 31.
19. Heb. 10: 24; Psa. 94: 14; Deut. 33: 11; Isa. 52: 9.
20. Deut. 32: 3; Psa. 37: 28; 123: 3; II Sam. 7: 26.
21. John 13: 19; Exod. 12: 13; Psa. 51: 2; Rev. 1: 5, 6.
22. I Thess. 5: 18; Phil. 4: 7; Psa. 55: 17; Psa. 57: 5.
23. Phil. 4: 5; Prov. 15: 16; Psa. 3: 13; Zech. 2: 10.
24. Col. 4: 2; Rom. 10: 13; Jer. 18: 20; Psa. 134: 1.
25. I Thess. 4: 18; I Thess. 4: 14; Psa. 71: 16; Psa. 144: 14.
26. Rom. 15: 16; Rom. 8: 16; Psa. 51: 11; Hab. 3: 18.
27. 105: 3; Psa. 87: 7; I Chron. 17: 19; Psa. 30: 1.
28. Titus 1: 9; John 8: 36; Psa. 119: 18; Psa. 145: 10.
29. Isa. 34: 16; Matt. 24: 35; Psa. 71: 19; Luke 2: 14.
30. I Thess. 2: 12; Luke 18: 27; Matt. 6: 13; Psa. 32: 11.

THE GUIDE INTERNATIONAL PRAYER UNION.

We desire that our friends of *The Union* will observe

TUESDAY, JUNE 16TH,

as the day for special prayer. The Scripture Lesson is the 12th chapter of Isaiah; the hymn, No. 587 in the Methodist Hymnal. We advise the reading of the Scripture Lesson on the knees. Let it be a day of praise for salvation personally realized.

We urge all the members of *The Union*, and indeed, all our readers to do some *tract distributing*. You will find at the close of our Monthly Review of Literature, a list of some excellent tracts recommended for the month. Select some and send order.

Also in connection with the above, is a recommendation in regard to the use of tracts at Camp Meeting. No friend of holiness should spend a week, or ten days, in the tented grove without trying to do good by using tracts. Order an *assorted package* as suggested, sending fifty cents for the purpose. This is certainly a way to do good while sojourning on the ground. It is worth trying at any rate.

LIFE-POINTS:

—***"No corrupt communication."***

—Paul writes to the Ephesians, "Let no corrupt communication proceed out of your mouth." Ephes. 4: 29. It is an emphatic "*No*" with a wide sweep.

"But that which is good."

—That which is pure—"to the use of edifying"—A pure *heart* gives a pure mouth.

—Are you deeply conscious of your spiritual need?

—Do you know the value of "importunity" in prayer?

—Do you understand the importance of one specific promise?

—Do you praise the Lord when He fulfils His promise?

CLOSET TESTS:

—Wait on the Lord—wait until you receive.

—If you do not receive, search out the cause.

—It is a good thing in the closet to pray aloud.

—Beware of vain repetitions.

—Get victories in prayer continually.

"ANOTHER COMFORTER.—John xiv. 16. What a *Comforter* Jesus had been to His disciples! With but little of this world's goods, *they had Jesus*. The annals of the world had never told of three such years. But the time had come for Him to leave them. Departing, He promises, 'I will not leave you comfortless,' etc. That Comforter is the Spirit, who would comfort the disciples by *showing them the truth*, than which there is no greater comfort. We know that whenever we are willing to know the truth as it is in Jesus the Holy Ghost will show it unto us. This Comforter *abides with us forever*, and is the gift of the Heavenly Father in answer to His Only Begotten Son."

-Sel.

"LAY UP TREASURES IN HEAVEN.—Matthew v. 4. Open every book of piety; run through all the treatises on the spiritual life; you will find that there is no salvation but in God, and in a virtuous life. Hence, the Lord and Redeemer of our souls said to His disciples, 'What is a man profited, if he shall gain the whole world, and lose his own soul?' He that meditates often on these words, and who is more seriously concerned for the welfare of his soul than for the increase of his fortune, or for the entertainment of his body, is a merchant truly wise; for he prefers spiritual riches, which perish not, to the passing goods of earth."

—Thomas-a-Kempis.

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—A movement is in progress in Canada to secure the immigration to the Northwest of numbers of Armenians.

—Since 1870 no fewer than seventy-eight Church of England clergymen have passed over to the Church of Rome.

—There are 51 annual conferences of the M. E. Church west of the Mississippi river. All have been formed within 65 years.

—A century ago Presbyterianism held the eighth place among denominations of the United States. Now it is in the fourth.

—Rev. Messrs. Crossley and Hunter, the well-known Canadian evangelists, have held successful services at Yarmouth, Nova Scotia.

—Father Lacompte, parish priest at Hull, Quebec, recently announced his intention to inform against anyone using profane language.

—Miss Charlotte T. Eidson, reserve lay delegate to the General Conference, is the first colored woman in the M. E. Church to be so honored.

—Twenty ladies in Ladonia, Texas, cowhided and run out of town a doctor who was selling whisky in the town, against the vote of the people.

—Ten of the leading villagers of St. Blais, Quebec, have withdrawn from the Roman Catholic Church, and have cast their lot among the Protestants.

—The Canadian Baptist Foreign Mission Board has a deficit of some thousands of dollars. The societies of other denominations are in similar circumstances.

—In 25 years the Primitive Methodists in London, England, have built 25 Churches, costing $200,000, and the debt now remaining has been reduced to $39,000.

—The Episcopal Church is to have a new cathedral in Washington, to cost $4,000,000. It will be of white marble. Twenty acres have been secured for the cathedral grounds.

—The latest published clergy list issued in England gives the names of beneficed clergymen and others who are without benefice, making 27,724 in all who are in the service of the Anglican Church.

—A Roman Catholic priest in Montreal was lately defended in the civil courts for his course in refusing to divulge what had been disclosed to him in the confessional, respecting one who had violated the civil law.

IN FOREIGN LANDS.

—A new church is about to be erected at Johannesburg to cost about $75,000.

—Only about 40,000 of Japan's 40,000,000 are Protestants; one, that is, to every thousand of the natives.

—Few of the Japanese converts are old people, because of the tenacity with which the aged adhere to the false religions.

—Some of the Japanese temples seat 5,000 people, and some of them contain as many as 3,000 life-size gilded images of saints and gods.

—Thomas Walker, a Wesleyan layman, has offered $25,000 toward the erection of a large mission hall for evangelistic purposes at Bolton.

—Sir Francis Lycett, late Sheriff in London, England, bequeathed $575,000 toward the erection of Wesleyan places of worship in the metropolis.

—The English Church Missionary Society reports that 148 missionaries have sailed for foreign fields during the five months beginning May 1, 1895.

—It is said that an elephant has been taught to take up the collection in some of the Hindu temples. It goes around with a basket extended by the trunk.

—The Evangelical outlook in Mexico is full of hope. Every year the demand for the Bible increases. Fifty colporteurs traverse the country in every direction.

—There are about half a million Presbyterians in the South African communities, and an effort is being made to federate the different Churches for practical work.

—A Southern Presbyterian has given $5,000 for a hospital in Foochow, and a Lutheran German Synod $2,000 for one in the Muhlenberg mission, West Africa.

—A despatch from Berlin states that the Porte, acting at the request of Russia, has decided to expel from Asia Minor all English and American missionaries.

—The Mission at Ashanti, whose headquarters was Kinnasi, was abandoned a few years ago, but it is about to reopen. Three English missionaries have been solicited.

—The last of the heathen on Efate are being gathered into the Church. As the result of twenty-three years' faithful labor, it is on the eve of taking rank as a Christian island.

—An unknown benefactor for nineteen years in succession has dropped an envelope of £100 into the collection box of St. Mary's Church, London, on a certain day in the month of December.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

CANADA METHODIST BOOK AND PUBLISHING HOUSE, TORONTO.

We present to our readers in this issue a view of the Canada Methodist Book and Publishing House. We sustain the most friendly relations with this Publishing House, and desiring to be neighborly with our friends across the line, we give this notice of their work:

"This Book and Publishing House was established in 1829, by a committee appointed by the Canadian Methodist Conference, for the publication of "The Christian Guardian," of which the present extensive establishment is the outgrowth. The principal publications are, "The Christian Guardian," the oldest existing religious weekly in Ontario; "The Methodist Magazine," "Sunday School Banner," "Onward" (organ of the Epworth League), "Pleasant Hours," "Sunbeam," "Happy Days," together with other Sunday School periodicals, having a combined circulation averaging nearly 200,000 copies weekly. There are eight departments in this establishment, viz: Printing, binding, electrotyping and stereotyping, periodicals, book publishing, subscription books, wholesale book and Bible department, and retail book and Bible department. This is the largest book and publishing house in Canada. They are the sole publishers of the Methodist Hymn Book, and likewise of a large number of sacred music books.

"During the last few years the sales of the house have averaged over $400,000 per annum. The principal officers of the house are, William Briggs, D.D., Book Steward; A. C. Courtice, B.D., editor of "The Christian Guardian;" and W. H. Withrow, D.D., editor of "The Methodist Magazine" and Sunday School periodicals. This establishment owes its success in a very large degree to the business enterprise and energy of the Rev. Dr. Briggs, who has been unanimously elected for the fifth time to his position of trust and confidence by the General Conference of the Methodist Church. He is a man of great executive ability. He maintains keen supervision of the various departments, and has succeeded in greatly strengthening the commercial standing and general business of this extensive publishing house. One of the works published by this house is "*The Guiding Eye*," by Dr. Carman. An excellent work.

NEW BOOKS.

BISHOP TAYLOR'S LIFE.

We ask the attention of our readers to the advertisement of this work in another column. It bears the title of

"THE STORY OF MY LIFE."

It is a large volume of 500 pages, with "*The Story*" in seven parts, numbering altogether *forty-eight chapters*. It has quite a number of illustrations.

This is a work of unusual interest, from the pen of this eminent servant of Christ, giving thrilling chapters of personal experience, evangelistic work, and last, but not least, a view of his present field as Bishop of Africa, and the operations of late years in "*The Dark Continent*" for its ultimate evangelization.

We urge every friend of Holiness (who possibly can do so) to procure a copy of this most captivating volume. The Bishop has written quite a number of books which are fascinating, but this "*Story of His Life*" is the crowning emanation from his pen.

The book is published by subscription, by Hunt & Eaton. (See advertisement.) For terms communicate with Hunt & Eaton, 150 Fifth Avenue, New York. It is a good book for agents to canvass for.

DR. STEELE'S NEW BOOK.

We again ask the attention of our readers to Dr. Steele's latest work,

"A DEFENSE OF CHRISTIAN PERFECTION;
Or, A Criticism of Dr. James Mudge's 'Growth in Holiness Toward Perfection.'"

This treatise is in the true Christian spirit, and in recognition of the New Testament precept to "Earnestly contend for the faith which was once delivered unto the saints."

All who are ordained to be "Elders" in the Methodist ministry, covenant, so far as in them lies, to "banish and drive away erroneous and strange doctrines."

And Dr. Steele, as a Master in Israel, is engaged in fulfilling this ministerial covenant. He handles the subject vigorously.

A Memorial has gone to the General Conference, signed by a number of prominent ministers, asking for a change of the Discipline which would, if adopted, prevent the Methodist Book Agents from issuing such heretical

books as that of Dr. Mudge. Whether the Committee on the Book Concern will find time to consider it and report anything for the consideration of the General Conference remains to be seen. It ought to receive becoming attention. It is high time that the Methodist Book Concern, East and West, should cease to be *a retailer of doctrinal poison*, adverse to the whole teaching of Methodism.

BENJAMIN POMEROY'S WORKS.

"Benjamin Pomeroy" was known to many of our readers. He was a member of the Troy Conference, and a man of peculiar intellectual vigor. His "*Shocks from the Battery*," published after his departure, were impressive and helpful, but this book is out of print, and it is to be regretted that such is the fact.

His writings have been published recently by his friends, in three volumes, under the title of

"Sermons and Sayings of Rev. Benjamin Pomeroy."

They are full of point and pith and power. Truth is often presented in quaint forms, so as to make a deep impression upon the mind of the reader. We hope to receive many orders for these books. They are 35 cents each, or $1.00 for the set of three, post-paid. Send on your orders.

FROM RANDOLPH & COMPANY, PUBLISHERS.

"Stepping Heavenward." By Mrs. E. Prentiss, with a Sketch of the Author. Price, $1.00.

This is an excellent work. It has been very helpful. It is the story of the Life of Faith. The new edition thus offered, with the sketch of the author's life, should have a wide circulation.

FROM THOMAS WHITTAKER, PUBLISHER.

"He Suffered; or, Human Suffering Interpreted by Jesus Christ." Six Meditations for Holy Week. By Wilfred Monod. Translated from the French by Annie D. Perkins. Price, 60 cents.

Anyone called to suffer will be aided by these "Six Meditations." Human suffering considered in the light of Christ's sufferings is beautifully interpreted, and fraught with consolation. This little volume is nice to send to an invalid friend.

"Bible Morning Glories." T. B. Arnold, Chicago, Publisher. By Abbie C. Morrow, Editor of "The Illustrator."

It is a Book of Daily Devotion for Children and Young People, written in the author's attractive style, and is a good thing for the little people. Price, 75 cents.

"Our King Cometh." By Rev. L. L. Pickett. A presentation of the truth of the *Second Advent*, and its near approach, according to the writer's view. Price, 25 cents.

JUNE COUNSELS.

SEND NEW SUBSCRIBERS.—We hope our friends will send us many new subscribers this month. Those going to *Camp-Meeting* should take with them sample copies of the GUIDE, which we send *free on application*. New subscriptions now date from July 1st, and the May and June numbers are sent *free*. This June number is very valuable as *A Memorial Number* for our translated friend, Mrs. Palmer. *Extra copies* to send to friends may be had at ten cents each. We have only a limited number, and those desiring them should order at once.

"God's Treasure House Unlocked."—Authentic Accounts of Providential Assistance, and How it may be Obtained by All. Original and Compiled. By Rev. Chas. G. Schuh. Price, $1.50.

This is a volume of nearly five hundred pages, and is full of interesting and edifying matter. The author is a German evangelist, and God is greatly favoring him in his work. Those who purchase this work will find many facts that will encourage their faith and rejoice their hearts.

"The Christian Home," A Sermon by Rev. Geo R. Stuart, co-laborer with Rev. Sam. P. Jones, and **"A Bible Reading,"** by Rev. L. L. Pickett. Each, 10 cts. $1.00 per dozen.

Both Sermon and Reading helpful to the devout.

CAMP MEETING TRACT PACKAGES.

No friend of holiness should go to Camp Meeting without taking a *package of tracts* at this particular time. We have concluded to offer

A CAMP MEETING PACKAGE,

assorted, made up expressly for this purpose. As many as we can afford for the price. Do not overlook this. Fail not to get one of our *Camp Meeting Tract Packages* and use the leaves of truth for God's glory, and for the salvation of souls, while sojourning in the tented grove. The price of the Packages is 50 cents. The quality and the number of the tracts will give satisfaction.

TRACTS FOR THE MONTH.

	Each.	Per Doz.
—Wesley's Plain Account of Christian Perfection	$.05.	.50
—Wonders of Grace. By Rev. W. H. Boole, D.D. Showing how the appetite for strong drink can be eradicated. .	.03.	.25
—Handbill Tracts. Large assorted Packages. . . . . 25 cents.		
—The Longer and Shorter Way Tested. By Mrs. Phœbe Palmer. . . .	.02.	.20
—The Propriety of Expecting Full Salvation in this Life. By Rev. J. Caughey.	.03.	.25
—Experience of Mrs. Jonathan Edwards.	.03.	.25

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

Blessed Hiding.

IDA L. REED. Ps. 91: 1. H. L. GILMOUR.



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From **THE FINEST OF THE WHEAT No. 2.** For sale at all Book Depositories.

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY

"EXALT YE THE LORD OUR GOD, AND WORSHIP AT HIS FOOTSTOOL, FOR HE IS HOLY."—Psa. 99 : 5.

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VOL. XCVIII.

FROM JULY, 1896, TO DECEMBER, 1896.

"FOR GOD HATH NOT CALLED US UNTO UNCLEANNESS, BUT UNTO HOLINESS."—I. Thess. 4: 7.

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1896.

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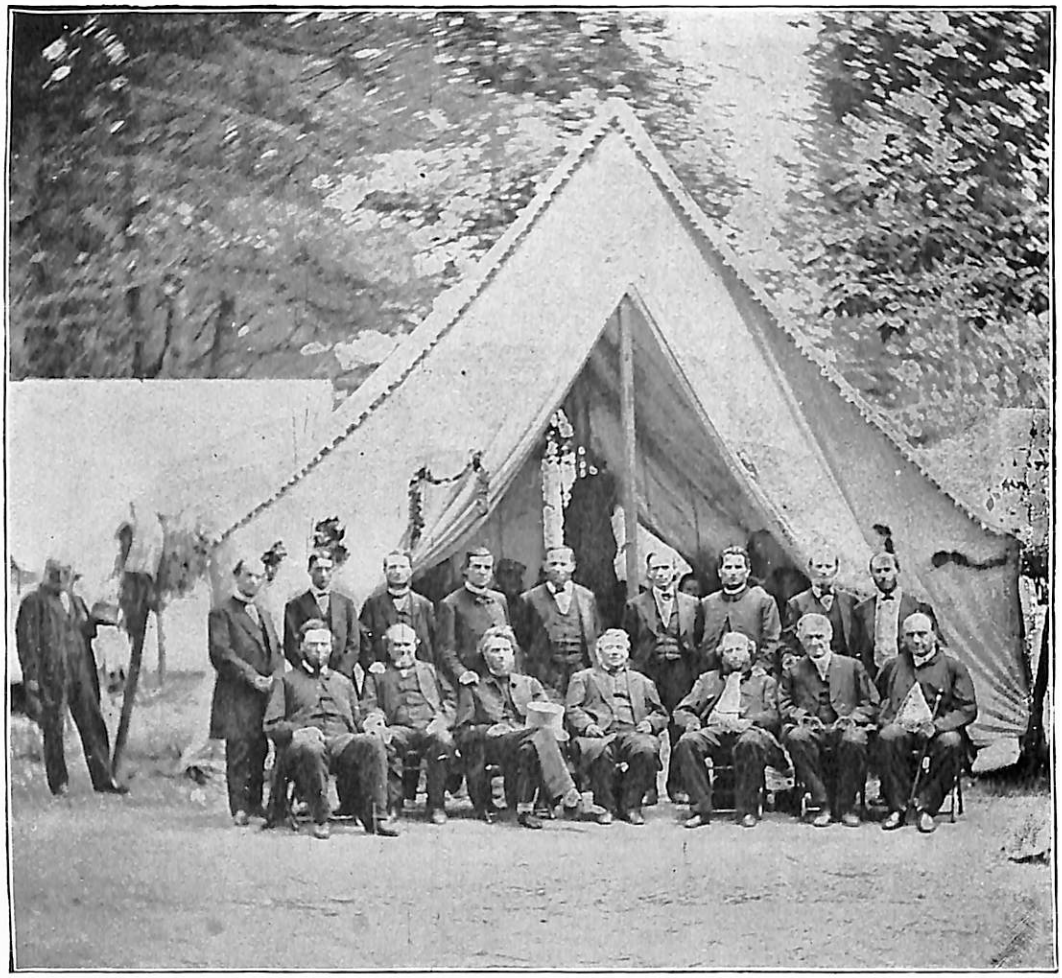
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NATIONAL CAMP MEETING, ROUND LAKE, N. Y., 1869.

MEMBERS OF THE NATIONAL ASSOCIATION.



BACK ROW—J. W. Horn, J. E. Cookman. L. R. Dunn, A. Cookman, B. M. Adams, W. H. Boole, W. L. Gray. G. A. Hubbell, A. McLean,
FRONT ROW—W. B. Osborn, J. Thompson, W. McDonald, J. S. INSKIP, G. Hughes, S. Coleman, G. C. Wells.
Absent members—J. A. Wood, G. C. M. Roberts, W. T. B. Clemm.



JULY, 1896.

OUR FATHER'S MESSAGE.

FOR THE CAMP MEETINGS. "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old."—Isa. 51: 9.

"Arm of the Lord, awake, awake!
Put on thy strength, the nations shake,
And let the world, adoring, see
Triumphs of mercy wrought by Thee.

"Almighty God, thy grace proclaim,
In every land, of every name;
Till adverse powers before Thee fall,
And crown the Saviour, Lord of all."

SUMMER GLORIES.

THE brightness of another summer is upon us! The sun looks down from his throne in the heavens gloriously. The sky is clear. In all earth's wide domain there are splendid manifestations. The gardens are full of flowers of varied tints and rich perfume. The orchards give promise of abundant fruitage. The green-clad hills and the beauteous vales are glad. The grain in a thousand fields is ripening for the harvest. The birds are in full song. All hail, glorious summer!

There is summer, too, in the realm of GRACE. The brightest thing below the sky is a human soul in summer glory. When fully purified, and brightly adorned with the resplendent graces of the Holy Spirit, and THE KING "in His beauty of holiest love" is fully enthroned—it is summer-time in the inner temple.

And this summer of Grace, revealed in the inner being, is an emblem of the summer in the GLORY-REALM. We sing, sometimes, "What will it be to be there?" What will it be, indeed? We must make the grand transition from the terrestrial to the celestial, in order to know what it is to be there. The transition is easily made; it is only the work of a moment.

There summer in its full-orbed splendor is unfolded. Its flowers are of perennial beauty. Its fruitage is perfect and luscious to the immortal taste. Its communication with God and the angels and white-robed myriads is divinely sweet. The meridian magnificence covers the plains of light.

O, the glorious summer of the soul! Every one should be emulous to have the inner manifestations of Christian perfection. Angels delight to gaze upon such a scene. God Himself is well pleased. O that every one of our readers may say in holy exultancy, Summer is here!

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

THE BEATITUDE OF HEART-PURITY.

BY REV. HUGH S. JOHNSTON, D.D.

Pastor of Metropolitan M. E. Church, Washington, D. C.

(Preached before the faculty and students of The Woman's College, Baltimore, on the Day of Prayer for Colleges.)

TEXT.—Matthew 5: 8. "*Blessed are the pure in heart, for they shall see God.*"

Our text is a portion of that memorable discourse which will be known forever as "The Sermon on the Mount." The traditional spot is the green summit of the Horns of Hattin—a square shaped hill with its two peaks rising abruptly five or six hundred feet above the undulating table lands, and sloping down on the eastern side toward the shining levels of Gennesaret. Picture, if you can, the scene when these sweet words first broke upon the balmy air of that quiet spring day. The great round sun of the Orient hangs golden in the skies, touching the most distant landscape into beauty. Far across the valley glistened the white walls of Capernaum, and below the silver lake of Galilee set like a rare jewel in its amphitheatre of hills. Seated on the grassy knoll is Jesus, the Divine Teacher of Nazareth; at His feet, the bearded, weather-beaten ring of disciples; and on the grades below, the mighty multitudes that have assembled from the densely populated shores of Galilee, the distant sea coasts of Tyre and Sidon, nay, even from Judea and Jerusalem on the south, all eager to dwell in His inspiring presence and listen to the gracious words that proceed out of His mouth. It was the high-tide of His popularity, and the people have gathered in the tumult of an expectation that this is the Messiah, the Emancipator, the warlike Liberator who is to lead them against the Roman standards, break the foreign yoke, plant the throne of Solomon again upon its feet, clothe the nation with jewels and scarlet, and feed them with a sweeter manna than the wilderness had known. He opens His mouth. Hush! Let there be a great silence while the nationai King proclaims His sovereignty, utters His burning words against the foreign oppressor and summons them forth to victory and to vengeance! But what a surprise is His discourse! How it dissipates their false expectations, jars their cherished prejudices, and breaks down their hot and eager hopes! What is the first word? "Blessed." And then an octave of beatitudes: Blessed the poor in spirit, the mourner, the meek, the merciful. Blessed, again and again, until nine times it drops from His divine lips. Down below all the crust of Judaism He sank an artesian well into

a source of pure spiritual blessedness. He sets before them a kingdom, not of outward splendor, but spiritual and glorious—the kingdom of righteousness, joy, and peace in the Holy Ghost—the kingdom of heaven, the kingdom of God. He reveals to them a new King and another blessedness, the riches of poverty, the royalty of meekness, the high beatitude of sorrow and persecution, the pearl and crown of benedictions—purity of heart.

On this day of prayer for colleges, when the heart of the Church goes out toward this supreme interest, our colleges, and the spiritual welfare of the students, I have thought it well to set before you the lofty moral standard of the Sermon on the Mount. The tendency of the day is to exalt knowledge, intellect, talent, above goodness. Christianity puts love above all heights. "Faith, hope, love; the greatest of these is love." Renan, speaking for the supremacy of science, says: "Goodness, beauty, truth; the greatest of these is truth;" while the followers of Matthew Arnold make beauty the ideal of life. But what is culture without character? What is knowledge without goodness? Take Goethe, the most brilliant apostle of culture, yet his character was stained by some of the worst vices of paganism, and his whole life was one of self-will and self-indulgence. Splendid talents, exquisite poetry, and profound philosophy in painful antithesis with low loves and vulgar living. And even our great Carlyle, free from all filthiness of the flesh, was yet full of pride and selfishness, uncharitableness and temper; and it is a humiliating spectacle, the sage of Chelsea, in his loveless old age, swearing at everybody around him, and almost choking himself with oaths and curses. Education without heart-culture is only a power of deformity. All learning that is highest is Christian. The Christian ideal of character is holiness. And by the heart is meant the seat of moral character, the centre of spiritual activity, the home of the personal life. The text carries us into the domain of motives, of conscience and affection.

Notice: I. The Beatitude. II. Its Inheritance.

I. The Beatitude: "Blessed are the pure in heart." God requires truth in the inward parts. This heart is by nature impure. God once dwelt in it, but the palace is in ruins, the temple is desolate. "The heart is deceitful above all things and desperately wicked. Who can know it?" Who can tell how much is concealed in that greatest of earthly mysteries? Try to comprehend its motives, to penetrate its secrets, to look into its inner workings. It baffles your skill, and like a deadly serpent coils itself up in its own waywardness. The heart is unclean: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies." This is the statement of God's word, and to it men everywhere assent. If I were to go to the most moral member of my congregation and say to her, "My dear young friend, can you of yourself become perfectly pure, pure in all the thoughts of the day, pure in the dreams of the night, pure in all the acts of life?" she would hesitate and answer, "No, it cannot be." What is that but an assent to the doctrine of depravity? She knows something of the power and seduction of evil, something of the difficulty of virtue, and how impossible it is to say, "I have made my heart clean, I am pure from sin." Is there then no hope of purity? Does the poison of sin that has mingled with our life mock and trouble every aspiration and every dream? Thank God, this divine promise abides! The

Gospel is the system of renewing hearts. "A new heart will I give you, and a new spirit will I put within you." Purity of heart. What does it imply?

(1.) It implies a purification of the understanding, for "as a man thinketh in his heart, so is he." There must be no wilful blindness or voluntary prejudice against the truth. The eyes of the understanding are now opened and he counts all things but loss for the excellency of the knowledge of Christ Jesus, our Lord.

(2.) Purification of the purpose. The will is the regal faculty, the throne of our being, yet it is weak in that which is good, for it is touched like every other power with the blight of depravity. Self-will asserts its existence as a force opposing the divine will. Even the justified believer finds a difficulty in giving up his will unqualifiedly to the will of God. In the pure heart there is a single purpose. The soul falls back upon the infinitely perfect and blessed will of God; there is a perpetual choosing of Christ as a bride chooses perpetually her husband and lord, and the cry not only is

"Let Thy will, not mine, be done;"

but also,

"Let Thy will and mine be one."

(3.) Purity of imagination. Imagination is a creative power of the heart. "The imagination of man's heart is evil." Given to spiritualize the senses, it is turned into a means of sensualizing the spirit, and the man is haunted by evil desires, and unholy images, and pictures of uncleanliness, that, like serpents, creep and crawl and leave the venom of their windings in all its secret chambers. The pure heart has every thought and contemplation brought into captivity to the obedience of Christ. The soul is fair and pure as a palace, and when the winged thought of sin and pictures of iniquity come flying to the windows, God's angel rises up and closes the shutters.

(4.) Purity of affection. The chief affection determines the soul's atmosphere. It is the enthronement of God within that gives purity. The soul is so supremely an altar, that it must worship something in its heart of hearts; and when God enters the home of the affections, the heart is broken from its old loves, the idolatry of the creature is taken, and the evil currents of desire are cleared to a transparent flow of chaste and virgin love. O the surpassing blessedness of those who have the love of God shed abroad fully in the heart! It is the end of the commandment, the fulfilling of the law. It is the bracelet that clasps all the graces, the centre from which they radiate, and to which they all converge. It is the essence of the Spirit's work within. It is the mark of the divine relationship, and the token of the divine indwelling. It makes duty a daily delight, and suffering a crown of triumph; gives faith an unwavering hold, while hope, piercing the invisible, rejoices in full vision before the throne. It is God supremely loved and dwelling within that makes the heart pure. O, if He will come into my being, if He will make it His holy habitation, I shall be pure by His indwelling!

Now, can we have such purity? Can the soul recover its lost chastity, and mottled by the stains of a corrupted life, can it have given to it the whiteness of the snow, the beauty and purity of the lily? Can it be that those who are now afflicted by sins, tossed with tempest and not comforted, shall yet rest upon "foundations of sapphires, their windows be of agates, their gates of carbuncles, and all their borders of pleasant stones?" Yes, for Christianity is the science of making impure

hearts pure. It comes, with its manifold array of cleansing elements, baptisms of water, baptisms of fire, washings of the word, washings of regeneration by the Holy Ghost, purifyings of the flesh, purgings of conscience and lustrations of blood, even the precious blood of Christ.

"Purity of heart." There is a twofold experience here. First, forgiveness of sins and renewal of nature. When the sinner, awakened to a sense of his guilt and danger, cries, "O that my sins were blotted out," and, coming to Jesus, trusts in His blood and righteousness, he receives pardon, his sins are taken away, and he is reconciled to God. In that instant, also, he is renewed. He is quickened by the affluent Spirit of God, and becomes a new creature in Christ Jesus. When this change comes he is, in a sense, made pure in heart. The dominion of sin is broken, and he is united by faith to Christ, the fountain of holiness. But all inward sin is not entirely removed. In the regenerate there is a warfare between two opposing principles, the old nature and the new, the flesh lusting against the spirit, and the spirit against the flesh. Like the converted Indian who came to the missionary in deep distress, saying, "There are two Indians inside of me, a good Indian and a bad," so all believers who have not passed the range of ordinary experience feel this struggle between the two natures, and their religious life consists in hard-fought battles, with occasional victory, but frequent defeats. Because the heart is renewed at conversion it does not follow that the work is complete. God blesses the soul up to the measure of its present faith and conscious want. And when, under the sense of unsatisfied need and deep yearnings of heart for inward holiness, with an earnest desire that all love of the world may be destroyed, all roots of bitterness extirpated, all old idols dethroned, he comes to Jesus as able to save to the uttermost; then, plunging into the fountain of cleansing, the blood which makes whiter than snow is applied to the heart, and he is purified. Then comes the feeling of entire cleanliness, and he knows that the Sanctifier has taken up His abode in the temple of the heart. The whole being is filled and flooded with the divine love, the whole nature is renewed in the image and likeness of the Godhead, and the soul, surrounded by the "munitions of rocks," is kept by the power of God, through faith, unto salvation. This experience is as clearly marked as that of pardon. Many who once mourned because of inward sin have now a delightful sense of inward purity; and to them the promise seems fulfilled: "They shall walk with Me in white, for they are worthy." They have entered the Beulah-Land where the sun shines always and the Palace Beautiful is in sight. They have been led into His banqueting house, and have read in the banner floating over them His new, best name of Love. They have the assurance of heart-purity. This blessed experience is simply the Gospel received in its fulness. Where there is full trust in Christ, there is full salvation. O, to be filled with this presence, and to know "the exceeding greatness of His power us-ward who believe!"

"Blessed are the pure in heart." Then this heart may be pure—pure to the spirit as are the untarnished symbols of nature to the outward eye, the transparency of the crystal, the clear water from the mountain spring, the whiteness of the snow, the sparkling stars, or the pure light itself in which they shine. Pure as the angels in their undimmed radiance; pure as He is pure—the Christ in His stainless life and sanctifying presence. Do you long for this purity? Do you see it

afar in the figure of a shining angel? Do you cry aloud?

"My soul breaks out in strong desire
The perfect bliss to prove;
My longing heart is all on fire
To be dissolved in love."

Then God says to thy inmost soul, "According to thy faith be it unto thee." Faith is the only door through which God enters the heart. O for mighty faith in His cleansing power! "Blessed are the pure in heart," the Lord's own bright, burnished gold that is thus made meet for its place in heaven.

(*To be continued.*)

"THE SPIRIT AND THE WORD.—IT is very plain that what the infallible Teacher, the Holy Ghost, teacheth, He will teach within the compass of the Word of God, and the principles therein immutably laid down. We saw off the limb on which we are resting, betwixt ourselves and the tree, when we degrade the Bible to exalt the Holy Ghost; when we disparage or neglect the written Word to magnify what we would like to call the voices, suggestions, intimations, or teachings of the Spirit. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." The Bible gives us, reveals to us, the Holy Ghost, and is given us by the Holy Ghost. Shall the King of heaven violate His own constitution, dishonor His own charter, and mar His own royal seal? Shall the Teacher of order, fidelity, truth, and righteousness, coming down to us from the skies, disgrace sacred, supreme authority before our eyes, and disregard and disown His own credentials? The Holy Ghost Himself in the Word makes known His existence, which otherwise we had known nothing of, and lays down the law and result of His operation and work. When people then get outside of the Bible; above it, or below it; say they do not read the Bible, do not study the Bible, do not need the Bible, because they are taught of the Holy Ghost by direct indwelling and communication aside from the Bible, what shall we do? Shall we join the alarmists, and cry, "Danger ahead?" Those taught of the Spirit need not that any *man* teach them to be sure; but they need teaching, nevertheless. And whence cometh that anointing, which is no lie, but is truth and teacheth us all things, but within the limits and under the law of the written Word of God?"—*From "The Guiding Eye."*

BIBLE EXEGESIS.

ST. PAUL'S PRAYER FOR THE EPHESIAN CHURCH ILLUSTRATED.

BY REV. JAMES HARRIS.

"The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—*Ephes. 3: 14, 15.*

THE ELDER BROTHER.

PART II.

"O chime of sweetest charity,
Peal soon that Easter morn,
When Christ for all shall risen be
And in all hearts new-born;
That Pentecost when utterance clear
To *all* men shall be given,
When all can say 'My Brother here,'
And hear 'My Son in heaven.'"

How honored is the family that can boast of such a brother! Do we think of character? His is unblemished, though earth and hell have tried to ruin it. Of reputation? He fills heaven, and is rapidly filling earth, too. His name is above every name. Do we think of a man as a teacher? He is pre-eminently the great teacher of all ages, and for all lands. Do we think of wonderful works? His miracles stand unrivaled to-day, after the lapse of eighteen hundred years. Do we think of goodness and charity? His is the fountain at which all others receive of its fulness. O perfect man! O true brother of the human race! O head of the Church, Thy love knows no bounds. Thy character knows no stain. Thy wisdom knows no folly. Thy power knows no weakness. Thy works exhibit no fault. Thy glory and Thy honor is ours, for Thou art our Brother, eldest born in our family, the chiefest among ten thousand, the altogether lovely.

As He is, so should we be. We, too,

should be as elder brothers to all the rest—clothed as He was, with unspotted holiness, a "glorious Church, without spot or wrinkle or any such thing—but that it should be holy and without blemish." Eph. 5: 27.

If He has glorified us by His holy life and character, we should glorify Him and His Father by our character and by our works, that as He is, so we may be also. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matt. 5: 16. Christ said of His apostles, "I am glorified in them." John 17: 10. So let Him say of us. What an argument for the cultivation of love is the Brotherhood of Christ. Fearful has been the experience of mankind from untrue brotherhood. Abel had an elder brother, but jealousy hardened his heart, and, false to the instincts of nature, he became his own brother's murderer. Jacob's elder brother, twin born, spurned his birthright privilege and steeled his heart against his sinning brother until his brother-love turned to the gall of hatred. Eliab, too, instead of rejoicing at his younger brother having been anointed to be a king, would twit David with pride and dishearten him with cruel words of irony. But what a change I think came over him when that same brother returned from slaying Goliath. The elder brother of the prodigal son was hard and cold and bitter when he should have rejoiced that "this, thy brother, was dead, and is alive again: was lost, and is found." I read lately of the elder brother of two sisters. He had been left £2,000, and each of them £1,000. All were members of the Methodist Church. He was their heir, and grasping after more riches, coldly calculated what an addition he would receive at their death, chided their every benevolent act, upbraided them for expending money for anything but the barest necessities, refused them help and sympathy when sickness and death came to their home, and found, to his bitter cost, that nearly their all had been expended in the struggle for life when at last both had passed away. Amid all these Christ stands up, the true example of noble brotherhood. Let us be brothers, too. Let us love to the end, as He did. Let us think kindly of even their faults. Bear gently with their failings. Envy them not for their gifts and talents. Covet not their wealth or prosperity. Despise them not for their poverty or infirmity. Let us look deeper than the outer surface. Many a true heart beats under a rough exterior. Many a jewel is encased in a rough casket. Love as Christ loved. Love honestly. Love faithfully. Love and holiness are so conjoined that they cannot be separated. If we grow in grace we grow in love to all men, especially to those who are of the household of faith. Christian perfection is perfect love.

We hope in our next article to visit the home of this whole family in earth and heaven.

"A LADY who had entered into the life hid with Christ, was confronted by a great prospective trial. Every emotion she had within her rose up in rebellion against it; and had she considered her emotions to be her king, she would have been in utter despair. But she had learned this secret of the will, and knowing that, at the bottom, she herself did really choose the will of God for her portion, she did not pay the slightest attention to her emotions, but persisted in meeting every thought concerning the trial with the words, repeated over and over, 'Thy will be done! Thy will be done!' asserting, in the face of all her rebelling feelings, that she did submit her will to God's, that she chose to submit it, and that His will should be and was her delight! The result was that in an incredibly short space of time every thought was brought into captivity, and she began to find even her very emotions rejoicing in the will of God."—*H. W. Smith.*

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

July 5. "How shall we escape, if we neglect so great salvation?" Hebrews 2: 3.

This anonymous epistle, by some believed to have been written by St. Paul, and by others by Apollos, is a solemn protest against falling away into unbelief. It is set upon the background of the everlasting priesthood of Jesus Christ. By most preachers and evangelistic laborers, the verse selected for our thought is used to arouse sinners to a sense of their danger, and to put to their conscience a question impossible of answer. But if the writer's main thought is to be our guide to his meaning, this searching question is asked of the believer, before whom are placed the most solemn warnings. It is as pertinent to ask, how shall a Christian escape who neglects the great salvation in all its fulness, as to ask, how shall the sinner escape who neglects the great salvation in its beginnings. Neglect is wrong at any point. It is most criminal where the light is greatest. The Christian cannot sow worldliness among the good seed of his profession, and escape gathering a disappointing harvest. There is a great salvation. It is defined as perfect, full, complete, entire, uttermost. If you neglect the prayer that asks for it, or the blood that provides for it, or the Spirit that produces it, or the faith that appropriates it, and there are disastrous consequences, how shall you escape them? With your eye on the cross of Christ, let your conscience answer.

July 12. "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." I. Peter 5: 10.

Some Christians topple and fall for want of care in laying their foundations. Wonderful calling this, to be called by the God of all grace unto His eternal glory! To look up the dizzy height of such a spiritual possibility overawes the thoughtful soul.

> "How can it be then, Thou heavenly King,
> That Thou shouldst us to glory bring;
> Make slaves the partners of Thy throne,
> Decked with a never-fading crown?"

Why should Peter write this text and this epistle? Was he thinking how unstable and unsettled he was at the critical point in his Lord's life? But since then, in the holy sweep of the fire of Pentecost, he had suffered, not to fall as once he had done, but to stand, perfected, stablished, strengthened, settled. Have you not seen the difference in yourself now and then? *Then*, in those days of trial when you flinched and failed, lacked stability and strength; *now*, when the storm rages, and the great roaring lion seeks your destruction, you stand like the pillars of Brooklyn bridge, stablished, settled, bearing up under the load of passing ills without a tremor in your solid faith! Blessed be God, there are things and experiences which cannot be shaken!

July 19. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4.

So began the era of the Holy Ghost. The mighty Comforter had come. Doubts vanished, the new light was like the midday sun to the morning twilight, and the Christ came nearer than He had ever been in the flesh. They were all filled with the sacred glory. They became vehement in their earnestness. The reaction from despondent waiting and protracted praying thrilled their nerves and aroused them to the intensest appeals

and the most searching preaching. Not much is said about what it did for them personally, except that they were filled with the Holy Ghost, and spake with other tongues by the Holy Ghost. There are "other tongues', for many to speak who will never attempt the language till they reach their pentecost. There is a speech foreign to so many that when an occasional one, with fire-tipped tongue, testifies in the power of the new illumination, the modern word "crank" instead of the ancient word "drunk" is too often sarcastically hurled at him. Thank God, there are more and more coming to know the foreign tongue! The Church that does something more than "hold the fort" today, does it by the tongue of fire and the language of pentecostal love. How is it with you, beloved reader—can you talk the language? Wait, pray, believe, receive the pentecost!

July 26. "Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24: 25.

A strange repulse of a devout messenger of God, you say; but stop a moment and think. Is not this the language of every soul who presumptuously faces the Divine call, and asks Him to come again? When? "When I have a convenient season." But will it ever come? No Christian can have lived long in the clear light of pardon and the grace of God, without having been brought to make or evade a decision involving "perfecting holiness in the fear of God." It will account for the numerous "sickly" ones among God's people, that waiting for their convenient season, has been a declining process. And the sad feature in the case is that it seems farther off than ever. The convenient season for the Holy Spirit is not an arrangement in which our selfish interests are consulted. To say "Go Thy way" either to Him or to His ambassador is to gain a loss. He will not wait. He may not return. Is He calling now? Arise and follow, for He leads to a blessedness your eye hath not seen nor your ear heard! Keep step with Him and you shall know how His paths drop fatness, and what He means by promising you shall be "filled with all the fulness of God." Say not "Go Thy way," but on your knees cry "Come this way—come *now!*"

CLOSET DEVOTION.

BY MRS. L. FENNER BAKER.

Yes! shut the sinful world without,
Its vain temptations, troubling cares,
And to thy Saviour, Helper, King
Lift up thy heart, and breathe thy prayers.
There shall thy soul find sweetest rest;
There is the changeless calm of God;
There will He teach thee all things best
For thee to know—and e'en His rod
Shall bud and bloom with perfume sweet,
While thou art kneeling at His feet.

Is any love like His? Ah, no!
Thy gentle, steadfast, wisest Friend—
None else such tenderness can show,
None else so perfectly defend!
How oft hath He thy battles fought!
And stood 'twixt thee and Satan's wiles—
Hath turned thy haunting fears to naught,
Thine ill to good, thy tears to smiles—
Enter thy closet—well for thee
That such a door of hope may be!

Ay! "shut thy door," and tarry long;
Too soon the world will call thee thence—
Too soon its clamor and its song,
Its wearying care, its poor pretense,
Crowd on thy steps—O deeply drain
The cup of comfort Christ doth give—
He shall thy fainting strength sustain;
And thou in Him anew shalt live.
Wait in His presence, Christian heart,
Take from His hand "thy better part."

"Enter thy closet." Bells may peal
And call thee to the house of prayer—
And faithful hearts around thee kneel,
And blessings flood thy spirit there.
But fail not of "the *secret place*"
Where thy Beloved for thee doth wait—
To show the brightness of His face.
For *this* is heaven's outer-gate.
O let it often *shut thee in*,
And thou "the crown of life" shall win!

THE BIBLE IN EVERY-DAY LIFE.

BY REV. G. F. OLIVER, D.D.

MONTHLY KEYNOTE.—"And every man that hath this hope in him purifieth himself even as He is pure." *I. John 3: 3.*

A HOPE WHICH PURIFIES.

Job says "The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand. So are the paths of all that forget God." Job 8: 13–15. Not so the genuine, divinely begotten hope. It "maketh not ashamed." It abounds by the power of the Holy Ghost. Rom. 15: 13. It has its foundation not simply in good desires and strong impulses; it is based upon conscious facts and feelings. "Beloved, now are we the sons of God." It is a hope rooted in love, shed abroad by the Holy Ghost. The joyous sense of childship makes inference easy. What a contrast between this hope, fed by the flow of our Heavenly Father's love, and the shriveled wish of a worldly rebel!

"The Christian's hope's a glorious hope,
A hope through Jesus given."

This hope does not puff up like the conceit of the Pharisee, nor lead to looseness of habit, as in the case of the Antinomian.

RENOVATES HEART AND HABITS.

If any man objects to becoming clean in heart and holy in habit, he may well be alarmed. Already his adoption is defective, clouded or in peril of decline. For every man who hath "this hope" purifieth himself. His impulses and desires lead him in full pursuit of holiness. In Paul's letter to Corinth (II. Cor. 6: 18, and 7: 1) he bases an argument for seeking cleansing "from all filthiness of the flesh and spirit" upon the antecedent state of sonship, and separation from the world.

The process of purifying one's own heart is not left in mystery. It is, first: By personal decision and separation. "Purify your hearts, ye double minded." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." A determined and persistent seeker after a pure heart will soon discover the test of the whole-heartedness of his desire. He who is true to the instinct of new-born hope will be eager to hear testimony about purity. He will be ready to seek it. He will love to hear of holiness in sermon or promise. He wants to be holy, and if not retarded in his search he will find it. He can be clean who wants to be. Every prospective bride attends to her wardrobe. So believers feel drawn toward a preparation to meet and have fellowship with Jesus.

Secondly: This purifying rests not upon self-will or decision. The "blood cleanses;" and the soul who loves God's method will delight in the fact that as in the days of Peter, so now, God purifies our hearts by faith. (See Acts 15: 8-9.)

While purity has primary reference to character, it does not exclude conformity to habits of holiness. We are to be like Jesus, our Pattern, in all things. It is a mistake to lay stress upon pure habits, to the neglect of the cleansing work of the Spirit. That is like placing the furniture or hanging the pictures before the carpets are cleaned or the scrubbing finished. Nevertheless, cleaning and adorning are parts of the work of Godliness, the gracious fruit of adoption.

He who is humble and would be Christly will welcome every rebuke

and weigh every criticism that may help him live right. He is progressive in habits of correct living, and is eager to be the child of God, without spot and blameless. He makes holy living his chief pursuit. He follows it. He takes time for all means of grace and available helps to piety. His standing with God is supreme. Whatever others may do, "he purifieth *himself*." He prays more than he criticises or discusses other weak saints. "Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another."

CHRIST OUR STANDARD.

"Even as He is pure."

Men fix high ideals in education, art, science, and business. "Aim high," we are told in school-room and on platform. High ideals bring up the average of attainments. They are necessary for progress. Christ, not creed, Jesus, not people, must inspire our aspirations for holiness. Transformation into His image, not imitation of His servants, must be our rule and ceaseless purpose. How would Jesus behave if in my place? Has heaven enough grace to sustain me, or angels enough to comfort and guard me? Then I will take a Christlike stand, and do the Christlike deed.

THE HAND OF THE LORD.

"The hand of the Lord was with them." *Acts 11: 21.*

Upon the persecution of Stephen the Christians were scattered abroad. At Antioch great numbers were added to the Lord. The figure expresses the power of the Holy Ghost. The Word is the sword of the Spirit. The Holy Spirit is God's hand, which wields the sword. Truth is God's hammer. The Spirit is the hand which gives force to its blows. The hand is necessary to mold, shape and adorn vessels of clay for use. Thus the Holy Spirit becomes the "hand of the Lord" to make us effective, and best of all, to guide us into all truth. His presence means the clasp of Jesus' hand.

PRAYER MEETING TOPICS.

GOD'S ENCOURAGEMENT OF FAITH.

Gen. 15: 1-17.

"Fear not, Abram: I am thy shield, and thy exceeding great reward."

1. *Good people sometimes doubt and wonder.* "Lo, one born in my house is mine heir!" "Whereby shall I know that I shall inherit it?" (v. 3 and 8). Abram reasoned and was perplexed. Yet God is tender, and does not chide. He instructs.

2. *The way out of wonder and temptation.* Follow the Lord's detail of sacrifice (v. 9). Build your altar of consecration. Be specific and thorough. Be persistent. Abram "drove the fowls away" from his sacrifice.

3. *Obey, wait, and listen to God.* Darkness came. Abram staid on. He did not fuss nor hurry the Lord. The burning lamp came at last (v. 17). This was the answer of fire—the evidence of highest knowledge.

THE SALT OF THE EARTH.

Gen. 18: 23–33.

Righteous and wicked mingle here. Our place in the world, to keep it from spoiling—to counteract wickedness. We may and should live to preserve the world from doom and disaster. Ten men would have saved Sodom. What am I worth to my town? The Prayer Meeting squad are possibly more influential than the city council. Holiness may protect more surely than the legislature. Goodness is more of a shield than mere law.

THE MISSION OF RESCUE.

Gen. 19: 1–17.

How and when to help our friends. Why we fail. What to do. God's mission for us and His method with souls.

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

THE PORTRAIT OF JESUS.

BY REV. J. T. WIGHTMAN, D.D.

VI. HIS GODHEAD AND HOLINESS.

The Divinity of Jesus gives to us the full assurance that He has authority to accomplish His promise of adopting every creature into the family of God. Does He indeed know every creature? Has He provided for the volume of the race? Do His teachings encircle humanity? Do they reach every heart? Learned men have explored Egypt, and Persia, and India, they have sifted the Talmud and hunted through the Vedas and the volumes of Confucius and Zoroaster to find the roots of the teaching of Jesus. They claim that He borrowed the wisdom of the world. They have dug up the graves of the ages to confront His sermon. The wisdom of that discourse, say they, was impossible for any one mind, especially that of a young man. These very researches only the better confirm His Divinity. These scholars have garnered the wisdom of all lands only to find that all truths in harmony with God fell spontaneously from the lips of Jesus. His eye ran in a moment through all history, and collected in His sermon every gem of truth which He had before revealed to man. Nothing was hid from Him. He unified into beatitudes every principle of His kingdom, easily and promptly as God, without labor, had codified all laws into the decalogue. He moulded all duties into a perfect character, and entwined together holiness and happiness and heaven into the chaplet of glory. By a word He cleaved asunder, as by the sword of His mouth, the gross superstitions of all lands, separating them from the true principles of Godliness. He purged with the fire of His love the attributes of God so long embedded in heathen worship and incrusted with the deepest pollutions of vice. That volume of the universe, the Talmud, the glory of Israel, was compiled through centuries by, perchance, a thousand minds. But all truth was revealed in a day by Jesus. He crystalized the Talmud and threw away its dross. He garnered all fields of life, He gleaned the valley of death itself, He cast His sickle even into the golden harvest of heaven, He sifted the universe, He illuminated eternity, He unraveled Providence, He defeated evil, He explored God, He read the heart, He weighed every want and sanctified every tear, He pardoned every sin, He made the holiness of God incarnate in man, He uplifted humanity and opened the gates of heaven to a dying world. Who but God could achieve this work in a day? He spake, and it was done. He said, "Let there be light," and light was. The history of six thousand years has not garnered so vast a volume of Divine truth as the brief ministry of Jesus for three years has given to the world. The secrets of all laws were open to His eye. He broke the seal of nature. He revealed life. He unlocked the treasury of all wisdom in the government of man, and made known the will of God in the life of every creature. Is not this

omniscience? If by some omnipotent attraction He had drawn together the gems of every sea and the precious stones of every land, and if He had formulated the mass of splendor into the circlet of His immortal crown, it would have been an achievement infinitely less in glory than to unify all minds in one. He was the One Mind of man. It would have taxed His Godhead no more to have melted into one river of gold all the precious metals of the earth, than to have extracted all knowledge from history, and exhausted universal wisdom in enriching His sermon on the mount. Everything yielded truth to His touch. The fish became His treasure house. To collect the truths of the moral universe into the symmetrical character of the holiness of God demands God Himself, not less than when He commanded the stars of the firmament to group together into the constellations of heaven. Indeed, it were less an achievement of Godhead to create a universe of matter than to create one holy man. He is a reproduction of God. The Godhead of Jesus vouches for His ability in creating "a new man."

Settling in our minds the power of His Godhead, we must take yet another step to complete faith. Is His love commensurate with His power? Will He lovingly make us holy? Will He truly make us like Himself? Not simply shaping us into the likeness of the Divine nature, but will this work be the supreme delight of Jesus? Is holiness the reluctant gift of God—love extorted from His nature—or is it a greater joy to God to make a holy man than to create a world? The great question is, how can Jesus so express this love as to convince us that God loves nothing more than a holy man? Let us see. The creation of a universe of matter does not reveal the profoundest depth of the love of God. The stars have no sympathy. But the death of Jesus reveals more of God than was ever before made manifest to man. His miracles did not show all His love, even though He turned Gehennah into a paradise of life. Neither His life of purity nor His omniscience was sufficient. His omnipotence failed. It could not create a good man. The splendid firmament, the work of His hand, sheds no compassion on sorrow, offers no pardon. Angels themselves never weep. But the Son of God poured out His blood, richer than light, in witness of a profounder love for man. It was a voluntary death. He was not scourged out of heaven to the cross, as an unwilling victim of love, but cheerfully, of His own accord, He died for man. "Herein is love." It reaches downward in sympathy to the most polluted wretch, with whom no human being has any affinity. The abandoned find a friend in Jesus, and in no other being. He offers His blood to wash us whiter than snow. No one can put himself in sympathy with sinners without becoming polluted, unless he has the spirit of Jesus. This sympathy for sinners did not disrupt the unity between the Father and the Son. It confirmed the love of God. There is no expression of the love of God in the universe comparable with the cross of Christ. Nothing is more sublime. The death of the Son was His strongest expression of love for the Father. It was His utmost loyalty. And the Father loved the Son supremely in His death. He consented to the death. The Father and the Son loved each other most at the cross. Here the love of the Godhead was perfected. God could love no more. There was no depth of the Divine nature that the death of Jesus did not reach. "He became poor that we might become rich." The harmony of love in the Godhead was not disturbed by

the love of Jesus for a sinful world. "He loved us and gave Himself for us." This is enough. Only God could love a sinner. No angel, or devil, could put himself into sympathy with a polluted creature without becoming contaminated. Communion with evil creates evil. But the Son of God took a "*sinful*" nature without violating His purity, and by it manifested the love of God for every creature in His death on the cross. "God *so* loved the world."

Can faith repose with perfect confidence on this love? If the promises of Jesus do not mock our hope, if they do not play in cruel irony with human suffering, if the affiliation of His Divine nature with our human nature means incarnate holiness, and if the appeal and offer which He makes to pardon our sins be any warrant of His truthfulness, then His name becomes the surest guarantee of His willingness to make us holy. His character pledges God. His words are half-heaven. "If any man love Me he will keep My words, and My Father will love him, and We will come unto him and make our abode in him."

No one who doubts the Divinity of Christ can be made holy, for the simple reason that he has no security of faith. "No man can call Him Lord except by the Holy Ghost." The first step in the divine life is to settle our faith on the Godhead of Jesus. This gives security.

Can the character of holiness be set forth by the commandments of God, or must it be embodied in a living person, that we may see the possibility of keeping the commandments? The object and end of the incarnation of the Son of God was not so much to excite ecstatic joy, or to secure earthly happiness, as to embody the life of God in the life of man. "The glory which Thou gavest Me I have given them." Nothing less than this is sufficiently sublime to demand the incarnation of the Son of God. The greatest work of God is a good man. This is the work of Jesus. If the Son be an inferior Deity, how could He accomplish a work unequaled in glory by the splendor of the material world? If the cosmos of a universe corresponds with the character of the Creator, ought not the work wrought upon the moral nature of man to be more resplendent in reflecting the higher attributes of God? Holiness is a moral creation. It is a new divine life in man. It is the harmony of the spiritual nature with God. This new soul-life brings light, order, beauty, from the moral chaos and darkness of the soul. "All things are new." It is a new life, a new order of life in the soul, a new power, a new relation to God, higher than that into which the first Adam was introduced. Holiness is everlasting harmony with God. Eternity will add no element to that holiness which is possessed by the humblest believer in Christ. No moral life could be more divine. The circle may widen, but the life of a good man will forever revolve around the unchangeable moral center. Paradise may fade, worlds may bloom and decay, but the soul shall forever flower and effloresce in the immortal holiness of God. We have now only a faint conception of what holiness means. We see only the first gleams of the daybreak of its glory. We love to sing of "the music of the spheres," and we imagine every golden chord of law vibrating through the heavens in perfect accord with the will of the Creator. This is true. But it is the harmony of matter only. The morning stars may sing in concert with all the shining host of heaven, but how can we imagine the wider and profounder outburst of praise swelling up in waves of glory and rolling toward the throne from every field of

intelligent life in the vast realm of love in unity with God? This is holiness. The kingdoms of all will-forces are swayed by love. If the millennium of the nations, and the epiphany of all worlds bursting forth in seasons of moral beauty would glorify the Creator, how much more pleasing to God to see humanity itself spread out before the throne as the perennial garden of immortal love in which every soul shall bloom forever in the perfection of an unwasting glory. Holiness is worthy of Christ. Sublime as His incarnation. Glorious as His Godhead. It is not less than the death of the Son of God. It is not inferior to the love of the Father. If the going forth of the Godhead in creating the world did not deteriorate the Divine nature, why should it be unworthy the Father to come forth again in the person of His Son for the saving of a created world? Had God incarnated Himself in the universe and manifested His glory through the light of all worlds, it would have been infinitely less in dignity and love than the revelation of Himself through the God-man. It would have been only a little thing for God to have invested His nature with the armature of splendid worlds, throwing the firmament as a mantle over the shoulders of Deity, but His compassion for man is more manifest and more glorious when He wraps His Godhead in the swaddling bands of Bethlehem. The universe is not as great as the Babe. Omnipotence is not holier than love. The object and end of the incarnation was not simply to manifest the power of the Infinite in contracting to a span, but it was to make a transcript of the moral nature of God in the moral nature of man. It was to embody His love. God would forever be to man a sun in perpetual eclipse if Jesus had not revealed Him. We could have no conception of His holiness without the character of Christ. Love would be impossible, and the conception impracticable unless seen in the character of Jesus. If holiness was introduced simply to improve morality, history might have filtered through the ages into a civilization which might at last have emptied, broad and pure, into the far-off sea of time; or if holiness is only a completed Judaism, the law could have been substituted for the Godhead of Christ, and made to bristle into ramparts of defense around humanity; or if holiness is simply pardon, the blood of Christ could have washed away guilt and stopped its work; or if holiness be a growth in grace alone, the breath of the Spirit could have invigorated the moral germs of our nature and made them fruitful of good works. Morality claims no Godhead. It needs none. But if holiness is harmony with God, the harmony of the whole spiritual man with the will of God, eternal harmony, love begetting love forever, the everlasting unity of the creature with the Father of us all through the Divine life of the Son in the soul of man, then the Godhead of the Son can alone give Divine assurance that the sinner may be brought into oneness with God. Faith in the Godhead of Jesus gives the strongest witness of holiness. It becomes the surest test of His power, and the only evidence of His glory. "They shall walk with Me in white."

"BLESSED ARE THEY THAT MOURN.—Matt. v. 4. We all, in turn, must face our forlorn hours of bereavement. For us, sooner or later, our house must be left unto us desolate. But . . . these natural sorrows are, and are meant to be, full of blessedness; the light of God shining upon them transmutes them into heavenly gold. The wounds which God makes God heals. The fire which kindles the grains of frankincense upon His altar at the same time brings out their fragrancy. Upon the troubled soul which seeks Him His consolation increases "with the gentleness of a sea which caresses the shore it covers."—*Canon Farrar.*

EPOCHS IN THE LIFE OF ELISHA.

BY REV. B. CARRADINE, D.D.

I.

SAVED.

The first mention made of Elisha is in the divine command to Elijah to anoint him prophet in his room. This one thing settles the fact of his being a saved man, for God has never made an unconverted or irreligious man a prophet.

A system of civil or ecclesiastical government may thrust unregenerated men into the pulpit, and so transform a heavenly vocation or divine calling into a salaried place or profession, but this work is of man and not of God.

There are men to-day in the pulpit and called the Lord's prophets who were never placed there by His hand. They came not in through the "Door," which is Jesus, but climbed up some other way. This "other way," which Christ does not mention, may be unauthorized civil enactment, or blunder of ecclesiastical court or committee.

He who said if the blind lead the blind they will both fall into the ditch; He that said His people were destroyed for lack of knowledge; He that warned about false prophets, false shepherds, and wolves in sheep's clothing, would never send unsaved men into the ministry to-day, or into the prophetic office in the old dispensation. That monstrous blunder and unspeakable calamity is perpetrated by the laws of certain kingdoms, and by the policy of a few Churches.

We have been much struck with the fact that the State, or Church-made prophet is soon driven or compressed by some law or influence to a fifteen-minute sermon, or more properly, essay. This is not so great a mystery as it is a mercy. The less a man has to say from the pulpit when he has not been divinely inducted, the better. If we cannot be delivered from this human mistake robed in canonicals, then the next best thing is to confine him to fifteen minutes. Some law that we do not yet altogether understand, but for which men are not the less grateful, brings this speaker or reader down to the regulation time of fifteen minutes. Some may be divided in opinion as to whether the fifteen minutes measures the preacher's ability of delivery, or the people's capacity of receiving. This weighty and interesting fact we do not stop to discuss, but simply say that everyone seems glad about the fifteen minutes, and very glad when it is over.

Let all this be as it may, the fact that God told Elijah to anoint Elisha prophet in his room, shows that the son of Shaphat was a saved man. We are careful to make this point, for a reason that will appear in the third article of this series.

A second proof of Elisha being a saved man is seen in the fact that he was one of the seven thousand who had not bowed the knee to Baal. Elijah had just said he was the only one left who was faithful to God in the land, when the Lord corrected him by telling him He had seven thousand, and to go and anoint Elisha to be prophet in his stead.

This picture of faithfulness in obscurity is very beautiful to the spiritual mind. While Elijah was bemoaning the fact that he was left alone in the service of God, Elisha was only a few miles away, withstanding the false worship of the day and refusing to bow the knee to Baal.

His was a quiet life on the farm; he had no Mount Carmel pulpit of fire to declaim from, and no vast multitudes to observe and applaud his loyalty to heaven, but he was true to

God just the same, and was in a condition to be photographed in the dark. These obscure but loyal souls are very precious to God; and if taken out of the shops, fields, and homes, where their gentle spirits and faithful lives are a constant blessing, the world would suffer a terrible loss. Our mothers, wives, sisters, and daughters are not known to fame, but with the love of God in their hearts and Christ abiding in their lives they are making many an earthly paradise, and giving moral shape to the rising generation. There are faithful laymen in the pew, and true men in the pulpit, in small towns and country neighborhoods, where names never appear in secular or religious papers, but who are doing the will of God, saving souls and getting ripe and ready, many of them unconsciously, for a great reward at the Judgment.

We would far rather be among God's hidden "Seven Thousand" than one of the world's well-known "Upper Ten," society's "Five Hundred," or even the Sanhedrim "Seventy." Somehow we feel it will be better for the Seven Thousand on the Great Day.

The violet is hidden in the grass, but how sweet it is. The nightingale is a plain-looking bird, and sings in a bush in lonely places, but O how it sings!

This hidden Seven Thousand, of whom Elisha was one, had never bowed the knee to Baal; and in doing so they had received no public praise or gratulation, but they showed in this how possible it is, and how beautiful it is, to be true to God in obscurity. Truly it may take more courage to be faithful to God in a hamlet or quiet home than to die at a martyr's stake, with a vast multitude observing and applauding one's Christian heroism in suffering.

"He that getteth wisdom loveth his own soul."

THE LUMINOUS WAY. Rev. G. C. Wells, in preaching at Manheim National Camp Meeting, said:

"A saint of God is all luminous within, and all luminous without. The Sun of Righteousness to him suffers no eclipse, but shines uninterruptedly, and makes it light all about him, and all the way through to glory. The lamps of eternity are hung out on either side of the narrow way, so that you cannot keep that path and walk in darkness."

GOD IS OUR SALVATION.

Benjamin Pomeroy, in his sermon at the First National Camp Meeting, Vineland, N. J., said: "God is salvation to the Church; and I mean more than you think I do. I do not mean to say that salvation is one work amongst others—that is a mere accident; but I do wish to say that salvation is the great, the grand leading idea of the Infinite—that it is the grandest idea that ever loomed in the fog of eternity, and there is no other work really in God's hands. If He does anything else, it is with reference to salvation. And this is a work of necessity which has been brought upon God through the rebellion of men and angels. I wish to say that this is the great work of the Infinite, of the Three-one God. Do not, then, in your faith, be pestered with the idea that in asking God to save you, you are asking Him to go out of His course of action. When you come into God's order of saving, you intercept the great moral currents that are drifting Godward everywhere. It is just as God has contrived it. He has not only contrived His word and His works, but His worlds, for salvation. We are not to think that this is a little place down here, that may almost get lost sometime, and forgotten in view of the immensities around us. This grove, at the present time, is the most public place in the whole universe of God. Heaven is around you here. Hither do angels come to learn the mysterious lesson of God's grace. All the Creator's worlds and works are subsidiary to the one idea, the salvation of the human race.

"God has subordinated everything to the one grand idea of the salvation of man, so that we can bundle all up together and exclaim in the words of the apostle, 'All things work together for good to them that love God.' Not death, nor devils, nor anything else, can counteract this great decree."

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

JULY.

BY REV. L. H. BAKER.

"July in the summer meadows; life and glory bursting everywhere into intensest radiance; billows of vivid green rolling, swelling, gleaming in the flood of sunshine; radiant mornings and silent starry eves; nights mantled in purple darkness—how they crowd and press upon the senses, till we grow almost intoxicate with the rich splendor of earth! How like a glorious temple the great world seems, arched over with the blue glittering heavens, and with the sweet, low-voiced wind murmuring through it! Ah, queenly July!"—*Emily Huntington Miller.*

FLOWERS.

They have a ministry. Two friends walked together through the garden. A child came skipping gleefully, carrying a full-blown poppy in her hand, calling to her papa, "See what has grown from the small seed you scattered about in my garden that day." This flower taken from the hand of the child had a message to one sad heart this day. The father turned to his friend, who had recently laid away a precious daughter amid the flowers of the cemetery, and said, "We are everywhere encircled with mysteries. What a difference; the tiny little grain of seed that vanished in the earth and this beautiful flower. Whence came these colors, the enamel of these leaves, when the earth consists of only dark dust, and the seed apparently contained nothing better? This is a divine mystery which no human eye may read; so every flower is a herald of Divine almightiness, a messenger full of blissful hopes, so that sorrow willingly adorns the grave with flowers, because every one of them suggests the rising of a new life and the adorning with heavenly beauty."

We entered a home where gladness ruled the hour. Vines festooned the walls. Garlands of smilax and roses wreathed the chandeliers. A bell of white carnations was suspended over a flower strewn disk upon which stood a pair plighting their vows of life and love in the presence of admiring friends. In the hand and over the heart of the bride these tokens of rejoicing; upon all the guests a floral decoration; upon tables and stands roses large and small, with clusters of beauty adorning and exhaling in their ministry of pleasure.

In the sanctuary, an open book wreathed with lilies told the story of the glad Easter time, and betokened the purity of the eternal life. Carried by friendly hands to where the pale, sweet face, with lines of pain written upon its features, turned with longing eyes pleading for relief and comfort, these same flowers brought bright thoughts of that great truth so earnestly spoken to the listening worshipers, and of that precious word uttered in the long ago: "Consider the lilies how they grow. If God so clothe them, shall He not much more clothe you?" A ministry of comfort.

THE HOME-COMING.

A little group of three, a mother and two daughters, stood amid the throng awaiting the incoming steamer. A son and brother had been absent from home for many years, much of the time as a seaman, and latterly engaged in war. He had been spared through all the hardships and perils of these vocations, and was returning to mother after these years of separation. She stood on the shore of his native land, to welcome him to her bosom and to his home. Days of anxiety and nights of weeping were now to give place to a period of joy—the hopes of years realized. All eyes were watching the vessel as she came more

distinctly in sight, with the trail of smoke behind her, and as she neared the landing the deck was crowded with passengers, waving their hands to the friends waiting for their coming. Above the cheering and shouting one familiar voice rang out clear and strong, "Mother, I'm here! Mother, I'm here!" And soon a large, noble fellow sprang across the gangway and was locked in the embrace of his mother's arms, while the sisters clung to him, weeping for joy. Who that saw it can ever forget that group? A fine, stalwart man, in sailor's suit, pressing an aged mother to his breast, and receiving the caresses of his loved ones. His countenance bespoke no fear. He had passed through many dangers and harassing scenes. He had trod the deck when the elements were at war; he had grappled with the storm; he had served at the gun; he had lowered many a dead comrade to his last resting place; he had ministered to the suffering and dying. In it all he had been brave and tearless. But standing in that group he burst into tears—a mother's touch had overpowered him, and he trembled beneath the clasp of a woman's grasp whose heart was throbbing with love and joy. O, the electric force of human love! What an ecstacy of delight we may anticipate in the world to come, when the absent members of the family shall come up out of the stormy pathways of life and from the battlefields of the world's strife, to find "an abundant entrance into the everlasting kingdom."

The Mother's Influence.

The solid rock, which turns the edge of the chisel, bears forever the impress of the leaf and the acorn, received long, long since, e'er it had become hardened by time and the elements. If we trace back to its fountain the mighty torrent which fertilizes the land with its copious streams, or sweeps over it with a devastating flood, we shall find it dripping in crystal drops from some mossy crevice among the distant hills. So, too, the gentle feelings and affections which enrich and adorn the heart, and the mighty passions that sweep away all the barriers of the soul and desolate society, may have sprung up in the infant bosom in the sheltered retirement of the home.—*Sel.*

OUR BOYS AND GIRLS.

Our Dear Young People:

You will be pleased to read this beautiful letter from one of our friends:

"Dear Aunt Florence:

I suppose you have forgotten me, but I still live in Grand Rapids, and thought I would take up the work and answer your questions. Bethany is fifteen furlongs from Jerusalem. Lazarus lived there; was sick, and died; Jesus raised him from the dead. Jesus was in the house of Simon, the leper, who resided there, and as He sat at meat a woman came, having an alabaster box of ointment of spikenard, which was precious; and she brake the box, and poured it on His head. Jesus led His disciples out as far as Bethany, lifted up His hands and blessed them, and while He blessed them He departed from them.

"Nazareth was north of Jerusalem, and there Jesus was brought up. He went there, and, as was His custom, He went into the synagogue on the Sabbath day and began to teach.

"Capernaum was situated by the Sea of Galilee. There Jesus preached, and such numbers followed Him that it was necessary for Him to step into Peter's ship. Peter told Him that they had toiled all the night and had caught nothing. Then Jesus commanded them to launch out into the deep and let down their nets, when they brought up so many fish that they brake the nets. It was at Capernaum Jesus met the Roman centurion, and healed the sick of the palsy. There He taught the people, delivering His instruction in such an elegant manner that they were all astonished.

Yours truly,

Nellie Howes."

We shall think of you this month as amid the flowers of the fields, the woodland and the garden, looking as bright, happy and beautiful as they. Although you are so widely scattered, east, west and north, we have thought of you gathering flowers to beautify your homes or decorate your churches on "Children's Day." Some will make floral offerings to their friends or teachers at the close of the school year. Some will bear clusters of these beautiful messengers to the sick, and brighten the rooms where they suffer. Will you think and write to us of some of the flowers and plants mentioned in the Bible?

Studies.—1. Tell us three things about lilies. 2. What mean the two things said about the rose? 3. What use was made of myrtle in the time of Nehemiah? 4. Why do thistles grow, and what did Jesus say about them? Send all answers to Mrs. L. H. Baker, Warren, O.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit."—Joel 2: 28, 29.

THE TWELVE BASKETSFUL.

A WORD ABOUT THE ORDER OF KING'S DAUGHTERS AND SONS.

BY J. FOWLER WILLING.

God is an economist. When our Lord fed the multitude He could have made a mountain of bread; but He chose to give them what was worth more than a universe of edibles—a glimpse of His own management of affairs. He gave them enough, and then He told the disciples to gather up the fragments, that nothing be lost. A fisher-lad's basket held food for ten or twelve thousand people; but it took twelve baskets to contain what was left after the blessing of God. The Divine touch makes a great deal of the least things; but not a crumb of good-will must be wasted.

That sweet thought is beautifully illustrated in the Order of King's Daughters and Sons. Young people may not grasp at once the obligation that is upon every one of us to help bring the whole wide world to Christ; but they may do some little thing "in His name," and through that small service they may be led to dwell with Him for His work.

From lack of continuity, or some other occult cause, human enthusiasms move wave-wise, like the unresting sea. Some souls are so open to the mind of God that they can tell when the wave is rising, as mute creatures know the coming of a storm. If they are brave enough, they spring upon its crest before others fairly get sight of its swell. Perhaps God has quickened their sense while they have prayed for just such a manifestation of His power. He may have prepared them to be used in bringing it about.

A countryman asked another why William Bramwell always said things in his sermons that nobody else ever thought of. "I don't know," was the reply, "unless it is that Mr. Bramwell lives so near the gate of heaven that God can tell him things that other people cannot hear."

When the great wave of earnestness for the salvation of others swept over the land, they who lived nearest the Lord knew that it was coming. It moved even thoughtless young people to want to "do some good in the world." On its crest were borne the young men and women of the Salvation Army, with their climax of self-effacement. The Students' Volunteer movement, with its great contingent, Home and Foreign missionaries, many of whom go out to live like the sparrows, trusting for their daily bread—all these were not far behind the Salvationists.

One little item may help gauge the height of that wave. I think it was in 1869 that Dr. Butler told me that the Missionary Society had appropriated for two young men to be sent to India. In his zeal for the land in which he had so deep an interest, Dr. Butler had written two hundred letters, north, south, east, and west, but not a man could he find of suitable age and culture who was free to go. Now, hundreds of educated young people are on the lists, eager to be sent to the hardest fields.

Among the seers who discerned the signs of the times when this great wave was rising was Margaret Bottome, who has been, from the first, President of the King's Daughters and Sons. With her ear bent low, in her hours of deepest consecration, she caught the rush of the oncoming flood. She saw, low down on the wave, young women fettered by fashion, and held by home-ties, and yet who wanted, also, to do something to help others. She heard and obeyed the command of the Master to gather up these fragments of influence, and she waited till the inspiration came to

form her Order. I heard her say once that if she had been used of God to do any special good, it was all due to a remark dropped by a friend at a lunch table. They had been talking about the fashionable women for whose salvation nobody seemed to have heart or hope. Her friend remarked that one would need to be thoroughly dead to be used of God for that work, adding, "All that God is doing in this world, anyway, He is doing by dead people." That remark was a nail in a sure place. Mrs. Bottome said to herself, "Then I'll be dead, for I want to be mightily used of Him." She went to her room, and waited before God till she could say, with Paul, "I am crucified with Christ; nevertheless I live; yet not I; but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Not long after that she was led to give Bible readings in elegant drawing-rooms; and the Order of King's Daughters and Sons came into being.

The Order has spread over this and all Christian lands, numbering its members by the hundred thousand, and its beneficiaries by the million. Its work takes the entire range of good deeds, from speaking a kind word to a child, to supporting a missionary. It has gathered up the fragments of benevolent impulse, till it has an immense store of noble results.

Its members are usually young people, not yet broken to the regular pull and drudgery of organized service. Under its direction they may leave the beaten highway where the great societies drive their loaded wagons, and amble about "cross lots," picking up the odds and ends of kindly doing that those who are full of regulation work may neglect.

It is said that in Paris great industries are carried on, many families supported, and even fortunes are made, by working over what is thrown away as useless. This Order, by gathering up the fragments of benevolent impulse, must do measureless good. Take one or two examples: An elegantly dressed young lady came into the city from her delightful summering-place, to do some shopping. The girl who waited on her looked tired and warm. The other noticed her silver cross. "Are you a King's Daughter?" she asked, while her change was being brought. The shop girl's face brightened as she replied, "Indeed I am; and you are, too, aren't you?" The rich girl's daintily gloved hand pointed to her own cross. "Yes; and that makes us sisters. It must be drearily tiresome for you to stay here all these terrifically hot days, measuring off things for cranky people, while the rest of us are out in the country, keeping cool and having a good time." "Well, yes," replied the saleswoman, "I do get very tired, but then I'm glad to get the work. You see I'm the only one that can earn anything, since father's gone. It does make it easier, though, when some one comes in and says a lovely thing, the way you've done." The two clasped hands over the counter, in the true equality of sisterhood in the King's family. The rich girl went away wondering that anything she could do could brighten anybody up so much. When she joined the circle she promised only the least thing possible—to say a kind word when she could; but she found herself thinking and planning how to make the load lighter for girls who had to support a family, and stay in the city and work all summer. The other King's Daughter found it easier to say "No!" when Satan came with some young folks' foolishness that would have led her straight to the downward way.

One more example: A lady who has been used greatly to help the wealthy in their drawing-room meetings, had a circle of ten who always prayed for her when the work was specially difficult. They were quiet women, whose home cares kept them from outside work, but who always went to God on her behalf when a note came calling for special help. In the great Day of Awards God only knows who will have the brighter crown—she, or they.

And now, as Tiny Tim said, "God bless us all, every one." We will say of this Order, as the dying Livingstone wrote of everyone who would "help just a little." You may read the words on the marble slab that the Queen of England placed over his mortal remains in Westminster Abbey: "All I can add in my loneliness is, may heaven's rich blessing come down on everyone, American, Englishman, or Turk, who will help to heal the open sore of the world."

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, His judgments are in all the earth;

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8:

CAMP-MEETING PROMISE.—"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34: 25, 26.

"The hosts are mustered to the field;
The Cross! the Cross! the battle call;
The old grim towers of darkness yield,
And soon shall totter to their fall.

"On mountain tops the watch-fires glow,
Where scattered wide the watchmen stand;
Voice echoes voice, and onward flow
The joyous shouts from land to land."

THE FIRST CAMP-MEETING IN CANADA.

BY REV. W. H. DE PUY, D.D.

The late Rev. Dr. Nathan Bangs, the veteran minister, editor, book agent, missionary secretary, and general historian of American Methodism—and who, after a life of remarkable devotion and usefulness, passed to his heavenly rest from this city, May 3, 1862, aged eighty-four years—left among his papers, for the use of his biographer, an interesting account of the first camp-meeting which he ever attended. This meeting was the first of its class ever known in Canada. It was held in Adolphustown, in the Upper Province, commencing September 27, 1805, and continued for a week, and was attended, from the beginning to the end, with extraordinary displays of the favor and power of God.

Its announcement beforehand excited great interest far and near. Whole families prepared for a pilgrimage to the ground. Processions of wagons and of foot passengers wended along the highways.

With two of his fellow-evangelists, young Bangs had to take his course from a remote appointment through a range of forest thirty miles in extent. They hastened forward, conversing on religious themes, praying or singing, and eager with expectation of the moral battle-scene about to open. They arrived in time to commence the meeting on the date announced, though only about two hundred and fifty people had yet reached the ground. The exercises began, wrote our hero, with singing, prayer, and a short sermon on the text, "Brethren, pray." Several exhortations followed, and after an intermission of about twenty minutes another sermon was delivered on "Christ, our wisdom, righteousness, sanctification, and redemption." Some lively exhortations again followed, and the Spirit of the Lord seemed to move among the people. After an interruption of an hour and a-half a prayer-meeting was held, and toward its close the power of God descended on the assembly, and songs of victory and praise resounded through the forest.

The battle thus opened, the exercises continued with preaching, exhorting, and singing, until midnight, when the people retired to their booths. The night was clear and serene, and the scene being new to us, a peculiar solemnity rested upon all minds. The lights glowing among the trees and above the tents, and the voice of prayer and praise mingling and ascending into the starlit night, altogether inspired the heart with emotions better felt than described. During this day six persons passed from death to life.

At five o'clock Saturday morning a prayer-meeting was held, and at ten o'clock a sermon was preached on the words, "My people are destroyed for lack of knowledge." At this time the congregation had increased to perhaps twenty-five hundred, and the people of God were seated together on logs near the stand, while a crowd were standing in a semi-circle around them. "During the sermon I felt," continued Dr. Bangs, "an unusual sense of the Divine presence, and thought

I could see a cloud of Divine glory resting upon the congregation. The circle of spectators unconsciously fell back step by step, until quite a space was opened between them and those who were seated. At length I sprang from my seat to my feet. The preacher stopped and said, 'Take it and go on.' 'No,' I replied, 'I rise not to preach.' I immediately descended from the stand among the hearers. The rest of the preachers all spontaneously followed me, and we went among the people, exhorting the impenitent and comforting the distressed; for while Christians were filled with 'joy unspeakable and full of glory,' many a sinner was weeping and praying in the surrounding crowd. These we collected together in little groups, and exhorted God's people to join in prayer for them, and not to leave them until He should save their souls. O what a scene of tears and prayer was this!"

Not less than a dozen little praying circles were thus formed in the course of a few minutes. It was truly affecting to see parents weeping over their children, neighbors exhorting their unconverted neighbors to repent, while all, old and young, were awe-struck. The wicked looked on with silent amazement while they beheld some of their companions struck down by the mighty power of God, and heard His people pray for them. The mingled voices of prayer and praise were heard afar off, and produced a solemn awe apparently upon all minds. As the sun was setting, struck by the grandeur of the spectacle and the religious interest of the crowd, a preacher mounted the stand and proclaimed for his text, "Behold, He cometh with clouds, and every eye shall see Him." The meeting continued all night, and few slept that night. During this time some forty persons were converted or sanctified.

On Sabbath morning, as the natural sun arose in splendor, darting its rays through the forest, preachers and people presented themselves before their Maker and poured out songs of thanksgiving. They felt that their early sacrifice was accepted, for the "Sun of righteousness" shone upon their souls, and made all within them rejoice. They could sing with faith,

"None is like Jeshurun's God,
So great, so strong, so high!
Lo! He spreads His wings abroad,
He rides upon the sky!
Israel is His first-born son;
God, the Almighty God, is thine:
See Him to thy help come down,
The excellence divine."

After breakfast, a host being now on the ground, they held a lovefeast. The interest and excitement was so great, and the crowd so large, that while some assembled around the stand, a preacher mounted a wagon at a distance and addressed a separate congregation. The impression of the Word was universal, the power of the Spirit was manifest throughout the whole encampment, and almost every tent was a scene of prayer. At noon the Lord's supper was administered to multitudes, while other multitudes looked on with astonishment and tears. After the sacrament a young woman of fashionable and high position in society was smitten down, and with sobs entreated the prayers of the people. Her sister forced her away; a preacher went forth without the camp and led them both back, followed by quite a procession of their friends; a circle gathered about them and sang and prayed. The unawakened sister was soon upon her knees, praying in agony, and was first converted. The other quickly after received the peace of God, and they wept and rejoiced together. A backslider who had become a maniac, and was in despair, was brought to the camp. His symptoms were like those of the New Testament demoniacs. It required the strength of several men to hold him, especially while prayer was offered for him. Christians first besought God for Christ's sake to restore his faculties, which was done. He then earnestly prayed for himself, and before the meeting closed he was not only delivered from despair, but filled with joy and peace in believing.

The time was at hand at last for the conclusion of the meeting. "The last night," said Dr. Bangs, "was the most awfully impressive and yet delightful scene my eyes ever beheld. There was not a cloud on the sky. The stars studded the firmament, and the glory of God filled the camp. All

the neighboring forest seemed vocal with the echoes of hymns. Turn our attention whichever way we could, we heard the voice of prayer or praise. As it was the last night, every moment seemed precious. Parents were praying for their children or children for their parents, brothers and sisters for one another, neighbors for neighbors, all anxious that before they left the consecrated ground they should be 'sealed' as the 'heirs of salvation.'"

The parting scene was indescribable. The preachers, about to disperse to their distant and hard fields of labor, hung upon each other's necks, weeping and yet rejoicing. Christians from remote settlements, who had here formed holy friendships which they expected would survive in heaven, parted, probably to meet no more on earth, but in joyful hope of reunion above. They wept, prayed, sang, shouted aloud, and had at last to break away from each other as by force. As the hosts marched off in different directions, the songs of victory rolled along the highways. Great was the good that followed. A general revival of religion spread around the circuits, especially that of the Bay of Quinte, on which this meeting was held.

"THE PALMER TENT."

The late Mrs. Palmer used to have a large tent for meetings, and, connected with it, sleeping accommodations. This tent was on the Sing Sing Camp-ground and other Encampments, and did excellent service for the Master. "Mrs. Lankford," as she was known, was accustomed to take with her some of "*her girls*," as she was wont to call them, members of her Bible class, and have them tent with her. She did this in order that they might be spiritually benefited by the services of the Camp Meeting. And she had great pleasure in seeing, from the evidences of their spiritual growth and advancement, that her labors in this regard had not been in vain in the Lord. Some of these "girls" are now occupying prominent positions in the Church and rendering effective service.

In the "Palmer Tent" to which we refer there were no idle hours. There was an early morning service, and several others during the day, in which Bible exposition, testimony, and prayer exercises were the order. The great aim was to lead inquirers into the way of truth, and especially into the experience of perfect love. The trophies for Jesus gathered there were many. It will be found, we doubt not, that the "*Palmer Tent*" has had a history, the chapters of which will have a place in the annals which glorified saints will have the privilege of reading in the eternal world of joy.

Once, at a National Camp Meeting, as we have heard her relate, Mrs. Lankford was without her tent, for some reason or other. Bro. Inskip went around the ground with her, and finding a large vacant tent, he told her to go in and take possession, and open the work in the name of the Lord. This offer Mrs. Lankford gladly accepted, and from day to day the work of salvation went on, to the praise and glory of God and the salvation of souls.

PRECIOUS FAITH.—"Faith is precious because she gives us a glimpse of Home once in a while, to cheer us by the way. Heavenly Home! Fall not those words sweetly on the ear? It is 'just over there.' Sometimes it seems afar off. Clouds and fog intervene. Doubt, an infernal magician, conjures up dark mountains between us and that cherished spot. But faith draws aside the veil of clouds and fogs, makes the mountains skip away like lambs, and shows us the goodly land with peace and plenty blessed.

"A soldier was dying on the battle-field, far away from home and friends. An attendant asked, 'Are you ready to die?' 'Yes.' 'To what Church do you belong?' 'To the Church of Christ.' 'Of what persuasion are you?' 'Persuasion! persuasion!' exclaimed the dying man. 'I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord,' and he was gone. Faith conducted him to yon crossing on the river of Death. Faith is precious—precious all the way along from the altar of conversion to the hour of final dissolution.

"'Have faith in God.' Faith brings forgiveness, holiness, happiness, and heaven.

"Many arose for prayers, and the Spirit of God was wonderfully poured out, and at one time it seemed that the congregation would get beyond the preacher's control."—*Selected.*

ROUND LAKE CAMP-MEETING.

Rev. A. McLean, in "Penuel," thus describes this greatly renowned ground, where two National Camp Meetings were held:

"ROUND LAKE CAMP GROUND, a name which for many years to come will be fragrant in the memory of thousands of the lovers of Holiness, is a beautiful grove, situated about twenty miles from the City of Troy, in the State of New York, on the railroad leading from Troy to Saratoga Springs. The grounds consist of about forty acres (more since added), finely situated upon an eminence, the crest of which overlooks the lovely sheet of water from which the place takes its name, and are, indeed, beautiful for situation.

"The space within the circle, as well as much of the ground upon which the tents and cottages are built, has been finely graded, and a substantial stand, capable of seating about two hundred preachers, has been erected, in the cupola of which hangs a bell which calls the worshipers to their devotions. In front of this stand are seats for several thousands, and all is finely shaded by forest trees, which spread the greenness of their arching branches overhead—all constituting a grand and pillared temple, through the arches and recesses of which the waves of worship swell like the song of the seraphim.

"Here, on the 6th day of July, 1869, commenced the third National Camp Meeting ever held in America, or in the world. Quite a number had reached the grounds during the week preceding; and on Sunday, the 4th, very interesting services were held; but not till Monday, the 5th, did the stream of life fairly begin to flow this way. Thence onward through the ten days of the meeting did the mighty tide of humanity flow and ebb, some single trains bringing thousands. A detail of men from the Capital Police was constantly upon the ground to preserve order; and so perfect were the arrangements, and so manifestly was the Lord's hand present throughout the entire meeting, that very few arrests were made, and not the slightest disturbance occurred to mar the peace and order that reigned everywhere.

"The lowest estimates put the number of people in attendance on the Sabbath at twenty thousand; and but for the fact that—by an express stipulation with the railroad company, which every lover of God's Sabbath must approve—no trains were run to the ground on Sunday, there would have been many more. On that day Bishop Simpson preached to the thronging multitudes in the morning; and three distinct services were organized and simultaneously in progress in the afternoon.

"The meeting continued from the 6th to the 16th of July, with increasing manifestations of the Divine presence and power. The preaching and other religious services were under the control of the National Camp Meeting Committee."

A SACRAMENTAL OCCASION.

At Round Lake National Camp Meeting, the closing services consisted in the administration of the Lord's Supper.

Bishop Simpson, who seemed imbued with unction from the Holy One, made a brief address. He said: "Dear Ministers of Jesus, if there is anything you have not given up, now is the time to consecrate fully your all to Christ. You need, and may have, a fresh anointing just now. O Holy Ghost, come now upon us all! We see no visible tongues descending, but the *fire is here!* The refining flame is in our hearts. Brethren, there never was a day when we needed more power than now. We are called to meet, in this land, the tide of heathenism rolling in upon our shores. Infidelity is making its fiercest onslaughts. We need and must have apostolic power. O Lord, clothe us with salvation! Help us to preach Christ as we never preached before—a present, a full, a precious Saviour. Let us have Him in our hearts, in all the glory of His name, and ever realize that He saves—that His blood cleanseth, *cleanseth*, CLEANSETH!" (Me! shouted many voices.) "Yes," continued the Bishop, "the blood of Jesus *cleanseth me from all sin.*"

Addressing the people, who at this awful moment were being thrilled through and through with Divine power, and whose faces were wet with streaming tears—he beautifully said, "We raise a monument to the living Jesus. When our friends die we erect a tombstone, and inscribe their name, and our love; but our Lord and Master needs no tombstone! He is not here. The grave could not hold Him. He has ascended up on high!"

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

The First of a New Series of "The Tuesday Meeting" formerly held at the house of Mrs. Sarah A. Lankford Palmer, 316 East Fifteenth Street, was held at the house of Dr. Palmer's brother, Dr. Miles W. Palmer, May 19, 1896, and to be continued there.

After singing the doxology, the hymn followed.

Rev. George Hughes called for requests for prayer, and a number were presented by persons in the congregation.

Prayer by Rev. Mr. Graham.

Singing—

"O bless the power of Jesus' name."

Rev. Mr. Morehouse.—We are in a new place to-day, and I trust it will be a day long to be remembered by us. Let each one of us seek to let the light into his soul, that earthly things may be displaced by the heavenly. Let us read a few verses of Paul's letter to the Ephesians—the 3d chapter. (Scripture read.)

Singing—

"Come, thou fount of every blessing."

Dead unto Sin.

Rev. Mr. Graham.—I pray that each one here may have the indication that they are filled with all the fulness of God.

I have told you that my conversion was a very large one, and yet I feel the necessity of constant watchfulness. If Paul should pray now as he did for the Thessalonians, why, some might say, "We do not need any such prayers; we have been fully converted; we have received the Holy Ghost." But, my friends, if those prayers were necessary then, they are also necessary to-day. If we needed righteousness then, we need it also to-day.

Every day Paul went about among enemies, and he said, "I die daily." This did not mean physical death; I am sure it never entered into his soul to fear for the body. No, he meant spiritual death—"Dead unto sin."

A very good man once said to me, "I have more trouble with my wife's husband than with anybody in the universe." Now that does not indicate a very high state of grace. In the 7th of Romans you find that they cannot fight without a struggle, and we are admonished to "Strive to enter in at the strait gate." What does this "strive" mean? Why, it means struggle—wrestle. We must believe. When God comes into our thoughts everything in our homes, everything in our principles, then we are said to be filled with all the fulness of God.

(A gentleman sang a hymn.)

No Rival.

Mrs. Bruce.—I want to tell every man, and every woman, too, that God has no rival in my soul; there is the peace of God in my soul. I believe that whatever we ask of God in faith, we shall receive. I always go to God as I would to a father—a father who is very pitying to his children. My heart is very full of love for all; so much so that when a person came into my place and said, "Well, Mrs. Bruce, I hear that you are one thing in your business and another outside of it"—I am so glad that I was able to say, "Praise the Lord; He knows all about it." I want to praise Him to-day for His precious love that is in my heart, and which He has placed there.

Singing—

"Jesus, Saviour, I adore Thee."

The Light of Holiness.

Rev. J. Freshmann.—Thank the Lord for this glorious light of holiness, "Filled with all the fulness of God." What a marvelous assertion that is! Beloved, the Holy Spirit does sometimes come over me, and I have wondrous evidences of Divine grace. Brother McLean asked that we pray that

this Holiness movement should spread; that sinners should be converted to holiness. O yes, dear friends, let us pray for it; pray without ceasing.

I thank the Lord for being here. I hope and pray that this holiness I have received will make me praise Him, and be thankful for this Tuesday meeting, for through it I am what I am to-day, because of what I have heard and enjoyed. I pray that the Lord may crown it with abundant success.

All in Jesus.

A Young Jew.—I believe in the Spirit of God, and I pray that the Lord would pour forth His Spirit. I was born in luxury, and had everything about me to make life attractive, but now I have nothing—nothing of this world's goods—nothing but Jesus. I am twenty years of age. My relatives have all discarded me. In fact, I have lived in New York nine days at a time without having hardly anything to eat, and without sleep. Now I have employment, and am able to live, but I am in constant peril of my life; but I know no fear. "He that feareth is not made perfect in love. Perfect love casteth out fear." I am relying on the ever-living God, who is surrounding my life with a wall of fire by night and a pillar of cloud by day. Bless His holy name.

The Only Ground.

Rev. Mr. Buck.—I believe that the young brother has found the light. Some Jews are very weak on the subject of Divine light. They accept Jesus in some measure, but they do not say that "The blood is on them." But that is where the Church ought to take her stand. Only the Divine Jesus; the beginning and the end; the Alpha and Omega; the all in all. It is the only ground on which the world is going to be saved. Truly the work of the Lord is a large work. We should each of us have not only the feeling but the realization of the Divinity of the Lord Jesus, the unchangeable, glorious God. O beloved, let us lean on the Lord, only on the Lord. Through Him by faith we shall find eternal liberty. O the sweetness of the soul that knows and feels that Jesus lives!

I can look back to that afternoon and see before me, in retrospect, Phœbe Palmer, Doctor and Mrs. Palmer, who have walked before us in the name of the Lord Jesus. Are you and I, my friends, going forth leaning on Jesus, knowing Him to be the very Christ? The Lord bless us!

A Life of Holiness.

A Brother.—Beloved, I am a stranger to you, but, thanks be to God, I have found Jesus; my eyes are opened, and I believe myself to be acceptable to Him.

In regard to this subject of holiness: I do not quite understand it, but I want to live a life so that I can at all times love everyone. I remember how, in the beginning, I liked to love those little Jewish boys and girls that look so fine; but to-day I can look upon them all with love in my heart, for I know that Jesus wanted to love those who have not anything about them to love. I am aware that I am His. Pray for me, that I may better cling to my Master, and I know I shall see it all when I have my eyes opened.

Prayer for this Meeting.

Mrs. J. Fowler Willing.—When Mrs. Palmer first spoke to me about these meetings, she told me very particularly of the very first meeting that was held on Tuesday afternoon. She told me of what a wonderful outpouring of the Spirit was manifested, and all day long the prayer has arisen in my heart, that God would set His seal upon this meeting. She said that on that first day a number of persons stepped into the fountain and were cleansed from sin and saved through His blood, through the blessed influence of the Holy Spirit. And it has been my prayer that the blessed Spirit might give us an advanced step to-day. And now let us each one step into this advance, and let us so trust that some of these dear men and women may somehow comprehend Jesus as their perfect Saviour.

In Sympathy.

Rev. Mr. Hughes.—I am thankful, dear friends, that I am permitted to be here to-day at this meeting, reorganized under the influence of the blessed Spirit, and it is an interesting fact to me that the first testimony given to-day was by a Christian woman, and the friends have been giving their testimony in succession. I am in full

sympathy with dear Sister Willing. I have known Mrs. Palmer to be engaged in her closet, asking God that her efforts might be crowned with success through the Spirit of God. Those prayers were wonderfully answered. It is positively sublime, and I have been thinking, who knows but the spirit of our beloved Sister Palmer has been here among us to-day? And perhaps she is looking on with a peculiar satisfaction at the meeting being held to-day in the house of her dear brother. I am glad that so many of the friends have shown that they take an interest in this matter. And now, what wait we for? What are we here for to-day but to receive the Holy Ghost? Sister Willing never spoke a truer word than when she said every one of us needed to go out on an advanced line in further spiritual revelation. I am glad the leader read that wonderful prayer in the 3d chapter of Ephesians. I desire for myself, dear friends, a richer and fuller and more comprehensive experience of the Holy Ghost.

Recently a German brother called at our office, who had such a bright countenance, though obliged to go on crutches. I said to him, "Brother, is this a recent matter with you?"—referring to the crutches. "O no," he said with a smile. He had a bright countenance and an elastic step. Now I pray to God that the opening of the meetings in this house may be sanctioned by the baptism of the Holy Ghost, so that we shall say, as our dear Sister Palmer said, "I receive the Holy Ghost."

An Indwelling Christ.

A Sister.—My heart is resting on Jesus, as my wisdom, righteousness, sanctification and redemption. Dear friends, for a long time I was seeking for this experience, and I found it was Christ I wanted. O Christ, in Thee I trust, and when our souls are indwelt by Jesus the outcome must be right. O open your hearts and let Him work in us, to will and do of His good pleasure.

Singing—

"Consecrate me."

In Heavenly Places.

Mrs. Cummerford.—I am thankful that it is our privilege to be assembled in heavenly places in Christ Jesus our Lord. And if we are to live in heaven, what kind of Christians ought we to be? looking at that verse in Colossians. Our dear Sister Palmer was so happy in her readings—so many points were cleared up.

I have been greatly impressed with what our young brother has said. Let us pray for him, that he may be filled with the Spirit of God. God does permit the indwelling of His Spirit. We must all admit that the providence of the Almighty is opening the way of the Jews into greater light, and it appears that this downtrodden people will be held in such esteem that the prophecy will be fulfilled, "Ten men shall lay hold of him that is a Jew." Ephesians, 3d chapter, 15th and 16th verses: "Of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." O what a thing it is to have the Spirit of God in our hearts! We are told that this same Spirit that raised up our Lord from the dead will raise us up to newness of life. His blessed Spirit will also quicken our mortal bodies. We are dead to sin in Him, and we will also rise with Him. We think how faithful our dear sister was who has just left us; how she exhorted us to accept this second blessing.

An Accomplished Fact.

Rev. A. McLean.—I have been much interested in all that has been said here, and in the Scripture that has been read. I have tried to settle the matter in my own mind, and this is my best conclusion: The Lord, in the 1st of Romans, and often elsewhere in His Word, evidently wants us to take His grace as an accomplished fact. When we are looking forward and forward, we do not get the baptism of the Holy Ghost. We must call Jesus Lord in our individual case. We must pass through the initial steps, but at the last step we tremble, and if we lean on that last step we will go over.

The great majority of the Church people are most excellent people. To some of them I accord great honor and praise, but yet those people get scattered, and we wonder where they have been in so many years.

Beloved, I cannot tell you the inward satisfaction it is to me that I am dead to sin. Dead is dead, and someone has said that you cannot be deader, or, as someone else has said, we are *plumb* dead. Wash your hands of it; don't speak of it; have no fellowship with it. Glory be to God! You can never be so dead to sin that you cannot come to life again. You can get remission through our Lord Jesus Christ. O glory be to God that we have such a power!

I heard a wealthy Methodist say, the other day, in talking of Mrs. Palmer: "Well," said he, "I have been thinking that some day I would go to that Tuesday meeting." "Well," said I, "you had better come now." To-day I went on a matter of business to see one of our bank presidents, who has known me for years, and there was a gentleman sitting talking with him. After the gentleman went out the president briefly related his story, and said: "He owes the bank about $10,000, and he does not know how he is going to pay it." And the gentleman said to the president, when he was leaving home he said to his wife, "I am in the hands of the Lord and you," and the president and the cashier had a hearty laugh over it. "Well," said I, "Mr. President, it is a blessed thing to be in the hands of the Lord, and in your hands, too."

A Holocaust.

Dr. Roche.—Firstly, I believe in God. Secondly, I glory in the Cross of Christ. Thirdly, I enjoy the Holy Spirit in the enlightenment of my mind, in the direction of my steps, and in the Inspired Book. I feel that my entire life has been a holocaust to Jehovah. I have had no ambition but to preach the Gospel in its purity. My ambition, if I ever had any, has been an overpowering ambition for the growth of the kingdom of God. I have not been satisfied with small results. I have gloried in extolling the Eternal Wisdom. My life has had its perplexities and annoyances, more than I can tell you, but I wanted to rise this afternoon to acknowledge the goodness and honor the spirit which I found in this family, in one of its branches, more than sixty years ago, and then that of another branch, beginning with Mrs. Lankford, Mrs. Phœbe Palmer, then Dr. Palmer; and now Dr. Palmer's brother, Dr. Miles Palmer, comes in with us and lets us keep this thing going. Now you will pardon me if I say that I regard this record as one of the greatest in the laity of Methodism that I have ever known. O it is wonderful what God will do for us when we have crucified ourselves to the world! I have known people who were noted for their contributions to the cause; I have known people to be instrumental in spreading missions, and all that I honor; but the climax of all ambition is in the holiness of this family. O how I bless you, my dear brother! I know nothing of the continuity of these meetings; we leave that to God. It began with that holy woman. Now please do not think I wish to disparage others, whom I could cite as connected with various worthy enterprises—The Old Ladies' Home, and other eleemosynary institutions. I disparage none of them, but I say that the climax of holiness has been reached when these kind friends have opened their parlors for the use of these meetings. I am a believer in the ministry of angels, and I have been wondering if that holy woman, who with such reluctance remained away from these meetings when the thread of life was as tenuous as the web of a spider, may not now be hovering around us, as the angels did with the shepherds.

Now in regard to holiness, you will never get that for which you are looking until you are dead unto sin. And I want to add that that is not a thing of days; certainly it is not a thing of words. Now God says, "Now is the accepted time." If the desire is in your hearts to be filled with the Holy Ghost, you can get it in the Church here, as well as you could if you were in the temple of Solomon, or in that second temple of Christ, made holy by His presence. O believers, may salvation come to you, and to all in this house, when this house is in the mood to accept it.

Mr. Morehouse.—Is there any present who desires this blessing? If so, let him stand up and come out here.

The meeting closed with prayer, specially for two who came forward as seekers.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

At the First National Camp Meeting, at Vineland, N. J., Rev. B. M. Adams, in a sermon, said:

"When, eighteen years ago, I first came to believe in this great fundamental truth (Entire Sanctification), my recognition of it sent me on a thousand leagues ahead in force and feeling. I then tried to make my consecration entire, and give up all to God, as far as I knew; and God helped me, and the Spirit bore testimony to my heart that my consecration was entire."

IN THE FOREST TEMPLE.

The Camp Meeting season is again opened. We are disposed to call the tented grove THE FOREST TEMPLE. It has been fittingly said that "The groves were God's first temples."

These assemblages are truly grand. The natural scenery, whether upon the mountain top or at the seaside, is favorable to holy worship. And the sojourn of God's elect ones in tent or cottage brings together elements which, in holy combination, are calculated to produce great spiritual results. The gatherings in the Auditorium, whether after the primitive style or with modern improvements, for the preaching of the Gospel and altar exercises, are often scenes of the mighty outpouring of the Holy Spirit. Flowing tears, ardent prayers, victorious shouts, characterize these occasions. The Camp Meeting annals are indeed glorious, recording as they do the entire sanctification of Christian believers, the conversion of sinners, and the reclamation of backsliders in uncounted thousands. These convocations have had a mighty bearing upon the vitality, growth, inspiration and aggressive action of the Militant Church. Ponderous volumes are being written, the glowing chapters of which will engage the thought and study and joy of glorified millions.

We have always been a great lover of Camp Meetings. From our early days in the ministry, when we used to attend the "Old Red Lion Meetings" in Delaware, where we witnessed great things, until the present, we have taken delight in "Forest Temple" worship.

It has been our privilege, amid the wide sweep of the modern "*Revival of Holiness*," to see the arm of the Lord made bare, as in the ancient days. We have witnessed displays of power, truly Pentecostal in character. We attended and participated in the early National Encampments, which were really spiritual marvels. And, in later years, at Ocean Grove, Douglas, Old Orchard, Pitman Grove, Mountain Lake, and many other places, we have seen the glory of the Lord, and the rolling tides of salvation sweeping over multitudes of people. On these occasions prophecy has been accurately and sublimely fulfilled: "Unto Him (Christ) shall the Gentiles seek, and His rest shall be glorious." It has been rest indeed, revealed in hearts which have received the living Christ, in the power of the Holy Ghost.

The Camp Meeting season of 1896 is opened. The present and the following month, August, will be signalized by great battles between the army of the Lord and the confederated forces of evil. One of the signs of the times is the large number of Camp Meetings announced which are definitely on the line of Holiness. Indeed, a Camp Meeting held under any other banner than "*Holiness to the Lord*" is a failure. *A Pic-nic* is a doleful substitute for a *live*, Pentecostal Meeting, and brings its projectors to loss and discomfiture.

Let the hosts of God's elect "arise and shine!" Determine that this shall be the summer of summers in Camp Meeting history. Buckle on the harness tightly. Sound the loud trumpet in the grand forests! Push the battle to the gates, and look for the eternal Jehovah to rain fire out of heaven upon the Forest Temples everywhere. AMEN.

A GLORIOUS CAMP MEETING.—While pastor of Madison Street Church, New York, Rev. J. S. Inskip records in his diary:

"August 13, 1852. Returned from Camp Meeting, Northport, L. I. The Lord was pleased to reveal Himself in a wonderful manner; such displays of mercy and power I never witnessed. About *two hundred and fifty* obtained peace in believing, many were sanctified, and both preachers and people were abundantly blessed of the Lord."

TWO GREAT CAMP SERMONS.

Dr. George Peck was one of the able ministers of our modern Methodism. As a preacher, however, he did not possess so much of the popular element as his brother, Jesse—Bishop Jesse T. Peck. The Bishop was mighty in the pulpit, and often swayed great audiences marvelously.

Dr. George Peck was solid, logical, and presented the truth with tremendous force, so that intelligent men were deeply impressed. There were times, however, when he was roused to a pitch of enthusiasm in his Gospel utterances which rendered him exceedingly impressive.

One of these occasions was at a Camp Meeting near Belleville, N. J. One morning, by appointment, the Doctor preached on this text: "It is time for thee, O Lord, to work; for they have made void thy law." Psa. 119: 126.

The preacher was in the power of the Spirit—he swept down upon the people like an avalanche. He drew such a vivid picture of sin—its guilt, its enormity, and desperate antagonism to God and His government, that all hearts were profoundly stirred.

There was a general desire that the Doctor should preach again in the afternoon, and the Presiding Elder was so informed. He presented the request to Dr. Peck. After deliberate consideration he consented. His text was,

"And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell"—and the following verse, "And if thy right hand offend thee," *etc.* Matt. 5: 29, 30.

The interest of the morning service was maintained—perhaps exceeded. God sanctioned the Gospel message. It was a memorable day, a day of power and glory. It was a great risk for any man to preach two sermons in succession, but the Lord honored His servant.

JOIN OUR WILL WITH CHRIST'S.—Rev. W. H. Boole, in an exhortation at Round Lake National Camp Meeting, said:

"We must join our will with Christ's. We have the assurance of Christ that we shall be sustained, for 'Sin shall not have dominion over you.' God will do everything necessary, after you will have passed decision, and taken sides with holiness. But we *must* decide and say, 'I do here and now give myself to Christ, to be His, by His power.'"

THE DEFIANCE OF FAITH.

BY REV. JOHN PARKER.

A precept, with a God behind it, is authority and inspiration enough for a heart of loving obedience. But if it please Him to have it so, the precept is vitalized when incarnated in flesh and blood. Then duty becomes opportunity, just as a guide-post is valuable at the cross-roads if I know not the way; but a living man of kindness and wisdom is better. For the intense look and pointed finger assure me that he has been there and my success is possible. Such is the meaning of the shout from the furnace heat which I just now heard as I read Job 13: 15, "Though He slay me, yet will I trust in Him." The shout interpreted took this form of precept: "Trust Him, though you cannot comprehend His ultimate design. If conscious of integrity of purpose, then wait, to be vindicated by Him. God will not slay the man who entirely trusts Him. And though all else is taken, you will have a great deal left if God is yours."

The hand of the Lord was upon the man who uttered this shout. The slaying process was going on. It seemed to human eyes as if all his hopes for both worlds were now to be wasted. His friends had falsely accused him, but conscious of heart integrity, he waited God's time, saying, "'I know that I shall be justified.' I had not known before this, the weight of His hand; but I have known the love of His heart, and 'He shall be my salvation.' A hypocrite could not thus come before Him. I can stand alone, and wait, but I will not doubt His love. His breath could slay me; but I believe rather that it will yet warm me to a new life, as the summer sun warms the flower. Anyway, I prefer death to doubt. If I die, I shall be with Him, but if I distrust Him, will He be with me? I cannot know why He chastens me thus; but I can trust. My property

the fruit of my life of toil, is gone. My children, the joy of my manhood's prime, and the reliance of my declining years, have ceased to be. And the lawless winds that smote their dwelling place to ruins, laughed at my sorrow. Aye, worse still, she who was the mother of my children, and the expected hope and solace of my life, seems now in league with Satan, to hurry me out of life. 'Curse God and die,' she said, 'commit suicide; refuse to live and meekly serve such a God.' Nay, nay, I can die, but I will die trusting in His love, for He knows that my hands are clean, and, however imperfect my record, He knows that a golden thread of saintly purpose has run through all my life."

He knows, I need not know,
The reason why my path is now so shaded,
And why my brightest earthly hopes have faded,
But He knows!

He knows, I will not ask Him why,
Nor weeping wait, nor walk in doubts nor fears,
But calmly trust, and give no place to tears,
For He knows.

AN ERROR CORRECTED.

In the last number, in an article of Rev. A. C. Morehouse in relation to Mrs. Palmer, an erroneous statement was made as to the way she came into possession of "*the brick property*" from which for many years she derived the means which the Lord enabled her to use for His glory. Bro. Morehouse desires its correction.

The simple state of the case is this: Mr. Worrall, Mrs. Palmer's father, went up to Caldwell-on-the-Hudson, on business. On his return he told Mrs. Lankford there was not a Christian within five or six miles of the place. Her reply was, "It was time some one did missionary work among them." Mr. Lankford went up and found he could hire a brick-yard and manufacture brick; so they decided to take up their residence there, and the meeting referred to by Bro. Morehouse was established. Mr. Lankford discovered land at Haverstraw which was adapted to the brick business, but could not get it. "Father Worrall," however, went up and secured it, finding that the agent had instructions to sell the brick-yard separate from the farm, and he purchased it, giving a check for $1,000 as a first payment. In due time the property came into Mrs. Palmer's hands, by inheritance from her father, which enabled her for all these years to do so much good. She often said, "she owned nothing—all was the Lord's—and all she wanted was to know what was His will."

MOUNTAIN LAKE PARK, MD.

Have you read about it? A remarkable meeting it is. It is undenominational. It is international. The preaching is excellent—above the average. It is effectual, as results show. The singing is "in the spirit and with the understanding." The testimony meetings are "seasons of refreshing from on high." The altar services—yes, they have an altar service, the old kind, down on their knees, in the straw—are wonderful. Scores of souls are "born again" during the meeting. The sanctifying power of God is experienced. It is not excitement, but, genuine manifestations of God's love and power. Describe these meetings? Who can? An angel might. A mortal cannot.

Rev. John Thompson, an honored member of the Philadelphia Conference of the Methodist Episcopal Church, is in charge. To know him is to love him. To associate with him is a blessing. He is one of God's elect. A man of faith. A man full of the Holy Ghost. Associated with him are a host of earnest, successful Christian workers. This summer (from July 4th to July 13th), Mr. Thompson expects *Five Hundred Preachers and Evangelists to be in attendance.* Hotel Dennett has already arranged to accommodate *one hundred* of this number. What a meeting it will be! Such preaching, such singing, such prayers, such testimonies! Think of it. What an opportunity to enjoy special blessings, and look on a scene such as is seldom witnessed in this world of ours. This summer there will assemble at this meeting the largest audiences ever known in the history of the camp-meeting. They are coming from the southland as well as from the north. The west will meet those from the east, and "the nations beyond the sea" will add their presence.

The Baltimore & Ohio Railroad, and the B. & O. L. W. R. R. will sell a one-fare round trip ticket to Mountain Lake Park, from all the principal stations on their lines. No gate fees are charged, and no Sunday excursions allowed. If you want an up-lift, if you desire to know more about God and His glory, attend this meeting. The expense is not to be compared to the benefits to be derived.

"Salvation Echoes" is the title of a very interesting pamphlet giving an account of the camp-meeting of 1895. Send 25 cents to Rev. John Thompson, 2002 Brandywine street. Philadelphia, Pa., for a copy.

We commend the above to the attention of our readers everywhere. It is a Camp-Meeting on the old line—salvation only. No side issues. *No diversions.* Go, if you can. Such a gathering ought to be truly Pentecostal.

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—JULY.

1. Rom. 11: 20; Mal. 4: 2; John 17: 15; Isa. 12: 2.
2. Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.
3. Psa. 115: 11; I Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.
4. Luke 21: 19; John 14: 19; Jer. 20: 12; II Cor. 2: 14.
5. Ephes. 4: 27; Isa. 59: 19; Zech. 3: 12; Psa. 135: 20.
6. II Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.
7. John 12: 36; John 12: 46; II Sam. 22: 33; Psa. 96: 4.
8. Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.
9. Isa. 55: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.
10. Job 22: 21; Job 22: 21; Psa. 123: 1; Psa. 68: 4.
11. Hos. 12: 6; Job 22: 26; Psa. 57: 7; Psa. 57: 7.
12. II Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.
13. Deut. 18: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.
14. Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.
15. Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.
16. Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.
17. I Pet. 1: 15; John 15: 3; John 13: 9; II Kings 19: 15.
18. Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.
19. Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.
20. Jas. 4: 10; Isa. 35: 10; Psa. 119: 169; Psa. 9: 2.
21. II Cor. 7: 1; Jer. 32: 40; Psa. 31: 19; Zech. 2: 13.
22. Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Deut. 10: 17.
23. Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.
24. Jude 21; I Cor. 3: 14; Isa. 33: 2; Luke 1: 68.
25. Phil. 2: 5; John 10: 10; Psa. 86: 5; Isa. 65: 14.
26. Heb. 4: 11; Rom. 6: 22; I Thess. 5: 23; II Cor. 1: 3.
27. Josh. 23: 11: John 15: 5; II Thess. 3: 5; Isa. 25: 1.
28. II Tim. 2 25; II Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.
29. Luke 12: 35; II Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.
30. Heb. 12: 12; II Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.
31. I Cor. 14: 1; I John 4: 7; John 17: 1; Psa. 100: 2.

THE GUIDE INTERNATIONAL PRAYER UNION.

The day set apart for special prayer this month, is

TUESDAY, JULY 14.

The Scripture for the day is the 5th chapter of Matthew, and the hymn, No. 654 in the Methodist Hymnal.

The subjects for special prayer offered on this day are, The work of Holiness everywhere, and those who are publishing Holiness Literature.

And in these closet exercises this month let there be a particular remembrance of the Camp Meetings throughout the country. We refer our readers to the page of Literary Review for notices of Tracts to be used during the month.

CAMP MEETING BULLETIN—JULY.

June 26-July 6. Vermillion, S. D. (National Convention.)

July 4-13. Mountain Lake Park, Md. Thompson, Smith, &c.

July 6-15. Topeka, Kan.

July 10-26. Douglas, Mass. Levy, Carradine, &c.

July 17-26. Ridge View Park, Pa. Smith, &c.

July 17-27. Terrell, Tex. Morrison, &c.

July 23-Aug. 3. New Albany, Ind. (National.) Fowler, &c.

July 28-Aug. 7. Waco, Tex. Carradine, &c.

PASSING NOTES.

☞ NOTE.—*The last number of the Magazine was delayed on account of the change of matter caused by the departure of Mrs. Palmer. Our friends will excuse this lateness under the circumstances.*

SCRIPTURE PASSAGES CONSIDERABLY OVERLOOKED.

Matt. 5: 23, 24; Matt. 5: 43, 44; Matt. 6: 14, 15; Matt. 7: 12; Rom. 13: 10; Gal. 6: 1.

NOTICE.—*On Six Months' Probation!* In order to accommodate those of small means, and to enable those who are not acquainted with the GUIDE to become acquainted, we will take subscriptions for *six months* dating from July 1st. Here is a good opportunity to get the magazine more widely circulated. Let our friends make use of it and send us a lot of *six months' subscribers.*

The Kentucky Methodist, one of our Holiness contemporaries, is full of Pentecostal life and power.

A WELCOME CALL.—We have been enjoying some days of fraternal fellowship with Rev. L. L. Pickett. He is a little worn by hard service, but we trust God will give him new vigor. He has published some *live* works. (See our department of Literary Review.)

A JOURNALISTIC MARVEL! "*The Volunteers' Gazette*," the organ of the new organization of Commander Booth, has attained a circulation of *twenty thousand in three months!* This is marvelous, but it is deserving. It is sprightly, full of sunshine and salvation. No stone-throwing, except at sin and Satan.

WIN a soul for Jesus before July ends, at Camp-meeting, or at home—SOMEHOW.

ANOTHER CANDIDATE.—We have received some copies of a new paper, on the line indicated by its title, "*The Pentecostal Age.*" Satan is all the time multiplying his issues. Why not God's elect, who are aiming to bring on a "*Pentecostal Age?*" Published weekly by J. M. Beard, D.D., in New Orleans, $1.00 per year. Success to it.

"DIVINE LIFE," edited by Dr. Lowrey, has been improved of late, as to type and paper. Matter still excellent.

THE VOLUNTEERS.—A detachment of the new army on the *Pentecostal line*, had a grand reception in the General Conference at Cleveland. Chaplain (now Bishop) McCabe sang "*Our God is marching on.*" Power and glory were manifested.

SING SING CAMP MEETING.

The Sing Sing Camp Meeting will hold its Annual Salvation Service this year in August.

The opening day is fixed for the 6th, and will hold ten days. The Rev. A. C. Bowdish, D.D., of the New York East Conference, will be in charge. The Rev. Thos. Harrison, the evangelist, will be present and help on the work. The meeting this year, as in former years, will be kept on old-fashioned Camp Meeting lines.

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—Utah Methodist Mission is to receive $4,000 for Church work and $3,000 for schools.

—Bishop Gilbert, Minnesota, traveled last year among the Indians more than 400 miles, in wagon and bark canoe, and confirmed over 60 natives.

—The managers of the Louisville Chautauqua offered Miss Willard $400 for two lectures in July, but she could not accept as she had no time to make money.

—The General Conference of the Protestant Methodist Church assembled in Kansas City, Kansas; 500 delegates were present, only two of whom were women.

—Some 80 'Overcomers,' composing a religious sect formed fifteen years ago, left Chicago, March 5th, for the Holy Land, where a colony of the 'Overcomers' has been established.

—Father Chiniquy says there are one hundred young ministers, all converts from Rome or sons of converts, with whom he is working in Canada and the New England States for the conversion of their countrymen.

—According to the Hon. R. Harcont, Treasurer for the Province of Ontario, the number of licenses to sell intoxicating liquors is less by 400 than it was a few years ago. Out of 820 municipalities, 190 issue no licenses.

—W. W. Brooks, a veteran Methodist who died at Waldo Hills, Ore., at an advanced age, was the donor of $20,000 to Bishop Taylor's work in Africa, with which a mission was established in Liberia and on the Congo.

—There are 120 scholars at the Feller Institute, Grand Ligne, many of whom were once Romanists; several are preparing for the ministry. Forty-seven attend the primary school in Coaticoke, of whom 20 are Catholics.

—Miss Hausel, of Vancouver, devotes herself to the care of Chinese lepers of British Columbia, who are located on an island in the Gulf of Georgia, with no one else to attend except a physician, who pays them an occasional visit.

—Hart A. Massey, Esq., who recently died in Toronto, made bequests on behalf of colleges, churches, etc., amounting to nearly two millions of dollars, $50,000 of which was given to the American University in Washington, D. C.

—Dr. Sheldon Jackson, the first Presbyterian minister to commence missions in Utah, has offered the sum of $50,000 towards establishing a college in Salt Lake City. A citizen has donated 80 acres of land for the same purpose.

—"Gipsy Smith," of England, conducted revival services in Boston, Mass., U. S., during the month of January, at which some hundreds of persons were reported to be converted. The revival was felt in every part of the city and suburban towns.

—In one of Dr. Carradine's meetings a worldly woman was converted and sanctified. She had $1,000 worth of diamonds in her ears. Without a word from anyone to her, she sold them for $500 and divided the money between four poor families.

—There are 290 Indian schools in the Northwest and British Columbia, in which 8,195 Indian children are receiving such an education as will make them good citizens. The inspectors speak in terms of commendation respecting these schools.

—The Woman's Auxiliary of the Protestant Episcopal Church Temperance Society in New York employs luncheon wagons which are well patronized. In about ten months 127,460 ten-cent meals were supplied. A lady sent $1,000 to the board to be expended on a lunch-wagon for the west side of the city.

—The income of all the missionary societies of the world is said to be about $14,000,000 a year. Three battle ships and twelve torpedo boats of the United States will cost more than that sum. The football receipts in England alone were twenty millions last year. What sermons these figures preach!

—There are over thirty students in the voluntary band at McCormick Theological Seminary who expect to go as missionaries to the foreign field as soon as they are wanted. China, India, Persia, South America, and Alaska are the fields which they have selected.

—The parish system in the Province of Quebec: where a small section of Roman Catholics can be grouped, so as to get children enough to form a school, it is set off for a parish, and all the Protestants are compelled to pay their taxes to the Roman Catholics.

—Many regret that the scheme to unite the African Methodist Episcopal and the Zion Methodist Episcopal denominations in one Church has failed. The scheme has been voted upon by the Annual and Quarterly Conferences for the past three years.

—Rev. G. C. Grubb and a band of men and women whose hearts God hath touched, held Evangelistic services in Toronto for three weeks. Crowds were drawn to the services. Massey hall, the largest building in the city, was too small. It was a grand sight to behold 5,000 people listen to the Gospel proclamation night after night.

IN FOREIGN LANDS.

—The Japanese are great readers. Circulating libraries are carried on men's backs from house to house.

—The largest sum left for charitable purposes during last year in Great Britain was the $850,000 bequeathed by the late Earl of Moray.

—On the leper island of Molokai, in Hawaii, a Y. M. C. A. has been formed. Its secretary is a leper. A wealthy planter provided for the building.

—There are thirty-four societies at work in Africa. There are districts measuring thousands of miles without one missionary or missionary station.

—The Buddhist and Shinto priests of Japan are establishing Buddhist Endeavor societies. They are an imitation of Christian Endeavor societies in Christian lands.

—India, like China, is to have its own medical missionary journal. Each of the following countries have medical missionary magazines: Scotland 1; England 2.

—The Christian Alliance proposes to plant a line of stations in Central Africa 1,000 miles long, from Matadi to Lake Tanganyika, on the eastern boundary of the Congo Free State.

—A unique mission has been established in Lewisham, with which a medical department is connected. The gentleman in charge treated 330 cases in ten months.

—The Students' Missionary Society of the English Presbyterian Church has resolved to adopt as its scheme for the present year the raising of at least $20,000 to build a mission house at Thai-pu, Hakka-land, China.

—Li Hung Chang said to Bishop Hendrix, when he visited China, "Say to the American people for me, to send over more men for the schools and hospitals, and I hope to be in a position to both aid and protect them."

—Rev. Dr. Paton, the well-known missionary to the New Hebrides, has transferred to the General Assembly of the Presbyterian Church of Victoria the control of the fund of $60,000 recently raised by him for mission work.

—Rev. Dr. Henry M. Field and a number of other gentlemen are about to make a tour through the mission fields of China, Formosa, Japan, Borneo, New Guinea, Fiji, Tonga, and Samoan groups, New Zealand and Honolulu.

—Nicholas Lowe, of Argentina, has given real estate worth $25,000 towards a Methodist Theological College at Mercedes. His wife was converted under Dr. Lore, formerly Missionary at Brazil. Both are now Methodists.

—The Baptist cause in Brazil has been much helped by Dr. Ottoni's conversion, which took place about a year ago. Dr. O. comes of a prominent Brazilian family, some of whose members have been very prominent in public life.

—Recent accounts from Madagascar express the belief that French influence will compel the missionaries to withdraw. The grand missionary history of the land will pass under an eclipse, and the scenes of Tahiti will again be repeated.

—Several Norwegian districts have, by popular vote of men and women over twenty-five years of age, decreed the suppression of the "samlag," or spirit companies, thus putting an end to the public houses, as empowered by a recent Act.

—Dr. Paul Polloch, who was a Roman Catholic missionary in China, lost faith in Romanism and returned to America, and was converted at a Mission in New York, conducted by the Rev. J. A. O'Connor, and wishes to return to China as a missionary.

—One day nine hundred natives went to Mr. Richards, missionary at Banza Manteka, Africa, and requested to be baptized. He said that they must first assemble their fetiches, idols and stores of gin, and destroy all in the market-place. And they went and did it.

Monrovia is the mother Church of Liberia. It pays its own way. It has an efficient official board of young men. The Sunday-school last year gave $400 for the repair of the church. Over 60 conversions took place in the schools, and more than 100 have joined the Church.

—Rev. Patrick P. Boland, a converted Irish Roman Catholic priest of the Redemptorist Order, was recently received into the Protestant Episcopal Church, Liverpool. This is the third case of conversion of Roman Catholic priests in Liverpool during the past two and a-half years.

—Dr. Waller, President of the English Wesleyan Conference, says that more than 100 new churches are opened every year, besides enlarging old ones. Since his election, he has opened two new churches each week. Last year $1,583,065 was expended on church property. There are now 5,108 churches free from debt.

—Three thousand persons have been killed at Oorfa, and the place completely destroyed. One set of soldiers went ahead and killed the men; these were followed by another who drove the women and children in crowds, and with much rough treatment, to the khans and mosques, and still another set stripped the houses of everything.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

FREE METHODIST PUBLISHING HOUSE.

We give on the last page of the cover this month a cut of the Free Methodist Publishing House, Chicago. It is a plain structure, corresponding with the character of the denomination, and in this respect is in contrast with the more stately edifices of other Churches. Rev. S. K. J. Chesbro is the Publishing Agent. The building has been newly erected. We take from the Memorial Number of *The Free Methodist* the following particulars:

DESCRIPTION.

"The property consists of two lots, each 25 by 125 feet, upon which is a brick building 40 by 80 feet; also a one and one-half story frame building in the rear. The property cost the society about $14,500. The walls are very substantially built, and a third story can be easily added when needed. The building faces the east. The lower floor contains six rooms. The south front room is the compostion room. The north room is rented. The two middle rooms are used, one for the Book Department; the other is a store-room, and also contains the furnace that heats the chapel. The two rear rooms are the old class rooms, one of which is now used as a prayer room by the society. On the second floor are two rooms used by the Publishing House. The rear half is the chapel. The south window and the middle window are in the general offices occupied by the editor, office editor, publisher, and clerks. The north room is used as a committee room, etc. There are two fire-proof vaults, 8½ by 4 feet inside, that run from the ground to the ceiling of the second story, and they will answer for many years in which to keep plates, books and valuable papers. The heater which supplies all the rooms occupied by us is in the composition room. There are toilet rooms, clothes presses, and other conveniences.

THE BOOK DEPARTMENT.

"This department has grown up from the foundation to its present dimensions. One or two books were bought and sold at a small profit, then others; until now we have about 400 names as regular customers upon our books. Our cash orders are on the increase. When our means will warrant and we can commence to publish books, we can give better rates and yet make fair profits. We are thankful for the patronage we have, and hope by attending strictly to the business in hand to merit still more patronage. It is important to know that every dollar of profit goes, not into the publisher's pocket, but into the Church treasury. All purchases outside go to help individual enterprises or to enrich already rich corporations.

OUR COMING HISTORY.

We have been expecting for some time past to publish a quite comprehensive History of the great Modern Revival of Holiness. To this we were called by the action of a Convention in Chicago held some years ago. We have devoted to the work all the time and energy that we could. There have, however, been hindrances. Among these have been the heavy burdens of having *two* publishing interests on our hands. Being now free from the Philadelphia responsibilities, we are pushing the volume to completion, and, if the Lord permit, we hope ere long to present the result of our labors to the public. We have engaged with us a number of prominent workers on the line of Holiness who have furnished us with most valuable material. We have yet room for facts and incidents relating to the great revival, concerning individuals, Associations, Camp Meetings, Social Meetings, &c., remarkable outpourings of the Spirit, East, West, North, and South.

We particularly desire the information called for in our last number, specified as follows:

INFORMATION WANTED!

1. The names of all Holiness Associations, denominational or undenominational—with the names and addresses of the officers.

2. The time and place of all Social Meetings held for the promotion of Holiness, with the names and addresses of the leaders.

3. The names and addresses of all Evangelists, working definitely on the line of Holiness, denominational or undenominational.

4. The names of all Periodicals on the line of Holiness—the place of publication—whether weekly or monthly—and the name of Publisher and Editor.

We hope to hear speedily from any who can give us aid in these matters. "Time is short," and what we do must be done quickly. Especially, dear friends, pray for us in carrying out this important work.

WORKS OF REV. L. L. PICKETT.

A Southern Evangelist and vigorous writer, who uses his pen in the power of the Holy Ghost. He has issued quite a series of excellent works, among them the following, which we commend to the attention and patronage of our readers:

The Book and its Theme. $1.00.

The divine authority of The Book, and the greatness of The Theme, *Holiness*, are ably presented.

Leaves from the Tree of Life. $1.00.

A volume of pointed and helpful Bible Reading,

The Holy Day; OR, REMEMBER THE SABBATH. 10 cents. (A booklet.)

St. Paul on Holiness. 5 cents. (A tract.)

Our King Cometh. (New.) 25 cents.

Setting forth the truth of Christ's second appearing. We will furnish the whole for $2.00, constituting in themselves A Holiness Library.

NEW WORKS.

The Gospel presses are rolling off excellent things. We ask attention to some late issues, with the right spiritual tone.

From THE FLEMING H. REVELL CO., Publishers.

In Christ; OR, THE BELIEVER'S UNION WITH HIS LORD. By A. J. Gordon, late Pastor of the Clarendon Street Baptist Church, Boston, $1.00.

This work is from the pen of the eminent Baptist minister, late of Boston, who so ably and nobly stood for evangelical Christianity.

The reader will find in this volume much to instruct and edify.

From THOMAS Y. CROWELL & COMPANY.

Prophecy; OR, SPEAKING FOR GOD. Rev. Everett Stackpole, D.D., author of "The Evidence of Salvation." 75 cts.

The book consists of seven chapters, dealing in order with the following topics: Prophecy defined; The prophetic call and character; The prophetic message; Prophetic inspiration; Predictive prophecy; and the prophet as a moral reformer.

The writer is one of the vigorous thinkers of the day on spiritual lines. We doubt not this new work will be highly appreciated.

From THOMAS WHITTAKER, Publisher.

Prayers and Promises; Messages from the Holy Scriptures. By H. C. G. Moule, D.D. 40 cts.

It contains two series of Scripture studies; the first dealing with Old Testament passages, the second with words from the New. The former has to do with the believer's approaches to his Lord; the latter is mainly, though not wholly, occupied with some wonderful words of the Lord. We commend it as a new and valuable aid to Christian devotion.

TO BE REMEMBERED.

1. That the beautiful little volume of Rev. H. G. Scudday, "*The Truth and the Way*," will do you good. Price, only 50 cents.

2. The grand work of the distinguished Dr. Mahan, "*The Baptism with the Holy Ghost*," will build up Christians who read it carefully. It was formerly $1.25—now reduced to $1.00.

3. CAMP MEETING SONGS.—Those Camp Meeting managers who are looking around for a first-class Song Book will do well to send for "*Songs of the Pentecost*." It is full of life and sunshine. Single copies, 30 cents, prepaid; per hundred, $25.00, not prepaid.

A GOOD RULE.—Carry one Holiness book, at least, to Camp Meeting, and lend it around. What! During Camp Meeting? Yes! A book may do more than a sermon.

ADORN YOUR TENT.—How? With the Word of the Lord, in the form of a WALL ROLL. Get the "*Bible Holiness Chart*"—by Mrs. Mary D. James—hang it up in your tent at Camp Meeting, to be read by all occupying the tent, daily, and by all who come in. It will be a silent and yet powerful preacher to all who behold *living truth* in bold type. It costs only 75 cents.

JULY COUNSELS.

THE GUIDE SIX MONTHS ON TRIAL. In order to get people acquainted with the GUIDE who do not now receive it, we have concluded to take subscriptions for six months, dating from July 1st, for 50 cents. This will give an opportunity for persons to see what we are doing. And, seeing it, we think they will appreciate our work, and continue to be subscribers from January 1st, when we make the canvass for the New Year.

Let none of our friends go to Camp Meeting without taking some sample copies of the Magazine with them. We furnish them *free* on application. Send us during the present month all the subscribers for *six months* that you can. Of course if any prefer subscribing for the year, so much the better, and their subscriptions will date from July 1st, and they will receive the May and June numbers free.

The Memorial Number.—Our friends think the "Memorial Number," issued last month, is "beautiful." We think all who so pronounce are good judges. Those who desire extra copies to send to friends can procure them *at ten cents each.*

The Picture.—The beautiful picture of Mrs. Palmer, seated in her chair on her 89th birthday, given in our June number, can be had, mounted for framing, for $1.00, on application to Mrs. Bella Cooke, 492 Second Avenue, New York. Also two pictures of the rooms where the *Tuesday Meeting* was held, at the same price.

Error Refuted.—It is the business of Christian ministers in general, and Methodist ministers in particular, to banish erroneous and strange doctrines. To this work Dr. Daniel Steele and Rev. Dr. L. R. Dunn have devoted themselves of late in order to refute the dangerous errors of Dr. Mudge. The works of these two eminent authors are advertised in our columns, and should be circulated.

Stirring Books.—The works of Dr. Carradine, and of the late Dr. Keen are what are needed to stir the hearts of the people of God in these times. They are advertised on the covers of the Magazine. Let them be noted, and all who are able to do so, procure copies in whole or part, read and circulate them.

TRACT DISTRIBUTION.

Do some of it this month, at home or at the Camp Meeting. "Sow beside all waters." We would commend the tract of Rev. L. L. Pickett, "ST. PAUL ON HOLINESS," 5 cents, or 35 cents per dozen.

"THE KEY TO THE STOREHOUSE." By Rev. A. J. Jarrell. Each, 3 cts. Per dozen, 30 cts.

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

Send Out the Sunlight.

ELLEN DARE. JNO. R. SWENEY.



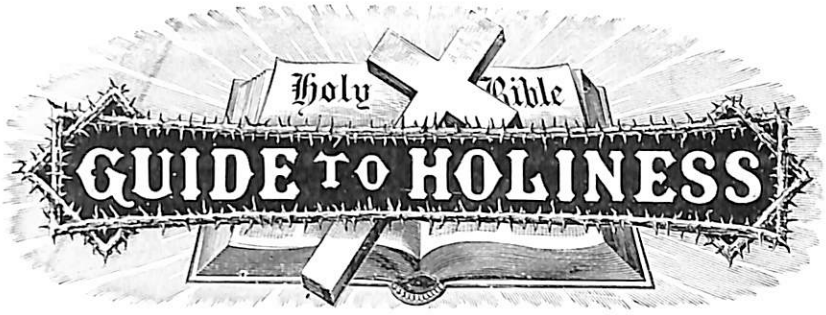
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From **THE FINEST OF THE WHEAT No. 2.** For sale at all Book Depositories.



REV. CHARLES PITMAN, D.D.

Was born in Burlington County, N. J., January 9, 1796. Formerly of the Philadelphia Conference. He served the Church in the Pastorate, Presiding Eldership, as Agent for Dickinson College, and was Secretary of the Missionary Society of the Methodist Episcopal Church. He was a noble ambassador of Jesus Christ, a preacher of marvelous power, winning many souls to Christ. His crown is doubtless studded with many stars.



AUGUST, 1896.

OUR FATHER'S MESSAGE.

FOR THE CAMP MEETINGS. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."—Isa. 40: 9, 10.

"Daughter of Zion, from the dust
Exalt thy fallen head;
Again in thy Redeemer trust;
He calls thee from the dead.

"Awake, awake, put on thy strength,
Thy beautiful array;
The day of freedom dawns at length,
The Lord's appointed day."

LIFT THE BANNER HIGH!

We place at the head of this page a call from Heaven to God's ancient people. Zion is the bearer of good tidings to the nations, to Jew and Gentile alike, from the beginning until now. The Gospel commission enlarges the sphere and adds mighty sanctions to the vocation of the elect.

Zion, spiritual Zion, Pentecostally endued, is predestinated to a quick and triumphal march in the earth, "terrible as an army with banners." Her illustrious Captain is at the head of the embattled legions, leading them to certain victory. Hence they are called to "get up into the high mountain," to be seen and known in light and life and power. They are to "lift up their voice with strength, and not be afraid"—to testify with definiteness of the excellent things of the kingdom, saying to the famishing and dying millions of our sin-stricken world, "*Behold your God!*"

We trust the high commission of the blood-washed hosts will be honored this summer in the groves everywhere, and that the promise will be grandly verified, "Behold the Lord God will come with strong hand and his arm shall rule for him," and an abundant reward be meted out to His people in all their borders, even to the ends of the earth.

God's people should be full of hope, expecting high and glorious things. The world is open to the conquering legions of Immanuel. His commission to the disciples ere His ascension to heaven was, "Go ye into all the world, and preach the Gospel to every creature," and it was accompanied by the promise, "Lo, I am with you alway, even unto the end of the world. Amen."

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

THE BEATITUDE OF HEART-PURITY.

BY REV. HUGH S. JOHNSTON, D.D.

Pastor of Metropolitan M. E. Church, Washington, D. C.

(Preached before the faculty and students of The Woman's College, Baltimore, on the Day of Prayer for Colleges.)

TEXT.—Matthew 5: 8. "*Blessed are the pure in heart, for they shall see God*"

PART SECOND.

We now proceed to consider

II. THE INHERITANCE.—The text affirms "*They shall see God.*" How else can we see God?

(1.) Not by the senses. Sight, the purest of sensational raptures, cannot take in the essence of things. You cannot see your friend. You may discern his outward form and features, but his inner character, the qualities of mind and heart that make him your friend, you cannot see. So we cannot see God by the senses, for the Infinite One does not appear in finite form. He has not shape or form, and can be seen only by the spirit.

(2.) Not by physical analysis. In Shakspeare's brain the knife finds no Othello or Hamlet; in Michael Angelo's no grand cathedral, with its glittering pinnacles and majestic dome. No wonder the scientists cannot find God with the scalpel, or pull Him out from His hiding-place with a pair of forceps, or discover Him by scales and lenses. Science busies itself with matter, and that is just what God is not. He is a Spirit.

(3.) How, then, can we see Him? Through our highest nature—the far, deep sight of the soul. Impurity cannot see Him. The blind see not the glory of form and color, the deaf hear not the strains of music or the loud chorus of the sea. The selfish see not the beauty of benevolence, nor the unchaste the beauty of purity. So the heart that is unholy sees not the divine. The eternal purity fades from the view of him whose soul loves only the carnal. But to the pure in heart the vision is given, and the poorest, the humblest, may come to this sublimest knowledge in the Universe—the knowledge of God. This is a present inheritance—"Shall see God." When the Divine Man of Galilee said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled," He did not mean in the next life, but in this. So the pure in heart, by virtue of their purity, come at once to the vision of God.

"See God." That cannot be, for we recall Moses hid in the cleft of the rock, and Jacob at Penuel, who went halting at God's touch, and Isaiah and Manoah, who said, "We shall die, for we have seen Him face to face." Yes, "Shall see God," for the heart sees that which it loves, and to the pure the veil is rent which shuts out

the divine, and he sees through the light the countenance of God.

1. The pure in heart see God in all His works. The visible creation embodies the thoughts of God, and His autograph is written on the stars, written on the sun, written on man's brow, written everywhere. The dervish in the eastern tale, when he rubbed his eyes with a fine ointment given him by the genii, saw flashing diamonds and rubies where he had seen nothing but bare walls and dull earth. He trod no longer on coarse soil, but on pavement set with precious stones. So the pure in heart see what other eyes cannot see, and walk through the world as through a home where the Father's portrait hangs ever upon the walls, and where, upon every stairway and on every corridor are the memorials of His tender care. The heavens above, tapestried with light, fretted with sunbeam and cloud, do but "declare His glory." And the adorned earth looks fair in His beauty, with its far-reaching landscapes broken into vales, heaved into soaring peaks of mountain grandeur, carpeted with emerald and cloth of gold, and girdled by the ancient ocean.

2. The pure in heart see God in His Word. The book of nature reveals Him, but the Book of Living Inspiration makes known the secret of His presence. The spiritual heart alone can understand the language of the Spirit. Every page sparkles with illumination, every sentence is quickened into meaning, and the awful law, the wonder-laden history, the majestic prophecy, the gospels of truth and love all beam with a wondrous light.

3. The pure in heart see God in His ordinances, in closet solitude, in sanctuary fulness, in the crystal waters of baptism, and especially in the broken body and shed blood of the Holy Communion. One dark night, after a dreadful battle in England, the queen left her royal palace and went to the bloody field to search for her husband, who had bravely fallen fighting for her crown and his own. With a flaming torch in hand she walked along the line of death, and lighted up the pale and blood-stained faces of the slain, looking earnestly for the marks of wounds he had received in former engagements, by which she hoped to identify him. After gazing intently into this face and that, suddenly the torch dropped from her palsied fingers, and she fell prostrate on the form of her beloved, exclaiming, with strong crying and tears, "I have found him! I have found him! I know him by his scars! I know him by his scars!" So the pure in heart know our Jesus by the bloody wounds received on Calvary, and in the emblems of His broken body and shed blood they see the mystery, the sorrow, and the awful sacrifice of the cross.

4. They see God in Providence. To the pure there comes the vision of God carrying the world in His arms, as a mother carries her babe in her bosom, leading all things, controlling all things, directing all things to

> "That one far-off, divine event,
> To which the whole creation moves."

He numbers the stars, He heals the broken in heart.

A queen, sitting for her portrait, commanded that it should be painted without shades. "Without shadows!" exclaimed the astonished artist, "I am afraid your majesty is not acquainted with the laws of light. There can be no good portrait without shading." No more can there be developed Christian character without sorrow, and to the pure in heart the vision brightens through all the clouds, so that with fondest aspirations smitten, the dearest plans blighted, alone and comfortless, the

soul is still able to say, like Mrs. Sigourney, the poetess, when bereft of her only son, "God's time and will are beautiful, and through blinding tears I would fain give Him praise."

5. The pure in heart see God in their own experience. To see God is to know Him, to realize Him. His presence is a reality—something to be tasted and enjoyed.

The Master says, "He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." We cannot have God in the heart without knowing He is there. The purity wrought is through His hallowing presence. "He hath shined in our hearts." He is not far-off and unapproachable, but enthroned within; not a coldly-glittering star, away in the inaccessible heights, but as a summer filling the heart with light and love. To talk with Him, to exult in fellowship with Him, to feel His dear presence in the springs of our being—this is the highest perception of God. The knowledge of sight or hearing is not the surest and best, but rather that inward apprehension in which knowledge and possession are one. He knows the truth who feels it, and he knows there is a God who has "dwelt in the secret place of the Most High."

6. But there is not only a present, but a future bliss. There is yet the goal and crown, the open vision and presence of the King. The present disclosures are but the pledges and foretastes of a rapture which is to come; but the prophecies and adumbrations of that vision which makes blessed all who behold it.

I. The pure in heart shall see God in the person of Jesus Christ. We shall "see Him as He is." What longings we have to see the Saviour! Yet He said, "Blessed are they that have not seen and yet have believed." He said that it was better that He should go away. What, better for us not to hear the voice that spake as never man spake, not to see the eye that flashed with the light of eternity, not to feel the touch of that hand that upholds the universe, not to see that face,

> "The fairest of ten thousand fairs,
> The sun among ten thousand stars?"

Yes; for if with us in the flesh, He could not be with us in the spirit. It is better that He is invisible, for then the eye of faith can reach Him, and the touch of faith can feel His power. The Son of God in the heart is better than the Son of God in the flesh. In the galleries of the Old World one sees paintings of the man, Jesus Christ, but who ever saw a picture that satisfied him? There is a better picture of Christ in every broken heart than can be found among the artistic treasures of earth. Yet it is hard for us to make the invisible Christ real. Now we see Him not, yet we love Him. He is both our hope of glory and the glory of our hope. By and by we shall see Him as He is. Not as He was, with His marred visage and form of suffering, but as He appeared on the Mount, as He appeared after His resurrection, as He appeared in splendor to Saul and in a raptured vision to Stephen or to John. "Thine eyes shall see the King in His beauty."

But there is also to be a revelation of the Divine essence, of pure essential Deity. When the heavens were opened to Stephen he saw Jesus standing at the right hand of God. And St. John, describing the Beautiful City, said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the Temple of it. The throne of God and the Lamb shall be in it." And the name of the city from that day shall be "The Lord is there." It is distinctly promised that His servants shall see His face. The vision is not of bodily sight, yet it does not fall

short of God in His pure essence. The vision is not with bodily eyes. It is some power higher than sight. The heart shall see Him, and this is the most perfect vision; for, manifold as are the objects and modes of perception, the power of vision is one and indivisible. It does not originate in the body, but in the living spirit. It does not germinate in the bodily organization, but in the soul. It is hardly more an act than a consciousness, so that the beholding of God in purity of heart is an immediate, inward sight, a sight more perfect and direct and true than any outward vision by bodily organs. We can see purity, knowledge, love, only by participation, with the eyesight of the spirit. Thus our whole nature shall see God, not in succession, but in one everlasting act of the "pure in heart." O what rapture is this! We can ask no more, we can bear no more. Lord, it is enough! As for me, I will uphold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness.

Dearly beloved, do you long to be whiter than snow, to be shining in purity? Has He entered your heart to whisper His secret and set up His throne? Blessed sight! No storm can sweep it away, no blast wither it. The vision is its own exceeding blessedness. And beholding the King in His beauty, we become like Him, and are shaped into the same image from glory to glory. And the vision deepens on, until it becomes the very opening of heaven. How death fades before the splendor! This is heaven's blessedness, to see Him more and more forever, for He is the heaven of our heart, the heart of our heaven. "Blessed are the pure in heart, for they shall see God."

My hearer, do you not long for this blessedness? Why are you afraid of God? Because you are impure? O seek heart-purity! Abhor the moments in which you are not pure. Seek a new heart. Our pardoning God offers you cleansing; purity for your impurity; beauty for ashes; fulness for emptiness; glory for shame. Come now, and let us reason together, saith the Lord. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

PRAYER FOR ARMENIA.

BY REV. J. B. ATKINS.

God is a refuge in the day of dark distress. Men have found, nations have found, that when human help has failed, in the Lord Jehovah is everlasting strength. In a time of very great danger King Jehoshaphat and his people sought the Lord by prayer and fasting, and God was not unmindful of the cry of His people. One on whom came the spirit of the Lord brought a cheering message: "Hearken ye, all Judah, and the inhabitants of Jerusalem, and thou, King Jehoshaphat: Thus saith the Lord unto you: Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." The enemy were coming, but the command of God was, "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord." Deeply affected, Jehoshaphat and his people prostrated themselves in prayer, and so it came to pass, next day they had one of the most glorious victories recorded in human history.

While from the "inner chamber," from the family altar, and doubtless from many a sanctuary, the voice of supplication has ascended on behalf of those sufferers, yet it would surely be very appropriate if a day of general prayer were appointed, to plead that these days of tribulation might be shortened. Let us ask that these Christians in Armenia may be brought into clearer light, and nearer to Jesus, that so they may be able to endure their dreadful sufferings. Nor should we omit to pray for the murderers. Bishop Heber wrote:

"The martyr first whose eagle eye
Could pierce beyond the grave,
He saw his Master in the sky
And called on Him to save.
Like Him with pardon on His tongue,
In midst of mortal pain,
He prayed for those who did the wrong
Who follow in His train."

BIBLE EXEGESIS.

ST. PAUL'S PRAYER FOR THE EPHESIANS ILLUSTRATED.

BY REV. JAMES HARRIS, CANADA.

"The whole family in heaven and earth.—*Eph. 3: 15.*

V. THE FAMILY HOME.

Every family has a home. There is a place connected with which there are mystic chords, elastic as the world is wide, which draw the heart of each member of the family to its center. Usually it is the place where infancy and youth have spent their years. It is associated with our fondest memories; and those among whom we spent our early years are enshrined in the inmost recesses of our hearts. When in some far-off place, and among strangers, sickness and pain and weariness have come upon us, we remember the soft hand that used to soothe our fevered brow, and the sweet voice that sang to us as no other voice has done. When in perplexity and trouble, we remember him to whom we carried our little sorrows when in youth, and clasping whose hand we always felt safe. When in sorrow and bereavement, we remember those who wiped away our tears in childhood, and with a kiss and a kind word of sympathy healed our heartaches, and we invest the place and all its surroundings with all our fondest feelings, and ever after call it *home*. We can sympathize with John Howard Payne as he first sang in Italy his immortal lyric,

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere."

And sometimes we have sung with Charles Knight,

"The dearest spot on earth to me
Is home, sweet home;
The fairy land I long to see
Is home, sweet home:
There how charmed the sense of hearing,
There where love is so endearing—
All the world is not so cheering
As home, SWEET home."

To some this place, to which our memory ever turns through all our future life as the needle turns to the pole, has been the humble cottage of a hard-working father. To others it has been a baronial hall, shaded beneath venerable elms and surrounded by a wealth of land and the rich beauties of cultivation. But whatever it has been, to us it has been the type on earth of our home in heaven.

Happy is the person in whose heart there linger secret, precious memories of a holy, happy home, where youth was protected, and life's character received its first mold. There is hope for that one, no matter how low she has fallen or how far he has wandered away from God.

There is nothing that is so helpful to make the place we live in A HOME as the *great* salvation God gives to those who seek to possess it. I mean by the great salvation, the blessings of a heart cleansed from all sin by the blood of Jesus Christ, and filled with the fulness of God the Spirit; the temper sanctified; the passions controlled and regulated; the appetite governed and used aright; the power to reprove with love; to chasten with sympathy; to speak always with words of wisdom; the knowledge of how to win souls and direct youthful thirst of knowledge aright. These are qualities in human hearts that will always sweeten the home of youth. Sweeter than the fragrance of flowers, more beautiful than the forms that flowers assume, are the

aroma and loveliness which the home possesses where the graces of a perfect, Christlike spirit of love diffuse their charms on all around. The stern spirit in which some of the doctrines and requirements of the Gospel have been enforced at home has alienated many a youthful mind from the path of truth, and turned it into paths of infidelity and sin. But when the Christian profession is robed in the character of a perfect love to God, few will be found but will admire and follow it. Let us take the fairest and most perfect home we can imagine on earth; let us imagine it surrounded by all that wealth can procure or art design; let us think of it upon some special occasion which has brought home once more all the scattered members of the family—it may be the golden wedding of the honored parents; let us in thought drink in the joy of all, as once more they gather round the festive board, and the day passes on to the twilight hour—a long, beautiful, joyous summer day; and then, by comparison and contrast, endeavor to form our conception of the home of the whole family named of God the Father.

First, by contrast. It is not a "home to memory dear," but a home to anticipation given; not a home we have left never to return to, but one we are journeying to. It is not fading away in the dim distance of long, long ago, but it is ever brightening in the lessening distance of shortening years and months and days. It is not a home upon which rest the shadows which come to earthly homes, from the sight of the vacant chair here or there, and the traces of years that tell of the sure approach of a lasting separation from earthly parents, or in which is found the sick chamber where a loved member suffers, but a home from which sorrow and sighing have forever fled away, and whose light of holy joy will know no setting hour, for there is no shadow that rests upon it, and there is no night there.

It is not a home gradually decaying and falling into ruin, around which, perhaps, the ivy twines in vain to hide the wreck that time is making, but a home that is being built while we tarry on earth, and of which the great Master Builder of heaven and earth is the architect, and Jesus Christ is its builder and maker. And it is being specially prepared for us individually: "I go to prepare a place for you." Therein every want and craving of our nature will find its corresponding supply; there every idiosyncracy of our mind will meet with that which satisfies and gratifies it.

It is not a home on this planet, which is suspended from yonder sun like a weight on the tail of a boy's kite—so far, far away from all the beauties of the many-mansioned sky around us that by the aid of the most powerful telescope we can only guess what beauties there are in it, but a home reserved in heaven, wherever heaven may be.

"Eye hath not seen it, my gentle boy;
Ear hath not heard its song of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there.
'Tis there, my child; 'tis there."

It is not an humble, lowly cottage without beauty or splendor, which the richer homes of angels will dwarf into insignificance, but each home will be a palace. "Consider her palaces." God is known in her palaces for a refuge. In our earthly homes we hang framed portraits of those we have learned to love and admire, as of Wesley and Washington, which seem to look down upon us but neither speak nor see us; but in that Home God Himself will dwell.

It is not a home in a wilderness,

shining alone in its glory and brightness, but set in a kingdom accurately measured and carefully surveyed. The word kingdom suggests to us the idea of perfect government. Kingdoms on earth, hence, come to be associated with thoughts of tyranny and bondage.

But the government of the Kingdom shall be on the shoulder of the Prince of Peace, the Everlasting Father. "Of the increase of his government and peace there shall be no end, to order it and establish it with judgment and justice henceforth, even forever."

In this Kingdom there will be ample room for all the palaces of God's sanctified ones. The measuring reed with which the angel surveyed it was one which angels use in measuring the heavens and was not taken from earth. Astronomers have found it necessary in measuring star depths to take the distance from the sun to one of the nearest fixed stars, and count that distance one mile, and with that as a wand to travel through the infinite spaces. May not the angel's wand be at least of equal dimensions? How vast, then, may be the proportions of that city which St. John saw coming down from God out of heaven, adorned as a bride for her husband! And in that vast home of the soul, there shall be no vacant spaces, no wide, unoccupied territories, but every lot shall have its palace-like home, and every palace-like home shall be occupied by a wholly sanctified and now glorified child of the King. Nor will the Kingdom of God cease on earth until enough are fully saved to occupy the whole of heaven. Then, and not till then, the angel may sound the knell of doom. Reader, we may hasten that time by making ourselves meet for the inheritance and bringing others to the knowledge of this glorious hope in Christ.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

August 2. "And, behold, the angel of the Lord came upon him, and a light shined in the prison."—Acts 12: 7.

Somebody was praying. When prayer becomes mighty, and, with the leverage of a great faith, lifts up one of God's immutable promises for a present fulfilment, something extraordinary takes place. There is no thraldom that can stand against such praying. Peter in prison and the Church waiting on God are two facts that cannot long exist together. Put an individual soul, with the exceeding great and precious promises at command, to the task of seeking release from the chains of sin, and there is an angel ready to open the prison doors, and flood it with light. But there is only a delusive expectation of such a result without the mighty prayer. The "Lion of Judah can break every chain," but chains exist notwithstanding. There is darkness where there should be light. There is thraldom of mind, thraldom of affections, thraldom of will. Christ's atonement meant the liberty of all these. Why should sin, any sin, bind a soul whom God would have free? Is it not because prayer is formal, or feeble, or lacks faith? Take hold on God in strong prayer! Step out on the promise. Resolve to be holy. Fortify with prayer the consciously weak points in your nature. Put your temperament, easy besetments and heredity over into God's hands; then pray strong, and, if need be, long, with faith, and—succeed.

August 9. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9: 15.

Man looks upon the outward appearance, and judges by circumstances, but God looks upon the heart. How little did Ananias understand Paul's case! This blind suppliant, waiting for the light to come, had been cruelly severe upon the simple Christians who had espoused the cause of the despised Nazarene. Ananias was afraid of him, but God assured him that things were changing, and the persecutor was to become the preacher of righteousness, and his triumphs and trials should, with his sufferings for the truth, be known in all the ages. What a contrast of life, of character, of results! He is the very same Jesus who is calling to-day for souls to bear His name, and suffer for His sake. He wants men who answer back to the call for severe service, "Lord, I am ready; as I have been diligent in antagonism to thee, I will be loyal to live and suffer for thee." He wants men who "confer not with flesh and blood," and who are "not disobedient to the heavenly vision."

August 16. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude, 24, 25.

If the fulness of that transporting doxology were fully realized, how fervently we should adore the "only wise God our Saviour!" Notice the intenseness of these sentences! Take them in and feed on them; there is high experience of which only the willing and obedient know: "Able to keep you from falling," and "to present you faultless"—"before the presence of his glory"—"with exceeding joy." Contrast this with a bungling "crooked path" progress. *Kept from falling!* When? Now, every day, in the toil and sweat of bread-earning. Who? The specially endowed, the exceptional case through superior early advantages? By no means; *whosoever will* be kept by walking with God, keeping step with His Spirit, will be saved from falling. *Presented faultless!* It is the will of God our Saviour to straighten us up into a perfectness which will satisfy His purity when He introduces us to His high court, in "the presence of his glory." You will be always found faulty in the narrow courts of human judgment, but your God is *wise*—the only wise God, and your Saviour, too. Keep close up to Him; He will steady up your steps, and keep your feet from sliding, and will introduce you by and by to His royal company, and will not only not mention your faults, but will have made you faultless, through the cleansing blood. O "exceeding joy!" Unspeakable joy! Have you come to this cleansing? The court of heaven holds its sessions here, and makes this doxology-text a present experience.

August 23. "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 13, 14.

There is no subject which calls for more concentrated purpose and push than Christianity. It must thoroughly possess the soul. It so mastered the Apostle Paul, that never for a moment was he off his guard. Indeed this is the only way to become a New Testament saint. You must have the happy art of forgetting the things which are behind. A racer who should pay attention to the ground passed over, or the difficulties which first perplexed his course, would either stumble, or be retarded in securing the prize. "This one thing *I* do." He did it well. He "reached forth." He "pressed toward the mark." It was a struggle,

but the prize was worth it. Many see the same prize that fired his aspirations, but they shrink from his intense methods. Some seek the palace-car method, the easy, convenient way; some prefer the compromise plan of ceremonial conformity, with less cross and more worldly comfort. But there is "the prize of the high calling of God in Christ Jesus." It must be sought in the same old way. "The royal way to heaven is the royal way of the cross."

August 30. "Who is the greatest in the kingdom of heaven?"—Matt. 18: 1.

The ambition of the disciples was manifest even to the end of their Lord's life. Cherishing the hope that He had come to establish an earthly kingdom, they eagerly sought places of distinction. How He brought their fancies of honor to the ground; and yet with what loving grace He opened up to them, through the object-lesson of the little child, the nature of His kingdom and the method of entering it!

It takes some close work of the Holy Spirit in the soul, before it rids itself of the glittering ambitions to be great. Even among the disciples the longings for place and notoriety are not altogether concealed. "Who shall be the greatest?" is in the air, in the Church and in the ministry. The contagion of it is almost irresistible. Only by a self-abnegation that approaches martyrdom is its evil grasp broken, and ambitions for position made to give place to aspirations to become, in Christ's way, candidates for exaltation. There are honors that come to saints unsought, and worthily enjoyed. A holy minister cannot be excluded from such. A devout Christian need not seek office. The holiness that seeks to go down with Christ will go up with Him. Greatness in God's kingdom is Christ-likeness.

THE BIBLE IN EVERY-DAY LIFE.

BY REV. G. F. OLIVER, D.D.

MONTHLY KEYNOTE.—"Let the word of Christ dwell in you in all wisdom."—Col. 3: 16.

THE WORD WITHIN US.

"Thy word have I hid in mine heart that I might not sin against Thee." That is the right thing in the right place. The Word of God cannot serve our best use unless it get the right hold of our inner being. Fertilizer may be piled high upon the field, but never until it is applied to the growing stalk and taken up by its life will it prove itself a blessing. It is so with the Bible. Rightly used it gives life. Otherwise, it is a monument of condemnation or a millstone of doom.

BELIEVE THE WORD.

It is divine. Its authority is settled. God speaks when its pages open. Hence it is supreme in importance. Other books may be read; the Bible must be revered. Other pages may be studied; these must be loved. The compass and logbook are essential to the sailor: so is the Bible to every saint. Not merely as a book of reference in special need; it is the Word of daily counsel which should abide with us as the sword goes with the soldier or the guide with the traveler. If essential for Joshua and Israel it is none the less so for you and me. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

RELISH THE WORD.

To enjoy spiritual companionship one must have a like mind. This is the philosophy of the command, "Let

this mind be in you which was also in Christ." To enjoy a holy book one must be holy or hungry for holiness. The Bible reveals a lofty ideal of grace and goodness. Law-breakers do not relish the law. Strangers show little interest in particular promises of parents on behalf of their children. Likewise, the rebel, alien, or lukewarm believer cannot relish the Scriptures. Love for God can alone appreciate His Word. Hence an experience of grace is needful to see beauty and gather blessing from the Word divine. A young convert or a newly sanctified believer is ravished by the precious promises and pleased with all the commands. He beholds "wondrous things" in the law of the Lord. It is his meditation day and night. While the spirit of obedience and love are maintained by the Holy Spirit, Bible reading is a joy. When the sacred pages lose their relish, we may well be warned. He who loves not the Word cannot love God very intensely, for no mental analysis of the Bible or conning of its pages will long be sustained if there be no spiritual hungering and thirsting after righteousness. A soul full of holy fire will cast a glow over every chapter of God's book. Bible "book-worms" are generally found among those who live near to Christ.

KNOW THE WORD.

First by prayer. No one can read his Bible well who does not pray much. The Word looks most beautiful when we kneel to study it. Prayer and commentaries, but never commentaries without prayer, will lead to clear views of Bible truth. There must be also the memorizing of favorite promises. The Spirit helpeth our infirmities; but we must learn the Scriptures for daily use in life. He is not most Christ-like who does not quote Scripture both for argument and self-defense. The Spirit of Jesus is in the Word; but He must be sought and His help implored.

USE THE BOOK.

Use it daily as food for your own soul—topically, by course, by occasional verses and chapters, by texts, and in all other ways. In conversation and prayer the Bible is the abiding theme of delight for the saint who lives by it and draws from its treasures on all occasions. In public meetings and in public work, nothing is superior. God's thoughts are always in place. The Word of the Lord endureth forever. It will be an everlasting theme of study above. Are you on hunt of souls? It is the soul-winner's guide. Are you in sorrow? It is the solace of all who mourn. Are you in perplexity? It is the heart's delight and the pilgrim's foot-light.

No soul can grow in grace or usefulness who does not regard the Bible as his supreme counselor and daily diet, and use it as his constant friend.

PRAYER-MEETING TOPICS.

THE SUDDEN INCREASE OF OIL.

II. Kings 4: 1-7.

1. *A widow's need.* Elisha, the prophet, discovers it, and prepares the way for supply. God's servants are of great value. The sad condition of herself and sons. Compare with spiritual poverty. Low stock of grace demands more and prophecies more to follow.

2. *Condition of blessing.* "Go borrow thee vessels. Borrow largely." "Shut the door." Keep out the world. Empty thy heart of earthly things, and "pour out" your soul. Shut in thyself with God, get ready and look for something glorious.

3. *The fruits of blessing.* Go sell the oil and pay thy debt and live thou and thy children. Sudden and abundant grace follows earnest seeking.

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

EPOCHS IN THE LIFE OF ELISHA.

REV. B. CARRADINE, D.D.

II.

CALLED TO PREACH.

One morning while Elisha was plowing in the field with his oxen, a rugged-looking man, with flowing beard and shaggy mantle, stood suddenly before him. Without a word being spoken, the stranger threw his mantle upon Elisha and passed on.

This was Elisha's call to his life-work as a prophet, and was given in the usual striking oriental manner. Elisha recognized what it was, for he left his oxen and ran after Elijah, with the words, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

All this is very lifelike and natural. Those who have been called to preach recall the sharp pang that shot through the heart when the conviction came that family and friends had to be left behind and the old home given up. The call leaves no doubt; we know what is to be done. The divine whisper is unmistakable, and while not audible to others, yet how clear it is to the one called.

The man was writing away in a business office. No sound but the tick of the clock and movement of pens on paper from day to day, and yet, right in the midst of it all, came the vivid impression, "You must preach the Gospel." The pen and ruler are laid up, good-byes said, and the book-keeper is gone. The Spirit had spoken, and the young clerk heard and obeyed.

Or the youth was plowing in the field. There was no sound but the rustling of the fodder-blades of the cornstalks in the sunny field, and the singing of the blackbirds in the tops of the thorn trees. And yet, right in the midst of these simple rustic scenes and sounds, the call came, the Spirit whispered, and the lad fell upon his knees in the fence-corner and promised obedience. No one else heard the call. The father and brother in distant parts of the field or in neighboring furrows saw nothing and heard nothing. But the Spirit that very morning, passing over the others, came to the youth and said, "I have chosen you to preach the Gospel."

We knew a lovely family in one of our large cities. There were four sons, and all were Christians. It pleased the Spirit to pass over the oldest two, and stop this side of the youngest, choosing the third. The singular part of it was that, although the youth said nothing about the divine impression, yet the rest of the family realized the call had been given. The youth was in his room surrendering, the family were in another room, silent, expectant, and in tears. When, after a few minutes, he stood in the doorway and said, "Mother, I am called of God to preach," there was a gush of tears around the family circle, and the gentle response, "We knew it."

In a little while the called one is far away, and the places that knew him once now know him no more forever. The cattle miss his voice, the plow is left in the furrow, the dog stands watching the road down which his

master disappeared, the neighbors drop in to talk about the absent young preacher and his victories in distant cities; but he returns no more to his childhood's home. The Spirit has separated him, and caught him away to far-away places.

Many run from the divine call. Some of them will read these lines and admit, with a sigh, they have not yet obeyed the heavenly vision. Many intend to obey, but invent delays of various kinds. Elisha was one of this last class. "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." This was what he said to Elijah, and, at the first glance, it does not seem to have been an unnatural or improper request. But there was evidently enough covered in the words to cause grave disappointment in the mind of Elijah, who said, "Go back again; for what have I done to thee?"

When God speaks, it is the duty of man to hear and obey. He that is not willing to forsake all for My sake, said the Saviour, is not worthy of *Me*. When God points to duty, we are not to think of tearful farewells at home. He who clings to the old life, with its softness and tenderness, is not the man whom heaven delights to honor. "Go back; what have I done to thee?" is a sentence that has been uttered to many a soul.

"Go back"—I had thought to promote thee to honor, but as you love the old home and friends and lands and cattle more than Me, go back; what have I done to thee?

The meaning is, I have done nothing to thee! The man who refuses the divine call has had nothing done to him, and the future proves it. The call that so moved and melted him fades away, and the Lord passes on to other men who will hear and obey.

We have thought of the life that would have followed if Elisha had gone back that day. How the vivid impression of that sunny morn would gradually have faded away, and he could, in a few months, have talked almost carelessly about the sudden vision of Elijah, the mantle investment and all. He would, in his conversation about it, say, "The man greatly moved me. I came near leaving all and following him. My heart actually leaped and glowed, and I had a vision of a wonderful life spent in God's service, but while I hesitated the strange-looking man took his mantle and passed on down the road and out of sight. I see now, if I had gone, the step would have been imprudent, if not foolish. But in obedience to calmer, soberer thoughts, I stayed at home in the furrows and with the oxen. The crops, by the way, promise to be more abundant than ever before. See, this whole field is waving with wheat."

Some months later he delivers himself again to some country neighbor, as he leans over the stone fence near his farm gate. This time the impression is about gone, and Elisha now represents the whole thing in the light of a delusion. "I was plowing in the field, when suddenly I *fancied* a man stood before me. At the same instant a cloud passing over the sun threw a shadow over me, and I actually fancied it was a mantle thrown over me by this creature of my dreaming mind. I was much disturbed about the matter, but finally came to my senses. It is really amusing how I fancied the shadow of a cloud to be a prophet's mantle."

And this would have been the end of a heavenly visitation. The Divine voice is thought to be thunder; the wave of an angel hand is a sunbeam on a hillside; and a mantle of authority actually thrown upon the shoulders by a man of God becomes the shadow of a passing cloud!

So it would have been to Elisha. So such holy things have passed out of the thoughts and lives of God-called men, and they laugh and jest now over youthful emotions, and what they call lawless exuberance of spirit, and the strange illusions that came upon them once during a certain great revival meeting. They at one time, they say, actually thought that the spiritual world had been projected into their lives, that God had spoken, heaven had opened, and the Spirit had moved upon them. But that is all over now. They have recovered themselves at last. They are very busy now, with oxen, furrows, stocks, bonds, and mortgages. It is their opinion now that God did nothing at all to them. We must try the spirits, you know, they add, with a smile and accent of worldly wisdom which makes the heart of the hearer ache.

Happily Elisha did not fall here, though he staggered. He felt the backward drawing, and so plead for delay; but he rallied, recovered himself, and obeyed implicitly. It was a thorough consecration he made. The oxen were slain, and the wooden plows made the fuel for the fires that consumed the sacrifice. The bridges were burned. His back was turned upon his old life and occupation, and he became the Lord's messenger and prophet forever. And all the world has heard of Elisha, and honors him to-day because of his obedience to God.

Happy for us if we will be as obedient. It pays to do the will of God. It pays now and hereafter. It pays both in time and eternity. It is rest, sweetness of soul, and heaven itself to say "Yes" to the still small voice of God heard in the heart. The Gospel says that to leave all at Christ's bidding and follow Him is to obtain an hundredfold more in this world, and in the world to come life everlasting.

HOLY SONGS FROM THE PSALTER.

REV. CHAS. W. L. CHRISTIEN.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."—Ps. 125: 1, 2.

MANY emblems in the poetry of the Psalter are drawn from the holy city. And we do not marvel at it. Jerusalem, to which place David carried the ark in a triumph of delight, and where, a few years later, the new and magnificent temple stood, one of the wonders of the world, was the centre of Judaism. It was the very heart both of the Church and state. It was more to the Jew than London to the Englishman, or Benares to the Hindoo, or Mecca to the Moslem, or Rome to the Papist, or Washington to the American. It was the spot to which the praying Hebrew turned, wherever, in other lands, he had found a home. In Jerusalem alone were the sacrifices offered, by the God-appointed priesthood. His first visit to the holy city always remained the great epoch in the life of any child of Abraham. And in a thousand synagogues, scattered far and wide, the words pealed forth, "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King." So that it would have been more than singular had the Psalter itself not drawn illustrations from the city and its surroundings.

The holy song at the head of our paper is an outburst of joy at the assured safety of the believer. And it is a song especially fitted to the life of one who is living in entire consecration to God.

We must bear in mind that before a believer can realize the experience of full salvation, he must be led by the Holy Spirit to what we so often speak

of as a full surrender of himself to God. In other words, he must lay the supreme affections of his heart, and all the active and passive powers of his nature, as a living sacrifice at the feet of the Saviour. And when, having presented the offering, he definitely trusts Christ to take entire possession of him, and at the same time to save him from all sin, He who has said, "Be ye holy, for I am holy," responds to his faith. He will, nay, He can do no other. The cross of the Son, the work of the Spirit, the purpose of redemption and the repeated words of promise make it sure. God accepts, God purifies. From that moment the man is fully sanctified, in the double meaning of the words, fully cleansed from sin and fully set apart to the service of God.

Now, looking out into the future, what does this transaction mean? It means that the whole affection is given, to be given perpetually; and that out of this fulness of love the man is to serve God faithfully to the day of his death. It is the entrance upon a lifelong course of entire devotion to the Father's will. But the consecrated man will have no more personal resource of power, after he has received full salvation, than he had before. And while he still remains in himself the same "feeble thing of nought," he will have a foe of superhuman subtilty, who will fight against him with a malice that never alters and a vigilance that never sleeps, who will dispute every inch of territory, and it may be sometimes come in "like a flood," as if, by very strength of daring, to carry all before him. And what is to put heart into the believer, as he faces the years to be? Just such words as we have in our holy song: "As the mountains are round about Jerusalem, so the Lord is round about His people."

Let us never forget that when we take God to be ours He takes us to be His. "Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: and the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee." "Observe it," says Wesley, in his Covenant service, "the same day that they avouched the Lord to be their God, that same day the Lord avouched them to be His peculiar people. The same day that they engage to keep the commandments of God, the same day the Lord engageth to keep His promise with them." When I give God all, to be to Him and for Him all that He can enable me to be, He gives Himself to me, to be all that my limited powers will permit Him to be to me, all that He desires to be, all that I need Him to be.

And having no inherent spiritual power by which to preserve ourselves "in righteousness and true holiness," He becomes our Preserver, and we are "kept by the power of God." In a hundred "exceeding great and precious promises" He guarantees to be a very "wall of fire" round about His people. So, amid the battle of life, the consecrated believer may pluck up heart at the thought that no one can do aught against him without first conquering his Defender. The enemy must break through the cordon of fire before I can become his prey. My strength is in Him who stands on every side. I am mighty because He is mighty. The strength of the gunner is in the cannon that he works, the progress of the traveler is in the speed of the cars. And the moment God becomes my Protector, I am in the charge of almightiness. And the finite foe must master the Infinite before he can injure the shielded child of heaven.

And it is not presumption for the

believer thus to confide in God as his defense. He takes no unwarrantable liberty in doing so. He does not take the step without permission. God has given him the right and privilege. He may do it, and he must. His Father invites and commands him. It would be both a folly and a sin not to trust.

But there must be the distinct and decisive act of faith. For it is as much a personal act for me to commit my soul to the keeping of God, as for me to enter a house to seek protection from a storm. Faith is as truly an act of the spirit as locomotion is of the body.

And if I am to shelter myself in God, it must be in Him only. I cannot perform two distinct and contrary acts at the same time, as I cannot be in two places at once. As a sinner cannot be drinking of the river of the water of life while he is in the act of trying to quench his thirst from some "broken cistern" that he has hewn out, so a believer cannot be hiding in the Rock of Ages, and at the same moment be trying to shelter himself in some earthly defense. It must be either God altogether or God not at all. I must either give up earth for heaven or heaven for earth. I cannot have both. But I may settle it once for all, that whatever I may take in place of God will prove "a refuge of lies," and that when I need deliverance the most. But so long as my song is "I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made heaven and earth," so long I shall stand firm and conquer him who seeks to vanquish me.

And the holy song brings in the thought that crowns the whole—it is to be "forever." This is the refrain in each of the verses. When the Lord accepts the offering laid at His feet, it is as an eternal possession. And He will never return the gift. The Jew dwelling in the holy city never expected that, some morning when he arose, he should find that the hills around had stolen away in the night. And just as little may the believer fear that Jehovah's defense will be withdrawn from the trusting soul. Nay, "The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

"The trend of life's river may change and surprise,
New scenes burst upon us, new duties arise,
But He will be near to support and befriend;
What He is to me now He will be to the end."

A PRESENT SACRIFICE. Heaven is above you, the Church is around you, all things are ready. O when will you make the consecration? (A voice, "Now!") Now? Is that it? That word is variously understood and used. Sometimes we mean by it just a little ahead. That is not its true meaning. It means *just now, before you can have another thought, or speak another word.* Now! I may say, and you may say, not irreverently, "A body hast thou prepared for me," and I give my body to thee, O God. I give myself and you give yourself NOW to God. Does it require an effort? Yes, but it is worth the making. If I had to carry the Lamb from Galilee to Jerusalem on my shoulders, I would do it to make my sacrifice. If I had to make a weary pilgrimage to save my soul, I would make it, but I need not. God is here, and *here* may I have salvation. Let not one, then, leave this congregation without offering himself to God. In this altar, up and down these aisles, and all over these grounds make the offering, and make it now. Do just what you can, and you have done enough; God will do all the rest;—and now, just as the sun has shone out from behind the clouds, may God shine with His glorious light upon this congregation. Are we not a part of His great family? Yes. Thank God, we are His sons and daughters. God is our Father our everlasting Father, and He does not cast us away, though we have wandered from Him, but is ready to receive us as we return to Him, and throw His arms of love around us.—*Bishop Simpson, at Round Lake National Camp Meeting.*

"BEHOLD THE LAMB OF GOD."

BY C. M. L.

My spring-time gave no thornless blossoms birth,
For sense of sin had crushed me to the earth.
My streaming eyes no gleam of light could see,
No rain-bow in the threat'ning sky for me;
Life held no charm, death offered no relief,
For dread of judgment mocked my helpless grief,
When, suddenly falling on my listening ear,
This message came, in accents soft and clear—
"Look up, thou child of earth—thou heir of heaven,
Thy ransom's paid—thy sins are all forgiven.
My stripes have healed thee; I have borne the rod—
O, lift thine eyes, behold the Lamb of God!"

Saved and forgiven! O, words of matchless worth!
A sweeter sunshine gilds a fairer earth:
Love bends above me—joy unfolds her wings,
And hope, with angel-voice, her carol sings,
Till, sombre, swift, as shade of ruthless doom,
A form of dread invades my love-lit room.
He steals my babe, He bears him from my sight,
And leaves me plunged in utter, rayless night.
But, list! above the heart-break, and the moan,
I hear again, that tender, pitying tone;
It brings me tidings of my buried boy,
It tells me how he treads the fields of joy;
How the freed spirit spurns the envious clod
And finds its home—beholds the Lamb of God.

Chastened, subdued, I take life's burden up;
I drain, submissively, each mingled cup:
Now, fed on manna, mount the buoyant air—
Now tried, and tempted, struggle with despair.
Clinging, self-desperate, to the Master's hand,
Yet, stumbling oft, as though on slipping sand.
O, wretched state, a daughter of the King,
Yet, such a changeful, doubting, timorous thing!
Is there no help? Is there no strong, right arm?
No cleansing fount—no healing, strengthening balm,
O, God of love, I come to Thee for aid,
My foes are many, I am sore dismayed;
Give me Thy strength, and make me not afraid.
Spirit of Light, I haste to let Thee in;
Search Thou my heart, and make me wholly clean,
O, give me rest from darkness, doubt and sin.
Lead me, O, Christ wherever Thou hast trod,
At Thy dear feet I drop each hindering load,
Almighty Helper, conquering Lamb of God.

The cry is heard; none ever plead in vain,
The Comforter has snapped each galling chain;
Unfettered, cleansed, my spirit soars and sings,
She cleaves the upper air with tireless wings,
And shouts glad pæans to her King of kings.
He smooths the pathway for my feeble feet
He gilds my sunset sky with promise sweet,
He fills my heart with peace and rest, complete;
Love, only love, impels my failing powers,
His love, abiding, charms these evening hours;
And even pain, and loss, but serve to prove
How sure a refuge is His mighty love.
Ah, soul of mine, what homage can I pay
To Him who makes thus calm life's closing day!
How multiply the blessings He has given,
Till other lives shall taste the sweets of Heaven?
I can but tell—His mercy is for all,
His pity notes the wounded sparrow's fall,
His ear is open to our faintest call."
I can say "He doeth all things well,
His goodness manifold, no speech can tell,
'Twas love's consent, when seeming ills befell."
I can but trust His all-sufficient grace
For pilgrims stumbling on life's devious race:
He pledges to our aid His life, His blood,
And bids us each, "Behold the Lamb of God!"

A REQUEST.

REV. H. OLIN CADY, CHEUTU, CHINA, writes: What was the secret of power of the Apostles? Was it not the Baptism of the Holy Spirit? What is the greatest need in the Mission Field? Is it not that there shall be a native ministry endowed with the power of the Holy Spirit? We have in the West China Mission a small band of faithful native local preachers, exhorters, colporteurs and school teachers—all of whom have been worshipers of idols, but, we believe, have turned from them unto the living God. We are anxious that they may come to know salvation in all its *fulness;* that they may be equipped with the power of God, and that they may be most successful in winning souls. We believe in prayer; what they are now is in answer to prayer, but we covet yet greater things.

Are there not some among the readers of the "GUIDE" who will feel moved of the Holy Spirit to pray for these men? Some of them are at a distance from any foreign Missionary; some have endured much persecution from family and former friends and there is much more for them to endure.

If there are any, who, knowing the way to the throne, would like the name of one of these and will pray for them, I will be glad to send each one name and some account of the man and the difficulties of his field. Brethren pray for us.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—I. Tim. 2:8.

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

A PRECIOUS PERFUME.

BY REV. L. H. BAKER.

In an oriental home, a family group, bound by more than human love, with gratitude for favor of more than earthly kind, and in appreciation of the truest kind sought to express it in the most hospitable manner toward their Royal Guest. The head of the household had been delivered from a most dreadful and fatal disease. The brother had been restored to the family group after having been committed to the tomb. The sisters, relieved of their trouble and grief, sought with willing hands and glad hearts to manifest their gratitude in personal and appropriate ministries. The elder, to whom belonged the supervision of the household, prepared a feast, putting into it her best skill and service. The younger, giving attention to His personal comfort, felt impelled to some outward expression of her gratitude and appreciation and brought an alabaster cruse of exceeding precious ointment, poured it upon His head, then anointed His feet and wiped them with the hair of her head. The house was filled with the precious perfume.

While the act excited criticism by the sordid, it must have impressed the sympathetic with the spirit of its devotion, that regarded nothing too good for Him. He accepted and approved it as an act of appreciation and declared it should everywhere be mentioned as a memorial of her. It doubtless gave Him greater satisfaction than all the hosannas of the following day. It was the fragrance of praise from a loving, grateful heart, and as such the precious perfume has floated down the centuries.

What deservedly kind word or act is ever thrown away? No higher ministry belongs to us than that of appreciation and praise.

It should be a part of our lives at home and everywhere, first to the Giver of all good, then to all who minister to our comfort. Do we not often fail in this? Not that we lack altogether the sense of appreciation, nor that we fail to see the kindly deeds, done largely for our sakes, but we neglect to break the cruse of gratitude, and, by the perfume of praise, gladden the heart of the one who has helped us. A faithful pastor will not be harmed but helped by some words of praise and deeds of practice, proving that his ministry is a profit to us. A faithful teacher will be encouraged by a word of approval and inspired to earnest continuance in well doing. If an employee does a piece of satisfactory or superior work, a proper recognition of the fact will not be unworthily bestowed but be duly appreciated.

It seems strange that in house-life there should be so many unopened cruses of appreciation. Parents sometimes sigh for some kind words and acts of appreciation from the children for whom they have devoted years of toil and sacrifice. Children wait the long years of youthhood for some sign of parental approval, and at last, disappointed, leave the old home with aching hearts that the world cannot relieve.

There is to every one an alabaster box of gratitude, that needs only to be opened by thanksgiving and praise to fill the world with a precious perfume, more fragrant than flowers and more enduring than silver and gold.

THE GOLDEN CHAIN.

A beautiful thought has been linking the faith of men to the unseen world and binding together the centuries. That an invisible bond exists between this world and the abode of the Divine, likened to a golden chain, has been a conception woven into the thought and literature of some of the best writers. In his immortal poem,

Homer represents the chief of the Olympic gods throwing out a challenge to the gods and goddesses to pull upon the links of the golden chain to draw him to earth; but their effort would be in vain, while he would lift the earth and sea with all their occupants, and by winding the chain around the spiry summit of the Olympian, upheave and hang the world near his abode.

In "Paradise Lost," Milton wrote of the empyreal heaven, and "fast by, hanging in a golden chain, this pendant world, in bigness as a star of smallest magnitude, close by the moon." In the theology of Plato, "the Divine fellowship is the supply of all good—the golden chain—the cause of the greater good to all things. This chain proceeds from the first through the middle to the last, and it recurs from the last to the first as converting all things through harmony to the Intelligent Cause. It makes all things to be in all and in each other." How nearly he grasped in this conception the assurance of the Christian theologian, Paul, who wrote, "We know that all things work together for good to them that love the Lord and are the called according to his purpose."

The late Poet Laureate, Tennyson, used the same beautiful figure in that exquisite passage:

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

OUR BOYS AND GIRLS.

Our Dear Young Friends:

You will be interested in a good letter we have received from our boy friend in North Clarendon, Can.:

DEAR MRS. BAKER: Many thanks for the nice book you sent me. I like getting the answers and think I will continue them. I find it very interesting. I have been going to school since the middle of January, and of all my studies I like history the best. I am very fond of reading. I have read a good deal about Livingstone's and Stanley's travels in Africa. It makes me wish to go and see that country, but ma says she never wants me to go unless I go out as a missionary; but I am afraid I would need to be a better boy before I could go out on that errand. I have read a good deal about the hardships of missionaries, and the dangers to which they are exposed. With kind wishes,

From your young friend,
E. NORVAL HOONER.

I think we may all ask that Norval may be called to go as a missionary, and to be made good and brave for Jesus at home and abroad.

We have a few new names to add to our list of Bible students. Edith Dennis, of Princeton, N. J., and Lucy J. Bowe, Watervliet, Mich., have each written us a beautiful letter. We hope that they will continue and that we may publish one from them sometimes. The first letter that came in answer to the May questions is as follows:

MRS. BAKER—DEAR FRIEND: Samaria was a city of Palestine. The peculiarity of its situation gave its name. Omri bought the hill of Samaria of Shemri for two talents of silver, and built on a hill and called the name of the city after the name of the owner of the hill of Samaria (II. Kings 16.) Ahab built a temple to Baal there. Samaria was a place of great strength; twice besieged by the Syrians, but the siege was ineffectual. In 721 B.C. Samaria was taken after a siege of three years by Shalmanezer, king of Syria, and the kingdom of the ten tribes came to an end. Herod, the great, undertook to rebuild it. In the New Testament the city itself does not appear to be mentioned, but rather a portion of the land. At the present day the city is represented by a small village.

Caeserea was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, about half way to Joppa and about 70 miles from Jerusalem. Cornelius lived there and belonged to a band called the Italian band. An angel appeared to him and told him to send for Peter, who went down and preached to the Gentiles. They brought Paul down after his conversion. Philip preached in all the churches and located in Caeserea.

Antioch was founded in the year 300 B.C. Jews were settled there from the first in large numbers. Here the first Gentile Church was founded and the disciples of Jesus were first called Christians. From here Paul started on his missionary journeys.

Ephesus was the capital of a province in Asia, and an illustrious city. Here Paul stayed two years. Here we find the disciples of John the Baptist mentioned after the ascension, who were the first fruits of Christian truths sown here after the great Pentecost. Here is where St. John resided in his last days.

Your friend,
FLORA E. BROMLEY.

Many of you will be out much during this summer time, down by the brook or river, or along the lake or sea shore. Will you think of Him by whom these were made? Write us about as many things in the life of Jesus connected with the river and the lake or sea as you find in the Gospel written by Luke.

MRS. L. H. BAKER, Warren, O.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit."—Joel 2: 28, 29.

WOMEN IN CAMP MEETINGS.

BY MRS. J. FOWLER WILLING.

A camp meeting is a summer revival. Earnest people come together from twenty or thirty different "charges," to spend a week or ten days in the deepening of the spiritual life, and in winning souls to Christ. They live in tents, or cottages, because no one community would care to entertain them, children and all; and they are more independent under their own rooftree. They encamp in the woods for the sake of shade, and on the same ground year after year, to save the expense of things that last from season to season.

The more carefully a camp meeting holds its sociality, singing, praying and preaching to the one purpose of soul-help, the more nearly does it live to the law of its life, and the more surely is it a success.

The camp meeting that stands out in my memory as most in line with the object sought was the first one held at Desplaines, near Chicago, by the National Camp Meeting Association. The leaders were there in force—Inskip, McDonald, Cookman, and the rest. Chicago District was then in care of Dr. Hooper Crews, than whom few better men have ever lived. The pastors of Rockford District were there to a man, with their families. Their Presiding Elder, Dr. Willing, had arranged two large tents, one with a row of family rooms on each side of its length; the other, with steward and housemaids, as dining-room and kitchen. As I remember it, every one of that large district family gave the heart fully to the Lord during that meeting. Every evening a preachers' meeting was held in the pavilion, attended by hundreds of ministers, and in which multitudes of them received the baptism of the Holy Spirit.

One of the most impressive hours was that immediately after the noon meal, when every tent and cottage was closed, and all the people were requested to spend the time in private prayer and Bible study. Even the voices of the children at play were hushed, and the place was as still as the Silent City. When the bell struck for the afternoon service, everyone came as from the presence of God, to worship in the beauty of holiness, and the slain of the Lord were many.

A revival puts the Church where it ought always to be—on a war footing. When God's army sets itself in battle array for the capture of souls, it re-lives the life for which it was instituted. A camp meeting rightly managed is on a war basis, and under martial law. In wartime everything must bend to the success of the cause at stake. All amenities and socialities, financial schemes and home ties, even the ordinary duties of religion, are in the grip of the mailed hand, and may be thrust this way or that by the stern need of the hour. So, when the Church takes the field against the enemy, she has to lay aside her world-wise ways, bring all her energies into action, and call to the front forces that have been resting on their arms till they have quite forgotten how to fight. Women and well-to-do men who are quite inclined to shirk responsibility, and whose shirking has been comfortably condoned by the officially active, find themselves drafted for service will ye, nill ye. The order is, every man and woman to the front. If any hang back, the campaign will be by so much a failure. No more "substitutes," hired by cajolery or money. Each must bear his or her own burden. This midsummer revival, a wide-awake camp meeting, aims to bring the Church to the zeal and power of the old days. Then there were few rich men among "the people called Methodists," and every one of them was

humble enough to shoulder his musket and take his place in the ranks. There were plenty of Methodist women with straight bonnets and Quakerish dress, whose glorious singing and clarion-like exhortations led the van when the Spirit of God came upon them, and whose shouts of victory rallied the hosts to praise the Lord when the day was won. The fight was so heavy that, as with the Salvationists of our own day, every man, woman and child had to be in the ranks, and at the top of his or her condition. As Chalmers said, "They were all at it, and always at it."

A camp meeting succeeds or fails in proportion to its getting people to lay aside every weight, and work, heart and soul, for the conversion of sinners and the sanctification of believers. Among the impedimenta that have to be laid aside in order to this are the silence of women and their permitted shirking of religious duties. They are two-thirds of the Church. They are oftener free from wage-earning obligations than are the men of the family, especially in the country. They outnumber men in religious assemblies, particularly at camp meetings. The restrictions that misrepresentations of Paul have laid upon them, and that "daughters that are at ease in Zion" have been glad to hide behind, are removed by the freedom and stress of this woods revival. Many a woman has been led to a deep consecration and brave efficiency through such services.

Not only do women form the bulk of camp meeting congregations; they do a large part of the strong, earnest singing for which Methodists used to be noted. Their teaching at home, and in the public school and Sunday School, and the fact that they are usually the mainstay of the class- and prayer-meetings, make them wise in "dealing with seekers." So at camp meeting they do a great deal of the "altar work." In the divine freedom of these later and better days, many a noble sermon has been preached by them, and, in not a few instances, they have held camp meetings, or, as evangelists, they have conducted most of the services.

None who attended the meetings where Phœbe Palmer labored can forget the fearless zeal with which she would lead whole congregations in the surrender to God, and the trust for the cleansing from all sin.

I remember a scene on a camp-ground where she was working, in northern Illinois, that was the turning-point in many a useful life. She had given a clear-cut exposition of Gospel truth, and an invitation for "seekers of heart-purity" to come forward. There had been several prayers, and some had entered into the "rest of faith." One minister, an earnest, intellectual man, who was at the head of a literary institution, had risen to state the difficulties in his way. Mrs. Palmer rose while he was speaking and began to question him about his consecration. Step by step she led him to declare the completeness of his renunciation of the world. Then she held before him the Word of God, so clear, so conclusive, that there was nothing left for him to do but to "believe, and enter in." The congregation listened intently to her questions and his answers, and rejoiced greatly when he reached the climax and claimed the victory over sin. A few weeks later a minister called at our house—one of those strongly intellectual, highly cultured men who are not easily moved, but who usually move surely, and for the "long term." When I asked him about his experience, he referred to the camp meeting scene in which Mrs. Palmer led Professor M. through his consecration and faith. "I was sitting back in the congregation," he said, "and I went with him through the steps as she pointed them out. I reached the result, and it has been glorious." No human being can tell how many others could have given a similar reply.

God grant that the women who work as did that brave lady in our camp meeting revivals may be as tirelessly wise and skillful as she was, laboring in season and out of season to get the largest possible amount of God's truth into the hearts and minds of the Lord's people. With the larger freedom of these better days they may expect even more abundant fruitage for the Master.

"I am always in haste, but never in a hurry; leisure and I have long taken leave of each other."—*J. Wesley.*

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, His judgments are in all the earth;

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8.

A CAMP MEETING TEXT.—"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."—Isa. 55: 12.

"Salvation! Let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

"CHARLES PITMAN."

A RENOWNED CAMP MEETING PREACHER.

We present to our readers, in this number, as a frontispiece, a portrait of "*Charles Pitman*," as commonly called (Rev. Dr. Pitman) formerly of the Philadelphia Conference. He served the Church effectively in the pastorate, as Presiding Elder, Agent for Dickinson College, and as Missionary Secretary. He was one of the mighty preachers of our Methodism in past years. His power as a preacher shone with peculiar brilliancy at camp meetings. There is an added interest, to our mind, in doing this, because he was our *spiritual father*. When he was pastor of "Old Eighth Street Church," Philadelphia, we were brought to God under his ministry. The text which he used on that occasion was this: "If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it." Prov. 9: 12. We were a boy of tender years, three thousand miles away from home, and the remembrance of a dear mother's prayers, in conjunction with the pathetic appeals of the sermon, brought us to the feet of Jesus. It was an hour of exceeding joy. We take a few passages from the biography of this glorious man of God, that will be of interest, we believe, to our readers:

"During the camp meeting season, when it was known that he was to preach, the whole country for many miles would be on the move. Not unfrequently he would have five, six, or even seven thousand persons to hear him on such occasions. His audiences were often chained to the spot for two hours and a-half at a time, forgetful of everything but the great theme of the redemption of a lost world, upon which he dwelt. Toward the latter part of his sermon, unconsciously and instinctively, the people would rise, one after another, until the whole congregation were on their feet, and when he finished, it was difficult to distinguish between the rejoicing of Christians and the weeping of awakened sinners. It would seem as if heaven had been drawn down to earth, or earth had been lifted up to heaven. At one of these great gatherings in the pines of lower Jersey, he preached three times with such remarkable power that three hundred and sixty professed conversion.

PRAYER AVERTS A THUNDER-STORM.

"While traveling as the agent for Dickinson College, he went to a camp meeting down in the State of Delaware. He reached the place a little after noon, and when he got to where he could speak with the Presiding Elder who had charge of the meeting, he said to him: 'Brother, I have a message from God to deliver to this people, and I cannot get away from it; and if you will let me preach this afternoon, as my duties call me away from this place tomorrow, I will deliver it in the name of God.' The Presiding Elder replied, saying that another brother had been engaged to preach this afternoon, but if you can arrange it with him to come in at another time on the plan of appointments, I shall be very happy to have you preach. Said Brother Pitman: 'If I go and see him, will you be satisfied with our arrangement?' The Presiding Elder assented, and Brother Pitman went to the brother who was to preach, stated his feelings and impressions, and the minister, impressed that it was from the Lord, readily granted to Brother Pitman his place for that afternoon service. As the preachers were gathering on the stand and the people assembling in the congregation for that afternoon's service, it was observed that the clouds in the heavens had been rolling together in the west, and by the time the introductory services were to be commenced there were ominous and threatening indications of a severe thunder-storm approaching the encampment. Mr. Pitman arose to announce his first hymn. The sky was so soon overspread with the blackness of the approach-

ing tempest that he could hardly see to read the hymn. The people had heard of Dr. Pitman's arrival, and of his intention to preach, and were out en masse, but were much agitated by the threatening aspect of the clouds. When they knelt to pray, the fierce lightnings flashed across the sky and the loud-booming thunders were rolling up their husky voices into mid-heaven. Undaunted amid this threatening scene, and unterrified with all the frowning aspects and angry premonitions that surrounded him, Mr. Pitman knelt before the God of the Universe, whom he knew could command the storm and hold the raging winds in check with His Omnipotent fist, and prayed in familiar intercourse and with holy boldness: 'O Lord God Almighty, Thou who hast sent me to preach to this people, hold back these threatening clouds for one hour, while we go on with this service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend upon both preacher and people, and let great good be accomplished this day by the preaching of Thy Word, in the salvation of souls.' This petition was thrice repeated, each time with greater earnestness and fervor. It seemed, as one said there and then, 'That is a bold request, a strong venture on God.' Some skeptical persons questioned his faith as to whether the petition would be granted. Failure seemed largely to preponderate against it. But there were those in that congregation who, after he had offered that prayer and announced his text, took out their watches and marked the time. The preacher, thoroughly self-possessed, and unmoved by all the threatening aspects that overshadowed him, preached with great power. Never did the Divine Lord more signally help him, and own the effort of his servant. The hour passed. Some said the sermon exceeded it by ten minutes, others that it closed almost to the minute, and at its close it was difficult to account which had produced the greater effect, the answer to the prayer, so signally made known to both saint and sinner, or the zeal and heavenly pathos of the preacher. God was in both. 'And now,' said Mr. Pitman, as he closed his sermon, 'go to your tents and fall down before God and thank Him for this glorious privilege which we have enjoyed together.' Mr. Pitman was among the last to leave the stand, and as he retired to a tent near by the lightnings began to flash, and the pent-up thunders rolled in fearful omens over the encampment; the rain descended almost in a deluge; men stood aghast, women trembled and thought the day of doom was upon them. Sinners fell to the earth under the power of the convicting Spirit, and over five hundred souls were converted."

Conversion of Bishop Simpson's Son.

"Bishop Simpson and family were present through the National Camp Meeting at Vineland. This highly esteemed servant of Christ and the Church came to the camp with considerable physical prostration, resulting from recent illness, but mingled very freely in the various exercises at the stand and in the tents. Offering the opening prayer at one of the preaching services, 'He seemed to catch the heavenly fire, and, rising in the might of earnest faith, he continued pleading until showers of blessings fell on all the people, whose hearts seemed to burn within them as they waited and worshiped before Jehovah.' Elsewhere we have given the Bishop's exhortation, which was accompanied with an heavenly unction to the hearts of the multitude. We give the following from the pen of one who was a witness to the scene described: 'The Bishop spent the Sabbath at Cape Island, officiating at the re-opening services of a beautiful Methodist church. Returning to camp on Monday morning, some one spoke a hurried word in his ear, and immediately he repaired to Kensington tent, where, looking in over the throng who stood around, he saw his own son, in the midst of a group of dear friends, bowing in broken-hearted penitence and prayer. Tears came fast rolling down his face, and the way being opened, he proceeded to the spot and knelt down by the side of Charles, a noble-appearing man, to point him to the Lamb of God. As the Bishop led in prayer, his own spirit all bathed in sympathy, we thought we had never witnessed a more deeply impressive and affecting scene. Subsequently we saw this son, the subject, doubtless, of 'ten thousand prayers,' stand up and confess the Lord Jesus, as did his precious mother and wife, all of whom are fervent in spirit, and with renewed consecration seem to say and sing—

'Nearer, my God, to thee,
Nearer to thee!'

"It is permitted us to add, that after months rolled away, and this noble and manly son lay sick, and was swiftly approaching the river of death, over which he soon passed, he said, 'Mother, I shall bless God to all eternity for the Vineland camp-meeting.'"

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

Held each Tuesday Afternoon, at 2.30 o'clock, at the residence of Dr. Miles W. Palmer, 235 East Eighteenth Street, near Second Avenue. The meeting is under the supervision of a Committee of five, of which Rev. A. C. Morehouse is Chairman.

The meeting to-day was opened by singing the Doxology.

Hymn No. 515 was announced, commencing,

"O joyful sound of Gospel grace!"

The requests for prayer were read by Rev. George Hughes, and others came from persons in the congregation.

Prayer by Rev. Alexander McLean.

Singing—

"Jesus, the Life, the Truth, the Way."

Rev. Mr. Harris, from Guelph, Canada, then read a part of the 4th chapter of Ephesians, and commented as follows:

"I, therefore, the prisoner of the Lord." How much we owe to the fact that Paul was a prisoner; how many noble thoughts he has given us, which perhaps we might not otherwise have had. He says: "I beseech you that ye walk worthy of the vocation wherewith ye are called"—you are not going to walk worthy by making resolutions merely, or by realistic means. When we want to get the worth of anything we have to work for it; we need to walk worthy of the calling with which we are called, . . . "forbearing one another in love"—we can forbear a great deal if we only have love—endeavoring to keep the unity of the Spirit in the bond of peace. "There is one body, and one Spirit, . . . one Lord, one faith, one baptism." I think it is the baptism of the Holy Ghost that is here spoken of, and what we most need. We abide in grace when we receive that baptism. It makes different characters of us, and helps us to live a holy life. "One God, and Father of all, who is above all, and through all, and in you all." What a blessedness is this—Father of all—and if a Father, then as a Father He watches over us, His children, ever pitiful, ever merciful. "But unto every one of us is given grace according to the measure of the stature of the fulness of Christ." In the little town in which I live there is a millionaire who says to some of his friends who are engaged in religious and charitable work, "Go to the store and get certain articles; I will pay for them. I want you to be well clothed." And if he found that there were some things lacking which he thought ought to be had, he would say, "What did you mean by not getting all that you needed? I wanted you to have everything." God takes a great yard measure when he gives to us. Christ has "led captivity captive and given gifts unto men;" and I have asked myself why has God given these wonderful gifts unto men? I think if He is to fill all things, He will surely fill us. Paul says that He might "*fill* all things." It is a wonderful word, that ALL—Paul wanted all to come. "Till we all come in the unity of the faith, and of the knowledge of the Son of God." . . . "But speaking the truth in love." I think God's cause is often injured by not speaking the truth in love. And if Christian perfection is anything, it is this one characteristic of love—"speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Singing—

"How sweet the name of Jesus sounds."

Mr. Morehouse.—What a blessed thing it will be when we can reach the speaking of the truth in love, no matter what the truth may be. Then it will be that we

may become partakers of the Divine nature. Praise the Lord that we can have confidence in the promises, just by simple faith. It is not the great work that we shall accomplish, it is simply the belief in the cross. I praise God that I have this confidence, that I know it. I am reminded of an incident that occurred at one of our camp meetings. A little girl was there, named Ophelia. When I looked at the child I was struck by the happiness in her face. I said, "Ophelia, what makes you so happy?" "O," said she, "I love Jesus! Glory to Jesus!" The voice rang through the forest, "Glory to Jesus!" And I said to her, "Ophelia, you have received the fulness." Now, my friends, why is it not possible that we, too, should have the fulness right here to-day? Let us ask for it.

The Twofold Desire.

Rev. Dr. Lowrey.—Two things are characteristic of my experience here to-day, and the first thing is that I hunger after righteousness, and the other is a desire to do more for God. I feel dissatisfied with myself because I do not make greater progress, and that, as I hunger and thirst after righteousness, I am not filled therewith. I was thinking, as I came to this house to-day, on this passage: "Workers together with him, see that ye receive not the grace of God in vain," and the question arose, Does it mean that I am taken into the working company of God, that when He works I have the duty imposed upon me to work also? Was it not that God and His Church are a great syndicate to redeem the world, to bring the world back to God? And I said, how mistaken those persons are who say there is nothing to do—that all we have to do is just to believe. If we work with God we work with Him with the same possibility in the future, and will work with the same power that God has. It will be a firm in which every member will enjoy his work. I think as kindly as I can of myself. I am not satisfied with what I am doing, but I am satisfied that I am almost good for nothing. The cross of Christ that I have had to take up is not to do. Sometimes I think I will go to preaching again, if I should die in the pulpit—that I must preach a sermon. I want to be practical in what I say to those persons who want perfecting in the work of grace. They want the fulness; they want what we call sanctification entire. I find it very difficult to rise, and yet when the lesson was read that God called some, apostles; and some, teachers; and some, prophets; and some, evangelists; and some, pastors and teachers, the question arose, What for? To awaken sinners? But that is not the object that He means, but "the perfecting of the saints," and I should like to know, my brethren, if there is not one saint among you? It seems from that passage that I am a saint. Now, I have a proposition to make: If you need a little perfecting in your tempers and your practices, please rise. (People rise.) That will do. It is a wonderful thing for a man to measure up to the requirements of the Holy Ghost. I am not up to that high and holy standard of the Gospel. I must be more in earnest, and I will be. As co-workers with God, let us press on to the high calling wherewith we are called. Brethren, we must keep hammering on this anvil right here. What a lack there is in the Churches! No conviction on this subject, no personal feeling that there is a lack of great earnestness. As Mr. Wesley expresses it, "I am not often in earnest."

Singing—

"A charge to keep I have."

Full of Praise.

Rev. Mr. Harris.—My heart is full of praise to Almighty God. It has been the desire of my heart for many, many years, to attend this meeting. I have thought of the sainted ones who have gone before, and have long wished that it might be my privilege to see those who have done so much for the promotion of holiness, and thank God that I have at last been permitted to realize my desire.

When I landed here forty-six years ago, I was a stranger in a strange land, and when I went to Toronto they sent me to one of the back circuits, and there I started in that little village a series of holiness meetings. For some years I hesitated, but in 1867 I went to the Camp Meeting at Grimsby. Mrs. Palmer was there, and

she said to me, "I want your experience for publication in the GUIDE." At that time I felt some misgivings, and so expressed myself to her. She turned toward me quite sharply and said, "Why, I thought, from your sermon, that you saw your way clear." I had lost the Holy Spirit of God, and told my experience to Sister Palmer, and she showed me how wrong I was. And then and there I said I would, God helping me, give an unceasing testimony. I stood, by the grace of God, and God is working a grand work among the people of my adopted country.

At one of the camp meetings I commenced a series of early morning meetings, and presently one of the laymen came to me and said, "Brother Harris, we want you to have that meeting at eight o'clock instead of six." I succeeded in making satisfactory arrangements, so that my meetings should not conflict with the regular meetings of the camp meeting, and I am happy to tell you that my efforts were crowned with glorious success. Yes, dear friends, I rejoice that the Lord is doing a good work for us in Canada, and that the cause of holiness is spreading throughout that country.

Now I am going to visit for a little while the home of my fathers. I am going out as a delegate of the Evangelical Alliance. I know this—that I love God with all my heart. I do so love God the Father, and I have a tender feeling for Jesus Christ, His Son. I read Dr. Lowrey's "Divine Life," and I take the GUIDE TO HOLINESS, which has been a great help to me, and I am delighted to say that I believe that we are going to take this world for holiness.

Holy Aspirations.

Mrs. Lowrey.—I feel that I must rise and speak to you this afternoon, for my heart is sad, having been this morning at the chapel to attend the funeral of dear Brother Harrison. I came home this morning from the funeral of dear Brother Harrison, saying that I had rather have it said of me, as was said over the remains of our brother, "that he was the greatest of soul-winners," than to have anything else that this world could give. You all know what a blessed man Brother Ralph Wells is. I have always thought of the earnest manner in which they gave their testimony. I tell you I came away from that funeral with the earnest desire that I might cultivate the love of God more strongly.

Brother Theodore Crane.—One evidence of a healthy nature is hunger. I hunger and thirst—not physically, for I am not in the present time enjoying the best of health—but I hunger and thirst after righteousness. I take this as a good omen of my spiritual condition, and of my life being in harmony with the Divine will. This is so good that I want more of it. I want to be filled with righteousness.

The First Lesson—Obedience.

Mr. Oscar Limburger.—How great is the love of God! I think that the first lesson a Christian should learn is obedience. How great are the mercies of our God! How we should love Him! The first duty of the Christian is obedience. We should obey God in everything, and we should obey Him intelligently. I study the Word of God on my knees, now. I humble myself before the Lord, so that I may try to see clearly what is His will.

Singing—

"Love found me."

Love One Another.

Rev. Mr. Hughes.—I have been realizing, within the past few days, the force of the passage, "So shall all men know that ye are my disciples, if ye love one another." Now, last week, I was permitted to come here with a brother from the South, a member of the Methodist Episcopal Church, South, and now, to-day, I am permitted to come here with our good Brother Harris, from Canada, with whom I have been in correspondence for a dozen years or more, and who has contributed to the GUIDE.

I am in sympathy with Dr. Lowrey in his idea of the increase of Divine grace, of being perfected in holiness. We have not come to a stopping place, but to a beginning place, where we can get on a line of fulness, and of working out into the wonderful things of God, continually perfecting holiness in the fear of the Lord.

Prayer was offered for two seekers who presented themselves and the power of the Lord was present to heal.

A MISSIONARY ANOINTING.

BY MRS. J. C. SHATTUCK.

"The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts."—Prov. 17: 3.

One morning in early Autumn, on hearing my door bell, I hastened and met a stranger's face, who said: "I am a missionary returning to my field in Japan—Miss Imhoff, of Nebraska." I cordially bade her enter the parlor, and sat down expecting a feast.

"I have been in my home in Lincoln since February last." I replied, "Why do you return so soon?" "I am needed, am well, and am glad to return to my dear girls."

After some conversation, I queried, "Why did you come home to remain so brief a time?" "On account of my eyes." She seemed reticent to say more of herself, but as I gently pressed the subject, asking *how* her eyes had troubled her, she said: "I was at camp meeting in Japan, and some boys on the outside threw stones, one struck my glasses, and the broken glass entered my eye; I was taken home, had an operation, and wore a bandage in a dark room for six weeks; then it was considered best for me to go to America for further operations." My heart, touched with tenderest compassion, exclaimed: "O, how *much* you have suffered, what a *great trial* you have had, and a precious eye gone!" She quickly replied: "O, no—a *blessing!*"—and her face was all aglow.

I thought, *that one expression* opens up to me the Christian character of my stranger visitor. I said: "A blessing! Tell me about it, dear."

"Well, I could never have known the Japanese as I do now but for that six weeks of my helplessness, when they vied with each other in anticipating my every want, were so tender, so sympathetic. This seemed to *knit* us together, and opened the way for deep spiritual blessings."

"I felt I never could teach the Bible to those girls again without the baptism of the Holy Ghost, and my Bible reader, Orizama, caught the same hungering and thirsting. She asked if she might pray in my room, as there was no other place but the school-room, where she could have comparative quiet.

"I said 'Certainly.' She prayed nearly all the time. One day, after she had prayed about ten days, she came in and asked if she could go behind my screen to pray, while I held a meeting with the girls. I assured her of my willingness. She placed cotton in her ears and a shawl over her head, that she might hear nothing but the voice of Jesus to her hungry soul.

"I led the meeting and, at its close, asked the class: 'As many of you as *know* Jesus saves you, raise your hands.' No hand was raised, and every head hung down. I told them Jesus was *ready* to save *now*, and dismissed the class. Every heart was touched! From their room I soon heard them praying, then weeping aloud! I longed to go to them and help them, but hoped Orizama would rise from her place of prayer, and as she could speak the language so much better than I, she could help them more. It seemed a long, long time,—their cries of sorrow increased, I could wait no longer, but stepped to the screen and was about to call Orizama,—when, lo, she clapped her hands in an ecstacy of joy, and arose exclaiming: '*I've got it! I've got it!*' and her whole being was changed to joy and peace complete. I told her of the weeping girls longing for clean hearts, and she quickly went to them with her new fervor and message of the *indwelling Spirit* and *every girl was saved!*"

One eye was entirely gone,—but she seemed ready, like Paul, "to count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but dung that I may win Christ."

I found I had entertained an angel, and praised God that *such* a missionary, trained of God and filled with His Spirit, was on her way to Japan, to teach Jesus and His wondrous love, and that He had given me her precious testimony.

FOUNDED UPON A ROCK (Luke vi. 48).—"We want more Christians like the Irishman who, when asked if he didn't tremble during a certain storm when he was standing out upon a rocky eminence, said, 'Yes, my legs trembled, but the rock didn't, and because my feet were on the rock, I felt safe.'"—*D. L. Moody.*

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING, LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

THE THEME OF JOY—THE ATONEMENT.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 11.

The Atonement.—A word of thrilling import, and of world-wide interest.

Joy in God.—Christ is the author of the redemptive scheme. The infinite mind alone could conceive, infinite love prompt, and infinite power execute "the wondrous plan." Joy through Christ—the all-atoning, bleeding Lamb, that was found worthy!

BLESSER OR BLESSING.

Holiness is a word of great significance—in fact it is the colossal idea of the universe. It cannot, therefore, be confined within any narrow circle, or be held under depressing limitations.

God is holy, infinitely holy, and He designs that all His intelligent creatures should be holy. The angels, archangels, and all the host of heaven are holy. Man was designed to be in the same illustrious order, as evinced by his creation in righteousness and true holiness. And when by Satanic intrigue he fell, the Redemptive scheme was provided, through Jesus Christ, for his moral restoration, the first glimpses of which were given amid the darkness pervading Adam's primitive abode. "The seed of the woman shall bruise his head."

In the presentation of this great Gospel theme, Holiness, it is done in diverse forms. It is multiform in its manifestations in the heart, and the character, and life of its subjects. The terminology employed is varied, and expressive of different aspects of the subject. But however the forms of expression differ, they all look toward the one glorious center, *Heart Purity* and the *Christ-Life* in the beauty of Bible Holiness. And we confess that we are filled with admiration as we contemplate this variety in unity. We would not have the realm of Nature less characterized by diversity, since we behold the tokens of a great unity which "*Brightly its builder displays.*" So in the greater realm of grace we behold the working of God in His sovereignty, working mightily, in myriad shapes, and yet maintaining a glorious unity. In these days, in doctrinal teaching and in testimony, we hear much of "THE BLESSER"—and not any too much. Others again emphasize "THE BLESSING." Some may think there is a conflict of idea here. This, however, is not the case, if there be a proper understanding of the subject.

Salvation, from first to last, in all its stages, is the revelation of a Divine personality, in saving operations. Hence the evangelical prophet exclaims, "Behold, *God* is my salvation!"

In *justification* there is a revelation of this Divine Personality—in the forgiveness of sins, which is the act of the glorious Sovereign who sits upon the eternal throne—in the regeneration of the heart by the renewing of the Holy Ghost—and in the witness to our adoption by the blessed Spirit. In these respects both "The Blesser" and "The Blessing" appear.

In the second work of *entire sanctification* we see the same manifestation of *Divine Personality*. "The Blesser" and "The Blessing" are in sublime revelation. The disciples were all filled with the Holy Ghost—this Divine Person came into their hearts to be their abiding Guest. And "*The Blessing*" came with the indwelling Spirit. According to Peter's testimony, Acts 15: 9, their hearts were "purified by faith." A marvelous union of "The Blesser" and "The Blessing" in the Pentecostal gift—and so it is now with everyone who receives the Holy Ghost in His fulness. The two, "THE BLESSER" and "The Blessing" are happily conjoined.

PERFECT LOVE—THE BIBLE IDEA.

BY REV. N. VANSANT.

Every satisfactory discussion of the doctrine of perfect love must contain answers to the following three fundamental questions:

1. What is the true conception of the Scriptural phrase, "love of God," as applied to personal Christian experience?

Is it a Divine entity or principle infused by the Holy Spirit into the heart of a believer? Or, is it a Divine principle or impulse toward God engendered or begotten by that Spirit in such heart?

Who can truly say that it is not both of these? No one denies, or can deny, the latter conception, since loving God and one another is made an invariable test of a regenerate state: "For love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

But the other conception of the love of God has sometimes been disputed, and even stoutly denied, as savoring of "the pantheistic assertion that we are scraps of God." O no, not that. Yet the idea of a divine infusion or implantation of spiritual life in the believing soul is freely taught, under various forms of speech, in both Testaments. In keeping with the primitive statement that "God breathed into his (Adam's) nostrils the breath of life (literally lives), and man became a living soul," we find such later passages as these: "Behold I will cause breath to enter into you, and ye shall live." "Come from the four winds, O breath, and breathe upon these slain, that they may live." "And when he (Jesus) had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost." To the same effect are those ancient promises, "And I will give them one heart, and I will put a new spirit within you." "I will put my laws into their minds, and write them in their hearts."

The same idea is also taught, either directly or by plain implication, in the following texts: "Ye know him (the Spirit of truth); for he dwelleth with you and shall be in you." "If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." "I in them, and thou in me, that they may be perfect in one." "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." "And for the love of the Spirit." "That Christ may dwell in your hearts by faith." "Receive with meekness the implanted word (R. V.), which is able to save your souls." "That by these (promises) ye might be partakers of the divine nature."

We add this extract from Geikie's "Life of Christ:" "Jesus . . . contented himself with implanting a principle of pure and loving obedience in the breast, which should make men a law to themselves." A familiar stanza in one of Charles Wesley's hymns runs thus:

> "I ask the blood-bought pardon sealed,
> The liberty from sin,
> The grace infused, the love revealed,
> The kingdom fixed within."

2. In what sense is the love of God perfected in a higher state of holiness or entire sanctification? This question has no reference to faultless purity in the future state, or to entire sanctification in death, but only to the perfecting of Christian love in this life at any time after conversion.

The true idea is not, as we conceive, that the believer's love of God, in itself considered, is purified, or needs purifying from sin or sinfulness, because love in a saved soul is a pure emanation from God, the infinite source of all purity.

What, then, is the true idea? Simply this: That the pure love of God, imparted to a believing soul, becomes associated with the dross of nature's remaining depravity, which must be wholly purged away in order to a perfecting of the love thus imparted. In this process the love itself, being already pure, undergoes no change, only its situation or subjective environment. That environment is the new, but not wholly sanctified heart, which must be further subjected to the operation of the purifying Spirit. Hence the terms pure, purify, purifying, purified, with clean, cleanse, cleanseth, purge, purgeth, etc., are never predicated in Scripture of God's love in the soul or heart, but only of

the seat of that love, the Christian personality of which the soul or heart is to be conceived of as the centre. "Blessed are the pure in heart, for they shall see God." "Purifying their hearts by faith." "Now the end of the commandment is charity (love) out of a pure heart." "Seeing ye have purified your souls." "And every man that hath this hope in him purifieth himself," etc. "Purge me with hyssop, and I shall be clean." "Thine iniquity is taken away; and thy sin is purged." "He purgeth it that it may bring forth more fruit."

It is with God's love in the heart as with many other things. The richest diamond may be depreciated by an imperfect setting; the brightest sunshine may be obscured by mist or clouds; the purest water of a spring or fountain may be rendered unpalatable by a filthy outlet; the clearest atmosphere may be thickened by smoke or dust; the most distinct voice may be muffled by a heavy moustache overhanging the mouth. In these cases the trouble is with the setting, not the diamond; with the mist or clouds, not the solar rays; with the conduit or outlet, not the water; with the dust or smoke, not the atmosphere; with the bearded obstruction, not the voice. So there is no trouble with the love of God in a regenerate heart, only with its imperfect setting or surroundings, under whatever figure you may conceive of them. These surroundings need the cleansing blood of Jesus, in order that the pure love within may be perfected or made perfect; not made perfect in respect to kind or quality, but in its diffusion throughout the whole inner sanctuary of the being.

3. After this can there be spiritual growth?—the third essential question in this discussion.

As well might one ask, Can there be growth in a hill of corn after all the grass and weeds about it have been destroyed? By so much as vegetable growth in this case is promoted, by so much is the destruction of remaining depravity in a regenerate human soul promotive of spiritual growth. There is no limit to growth in perfect love except the limit of one's capacity. Note the following passages: "But speaking the truth in love, may grow up into him (Christ) in all things." "And this I pray, that your love may abound yet more and more; . . . that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness." "And the Lord make you to increase and abound in love one toward another," etc. "Because that your faith groweth exceedingly, and the charity (love) of every one of you toward each other aboundeth." To perfect love belongs the law of perpetual growth in measure and intensity, during all time and throughout all eternity.

"GOD IS MARCHING ON."

In the late General Conference of the Methodist Episcopal Church, in Cleveland, there was one day a thrilling scene. A detachment of the new army of "THE VOLUNTEERS OF AMERICA," of which Ballington Booth is the Commander, was permitted to visit the Conference. On entering, the whole assembly, led by that princely singer, Chaplain (now Bishop) McCabe, commenced to sing that stirring song of these modern days, "*Our God is Marching On.*" It is a song of mighty inspiration, awaking the enthusiasm of God's elect ones, giving them a holy daring, and prompting them to do exploits in Immanuel's service.

What gives such interest and potency to the song is the truth which it embodies, the great truth of the period—"God *is* marching on." Despite all evil reports brought from the field, and all gloomy prognostications, the fact remains, bright, glorious, and world-sweeping. Never since the foundation of the world have there been stronger evidences of this than we find now blazing on every hand, the world around. Let the croakers and the *gloom-mongers* take a few paces to the rear.

"The foundation of the Lord standeth sure." "His word abideth forever." It sweeps along the ages with a superscription of "manifest destiny" upon it.

> "What in truth His mouth hath said,
> His own almighty hand will do."

Open the volume of Prophecy. Read some of its sublime proclamations. Read until your soul glows with light and joy. Read until hallelujahs newly born sweep through your ransomed being with more than lightning velocity. It is no small thing to be a child of THE KING—not a child of *a* king, but of THE King—the King

of Zion, the glorious King, the EVERLASTING KING. "Of the increase of his government and of his peace there shall be no end." No small thing, but *a colossal fact* in human experience and life, to be a child of *that* King, and to be privileged to read daily the schedule conceived in eternity, the schedule of human salvation, the salvation of the race, to be worked out on "*schedule time.*" "Ring out the hallelujahs," ye children of Zion's ALL GLORIOUS KING.

Yes, God *is* marching on! Literature, science, philosophy, civilization, the crash of earthly tyrannies, and disconcerted Satanic machinations, roll out their ponderous volumes of testimony. Immanuel makes them all tributary to the accomplishment of His sublime purposes. And more than all, His Church, arraying herself in habiliments of holiness, marching on to the world's conquest, makes proclamation: "*Our God is marching on!*"

POSITIVELY SUBLIME.

BISHOP TAYLOR, the grand apostle of the century, was relieved of his Episcopal responsibilities, as "Bishop of Africa," at the late General Conference, and Rev. Dr. Hartzell, Secretary of the Freedmen's Aid Society, was elected as his successor. The retired Bishop warmly grasped the hand of his successor and invoked God's blessing upon him.

But, hardly had the edict of retirement gone forth, ere the *grand old apostle* was moved in spirit to go and visit his thousands of children in South Africa, the Kaffirs, and others, twenty thousand of whom were gathered to Christ thirty years ago, and to see "*how they do*"—those that remain,—according to the primitive apostolic order.

Bishop Taylor was in the Tuesday Meeting, June 23rd, gave a grand Scripture exposition, announced his embarkation on the morrow, and his expectation of seeing ten thousand more converted in South Africa. Let thousands, yea, millions, of prayers ascend for him.

We trust that his life and health will be spared for years, and that in these latter years he will gather many sheaves for the Lord's garner, rounding up a marvelous career of Gospel power and salvation.

CAMP MEETING BULLETIN—AUGUST.

July 24 to August 3. New Albany, Ind. (National.) Fowler, Haney, &c.
July 28 to August 7. Waco, Texas. Carradine, Morrison, &c.
August 6-16. Urbana, Ohio. (National.)
August 11-19. Mount Vernon, Ohio.
August 11-21. Scottsville, Texas.
August 14-24. Bennett, Neb. (State Camp.)
August 17-22. Epping, N. H.
August 21-30. Bloomington, Illinois. (Central Illinois Associat'n.) J. H. Smith, Collins, Pepper, &c.
August 28 to September 6. Storm Lake, Ia. (National)
August 25 to September 4. Ocean Grove, N. J.

PASSING NOTES.

—Send us this month a lot of subscribers to the GUIDE for six Months, dating from July 1st, 50 cents each.

—Pray for the Camp Meetings announced for this month.

—*Sing Sing Camp Meeting* will be held from August 6th to 16th. Pray for it.

—*Do you ever* invite members of other denominations to subscribe for the GUIDE? If not, try it.

—*Let this* be a great soul-winning month. Satan is ruining souls by the thousand. Be active in *saving* souls.

The Tuesday Meeting (New Series), is doing well—it is held at Dr. Miles W. Palmer's, 235 East 18th Street, near Second Avenue.

—*The New Holiness Meeting* of "THE VOLUNTEERS OF AMERICA," led by Col. Pattie Watkins, 35th Street, near Broadway, is growing in numbers and interest. Go and help them.

—*Ocean Grove.* Many hearts are turned toward the great encampment on this ground. It is to be hoped that it will be decidedly Pentecostal in character. Let the people everywhere pray for it.

—Our readers will be pleased to see the name of Rev. N. Vansant again, one of our valued Corresponding Editors. He has been preparing a deeply interesting book, which will be soon announced.

—*A Victory.* We learn that a decided victory was gained at the Holiness Camp Meeting at Prohibition Park, S. I. Dr. Fowler, President of the National Association, Mrs. Lizzie R. Smith and Amanda Smith, were among the workers.

—*Mrs. Ballington Booth* has recently visited the State Prison, of Mass., at Charlestown, and God gave her great success. In these prison visitations she has undertaken a work of wide and tremendous interest. God bless her! Let all Christians say, *Amen.*

—*Rev. Dr. Agar Beet,* Professor of Theology in the Richmond College, London, of the Wesleyan Conference, is on a visit to this country. He addressed the Ministers' Meeting here recently. He will deliver a series of eight lectures at the School of Theology, Ocean Grove.

—*Mrs. Jennie Fowler Willing* is prosecuting the mission work in connection with her Training Home with holy zeal. She is very hopeful that God will give her a great victory on that field. Let the people pray for the work and give her financial aid. Address, 463 W. 32d Street, New York.

THE DEVOTIONAL HOUR.

TWO IMPORTANT TRUTHS.

"For My thoughts are not your thoughts."

—Isa. 55: 8.

No! They are the thoughts of "the INFINITE"—infinite in love, wisdom, and power.

"Neither are your ways My ways, saith the Lord."

It is our mercy to know that—for He will lead us in ways that we have known—wisely, securely, even to eternal glory.

THE STORY MOST WONDERFUL.

BY REV. JOHN PARKER.

Wonderful story; surpassing my thought,
That I, a lost sinner, by blood have been bought;
Ransomed by love, and by love have been won,
All glory to God, my bondage is done.

Wonderful story; repeat it once more,
That all who shall hear it may help to adore,
For alike to each one the story holds good,
That all who have sinned were ransomed by blood.

Wonderful story; my sins are forgiven,
The assurance is mine of a welcome to heaven.
When the veil is uplifted, aye, then I shall see
Many crowns on the head that once suffered for me.

Wonderful story; 'tis the theme of its song
In the city of mansions; eternity long,
Unto Him who hath loved and redeemed us to God,
By the cross of His shame and the fountain of love.

HIS FATHER, AND OURS.

BY REV. JOHN PARKER.

IT was morning at last, and such a morning! The night of oppression and fear—during ages of darkness and sorrow—had brooded over the earth. It had seemed as if hope had forever left the world. It is the first day of the week, the real beginning of the Christian Sabbath. Mary, the much forgiven, is impatient for day-dawn, and hastens to the sepulchre of her dead Saviour. The precious body she meant to embalm has, to her thought, been taken away. The sepulchre is empty. Others also come, and return; but she waits to weep and wonder, and finds, as her recompense, the blossom of hope, for all her sex, to the end of time. "Go to my brethren and say unto them," etc. John 20: 17. Why has the Church of our risen Lord been so long in finding out that the first truth uttered by the Son of God after His resurrection was sent by a woman? And such a truth! The substance of all revelation. The recognition of the divine oneness between Himself and all His believing people, henceforth, forever. "I ascend to my Father and your Father, to my God and your God, in the body yesterday scarred and gashed on the cross, the identical body like that my people wears. I go back to heaven to report to my Father, in the body which made atonement, that the work of redemption on your behalf is finished." As the Lamb slain, John, the seer of the Apocalypse, saw his divine Lord with the brands of suffering and reproach upon His glorified body, in the midst of the throne and His adoring worshipers. Rev. 5: 6. "Forasmuch as the children"—all true believers—"are partakers of flesh and blood, He also, Himself, likewise took part of the same," etc. He took our flesh to the cross, to the sepulchre, and to heaven, and wears it now, and in fellowship with His resurrected saints will, on their behalf, wear it forever. Forever identified with us, the same divine Fatherhood, inheritance and immortality. By a Divine nature and inheritance, mysterious to us, He dwelt in the bosom of the Father from all eternity. So we, as believers, by the adoption of grace resulting from His death, shall also dwell in His presence and fellowship forever. His Father in the infinite past, ours with Him in the infinite future. And to all who will share that Fatherhood with Him, an invitation has been sent to the banquet of God's providing at the marriage of the Lamb, and all such have His Father's name in their foreheads. Have you? Rev. 14: 1.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*Gladstone.*

WAIT ON THE LORD (Psalms xxvii. 14).—"We must allow God to take the initiative; and while we give Him thanks for the past, trust Him for the future and wait, wait, wait on our God to take His place, to reveal Himself, and to do the greater things He has to show us. No word is of greater importance than the word 'wait.' There is only one place where blessing can be obtained—waiting at the throne of grace. Let us open our hearts heavenward, sacrificing everything, with the one object of seeing what God can do for them that wait on Him. If God gives us grace to say, 'This one thing I do; I wait on the Lord,' we may depend upon it that He will arm and lead His people on to blessing and power such as they have not known."—*Rev. Andrew Murray.*

[Commit the passages to memory daily, and ponder them in your heart.]

DAILY BIBLE CALENDAR—AUGUST.

1. I. Thess. 5: 21; Acts 22: 14; John 17: 24; Neh. 9: 6.
2. John 6: 29; Acts 26: 18; Luke 22: 32; Rev. 19: 6.
3. I. Thess. 5: 6; Rom. 8: 6; Psa. 86: 11; Psa. 89: 15.
4. Acts 18: 9; Acts 18: 10; Psa. 130: 1; Psa. 62: 12.
5. I. John 3: 1; I. John 4: 16; John 17: 3; Psa. 71: 24.
6. Heb. 4: 16; Ephes. 1: 6; Psa. 119: 17; Isa. 45: 24.
7. II. Tim. 2: 1; II. Cor. 4: 15; Psa. 35: 22; I. Sam. 2: 2.
8. Prov. 24: 1; Joel 3: 20; Mark 10: 17; Psa. 118: 2.
9. Psa. 115: 9; Deut. 14: 2; Psa. 71: 17; Psa. 103: 2.
10. Heb. 13: 9; I. Peter 1: 25; Psa. 35: 2; Psa. 26: 12.
11. Ephes. 5: 11; John 15: 14; Psa. 85: 7; Psa. 46: 11.
12. Hos. 6: 1; Hos. 6: 1; Psa. 5: 1; Psa. 86: 15.
13. Isa. 45: 22; Isa. 45: 22; Psa. 39: 13; Isa. 12: 4.
14. Heb. 12: 25; Heb. 10: 38; Heb. 10: 9; Psa. 41: 13.
15. I. Peter 4: 16; I. Peter 2: 19; Psa. 70: 1; Psa. 86: 13.
16. Isa. 62: 11; Isa. 66: 13; Psa. 139: 1; Psa. 118: 27.
17. Ephes. 4: 17; I. John 3: 22; Psa. 119: 173; Psa. 89: 1.
18. Ephes. 5: 2; Ephes. 5: 2; I. Kings 8: 28; Psa. 111: 3.
19. Ezra 10: 11; Gen. 9: 13; Psa. 20: 4; Psa. 140: 7.
20. Jer. 31: 7; Isa. 44: 3; Psa. 40: 11; Psa. 33: 1.
21. Job 22: 22; Psa. 112: 1; Psa. 25: 6; Psa. 30: 4.
22. II. Tim. 4: 2; Prov. 28: 23; Exod. 34: 9; Psa. 66: 2.
23. Gal. 5: 1; Prov. 28: 10; Psa. 135: 13; Rev. 16: 5.
24. Lev. 11: 45; Col. 1: 22; Psa. 140: 4; Psa. 119: 156.
25. Luke 6: 36; Luke 1: 50; Psa. 119: 175; Psa. 9: 1.
26. Psa. 34: 9; I. Tim. 2: 6; II. Sam. 7: 20; Jer. 32: 19.
27. Ephes. 4: 23; Luke 3: 6; Psa. 69: 5; Psa. 95: 2.
28. Heb. 13: 13; John 5: 12; Psa. 84: 9; Psa. 47: 1.
29. I. Pet. 4 13; Jer. 24: 6; Psa. 119: 73; Psa. 59: 16.
30. Phil. 1: 27; Isa. 26: 4; Psa. 41: 4; Psa. 18: 31.
31. II. Pet. 3: 15; Isa. 26: 3; Psa. 80: 19; Psa. 136: 3.

THE GUIDE INTERNATIONAL PRAYER UNION.

Our friends of the *Guide Prayer Union* will please observe

TUESDAY, AUGUST 11TH,

as the day for special prayer. The Scripture for the day is Matthew, 6th chapter, and the hymn to be read or sung, No. 242 in the Methodist Hymnal.

Make the day one of special interest. Be with the Lord in your closet, early in the morning, and if possible at noon, and again at even-tide. Pray for all engaged in Holiness work, those in the open field, and those who are engaged in publishing holy literature. Pray earnestly for the camp meetings being held this month, and to the end of the season. Pray for a universal revival of the work of Holiness.

LIFE-POINTS:

—***"Why art thou cast down, O my soul?"*** **Psa. 42: 11.**

—If the soul be cast down—and it is quite common—ascertain the reason, "WHY?"

—***"Hope thou in God."*—11th vs.**

—A direction suited to a soul cast down—God is our sole reliance—Hope in HIM brings strength and joy.

—***"For I shall yet praise Him."***

—His promises give assurance of this—His dealings with souls *cast down* is in proof.

CLOSET TESTS:

—Are you sure that you do not leave your closet too soon, sometimes? Why are you in such haste?

—Do you pray up against anything when you go to God? If so, that needs to be removed, certainly.

—Are you conscious of any "*iniquity in your heart?*" If so the Lord will not hear you. The Bible says so. It must be purged away, if you would have clear access to the throne.

CLOSET EXERCISES:

—Let importunity characterize your praying.

—Pray against the seemingly impossible—*in faith.*

—Get a "*Wait on the Lord*" into your closet exercises.

—When you go to pray in secret, *forgive* those who have injured you.

THE GREAT ROLL.—Let it be kept in mind that we have in operation

"THE GUIDE INTERNATIONAL PRAYER ROLL."

It is for the use of all Christian people, in all parts of the earth. Through this medium thousands of the praying children of God, who know the way to their Father's throne, can gather in united, earnest and believing prayer, for unsaved friends, no matter how apparently hopeless the case—whether it be a prodigal son or a wayward daughter. The wing of divine mercy sweeps down hard by the gates of death and snatches many a soul from the very verge of ruin.

The Roll is growing fast. Burdened hearts everywhere are responding to the call, and availing themselves of the opportunity to get thousands of saints to help them in prayer for loved ones.

We shall never be able to write the history of this INTERNATIONAL PRAYER ROLL. It has a sweep of destiny. Eternity alone will reveal the extent of its saving influence. *Send in your requests. All are welcome.*

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—Miss Alway is in charge of the Missionary Training Institute, Brooklyn, in Mrs. Osborn's absence.

—Dr. Arthur T. Pierson says: "Missions with no martyr spirit are not the missions of the Acts of the Apostles."

—Rev. Geo. H. Brewer conducted revival services in the First Baptist Church of Streator, Ill. Fifty embraced Christ.

—It is a significant fact that there are more candidates for the ministry in Methodist Churches than can be employed.

—Mrs. Amanda Smith has held successful Evangelistic services in St. Paul, Minn., Lexington, Ky., and at Fowler, Minneapolis.

—The effort of the Moravian Church to cancel the deficit of $28,871 of missionary accounts was more than successful, on January 21, 1896.

—The United States Government has resolved to withdraw all grants from sectarian schools, except such as are Government Indian schools.

—In the United States there is spent for Christian work $1.33 for each person; in foreign lands one-third of a cent for each person.

—Meetings of more than ordinary interest have been held at Boston and Washington by Gypsy Smith. Hundreds of conversions are reported.

—Dr. Munhall held Evangelistic services at Rochester, N.Y., in which ten congregations of the M.E. Church united; 560 persons professed conversion.

—Rev. Dr. Hugh Johnston, of Washington, estimates the number of Methodists in the present national House of Representatives as sixty-eight.

—There are seven Baptist theological seminaries in the United States, in which, last year, there were 1,002 students, 990 of whom were preparing for the ministry.

—The New England Conference of the M. E. Church held its one hundredth session. During the century Methodism has increased in New England from 2,000 to 150,000.

—The Foreign Mission Board of the Reformed Church in America being compelled to retrench, caused the Woman's Board to undertake the support of the high caste schools in India.

—Six congregations of Boston Churches united in a service at the old church on Good Friday evening. Ministers of the Episcopal, Congregational and Unitarian Churches took part.

—Four churches on wheels, sent out by the Baptist Publishing Society, are constantly traveling over the railroads in the thinly settled regions of the West. Services are held by a pastor in charge.

—Mrs. Ballington Booth has recently visited the Sing Sing State prison and addressed the prisoners. There was a remarkable movement, about fifty rose for prayers, and some have been converted.

—For three months Union meetings were held in Cooper Union, N. Y., every Monday afternoon. Crowds attended, and more than 300, mostly men, confessed Christ and accepted Him as their Saviour.

—The latest organization to enter the great world mission field is "The United States Church Army," which has as its motto: "Christ and Church Loyalty." Col. Henry H. Hadley is at the head of the movement.

—The Woman's Home Missionary Society is furnishing a Deaconess Rest Home at Ocean Grove, N. J., where its deaconesses may come in summer for needed rest after months of faithful service in the cities in which they labor.

—There are 390 Methodist deaconesses in the United States, 106 in Europe, 42 in India and four in China. There are 39 homes—19 under the care of the W.M.S. with 116 deaconesses, and 20 under local government with 254 deaconesses.

—Mrs. Aspinwall willed her entire estate, which is worth $3,000,000, to the hospital of the Protestant Episcopal Church of Philadelphia. She desires that no denominational discrimination shall be made in the use of the money, but that a preference shall be given to children who have lost both parents.

—Chaplain, now Bishop McCabe, wants the working people of the United States to get rich, and tells them that if they will put the $750,000,000 that they pay for beer and whisky per year into starting Savings Banks, in three years time they could have 10,000 banks with a capital of $2,250,000, and then have a surplus of $100,000,000 a year to be divided among them.

—The General Conference of the M. E. Church in the United States was held at Cleveland, Ohio. There were more than 500 delegates present, besides 18 Bishops, and a large number of visitors. The cost of this quadrennium gathering amounts to $2,500 daily, and consumes 45 years of time. Some thought that such a gathering once in six years would be often enough. Two new bishops were elected in the place of two others who were declared ineffective. The past quadrennium has been marvelously prosperous.

IN FOREIGN LANDS.

—In Jerusalem two flourishing Church schools are held every Sunday morning and afternoon; one in Arabic in St. Paul's Church, outside the walls, and one in Hebrew in Christ Church, Mount Zion.

—One of the most curious facts in South Africa is that Buddhism is being introduced into the British dominions of that country. . . Buddhism, unlike Hinduism, is a missionary creed, and seeks to convert the world to its belief.

—The only Lutheran congregation of the General Synod in South America is at Bien Content, on the Berbice River in British Guiana. The old church was thatched, but there was no floor. A new edifice is in course of erection.

—Four victims of the Chinese riot at Ku Cheng—Miss Elsie Marshall, Miss Gordon, Miss Stewart, and Miss Newcomb—ladies of the Zenana Missionary Society of England, were honorary workers, who had gone out at their own expense.

—The natives of the Island of Anreitzum, in the New Hebrides, raise money for Church work by the sale of arrow-root. By this means they have paid entirely for the publication of the Bible in their language, and are now giving the proceeds to the Free Church of Scotland.

—One hundred years ago China held aloof from the outside world, and had not a single missionary. To-day, her Empress is reading a copy of the Bible, and the young Emperor, dissatisfied with her progress, sent for a copy for himself that he might understand the Christian religion.

—A Mohammedan convert in Persia has suffered the confiscation of his property and the loss of both his ears, rather than surrender his faith. A year ago, this convert was such a fanatical Moslem that every night he went to bathe to wash off the pollution of contact with Christians during the day.

—Rev. Geo. Muller, of Bristol, England, has published his fifty-fifth annual report, in which he states that 349 new orphans were received last year, making 1,950 now in the homes. The year closed with a balance of $22,000 in the orphans' fund and $5,000 in the missionary fund. All is the result of faith.

—Twenty-five years ago mission work was begun on Nguna. The natives were fierce cannibals. On this and the five adjoining islands there are now 750 communicants. For ten years this island was the outpost of the New Hebrides mission. A collection was taken on a recent Sabbath which amounted to $52.

—A bamboo church organ has been built at Shanghai, and is said to surpass organs made of metal. As bamboo can be obtained of all dimensions, from that of a pen to pieces of a foot in diameter, this natural material costs little more than the simple labor, and the notes are beautifully soft and pleasant to the ear.

—The London Missionary Society's physician at Amoy reports that 12,000 to 14,000 towns and villages are yearly represented at the hospital, and that, as the result of the cure of one man seventeen years ago, no less than seven Christian congregations had been formed, with a membership of from thirty to 100 each.

—The Wesleyan Mission in New Guinea is prospering. The membership has nearly doubled last year, while the number of attendants has been increased by 2,000. The Dobuan was adopted as the literary language, and arrangements have been made to translate the New Testament into it. Lay missionaries are in great demand.

—Father Pamphile Damien has taken up mission work among the lepers which was left by his brother Joseph, who died a few years ago. There are now seven sisters of the Order of the Sacred Heart distributed among the missions. Father Pamphile renounced important positions that he might follow in the footsteps of his martyred brother.

—The Maori Mission in New Zealand contains 16 clergymen, 137 lay readers, 6,892 Church members, 1,334 communicants. The death of a native chief of pagan leanings in Waikato, gave an impetus to the spread of Christianity. His son and successor has declared that the observance of idolatry and witchcraft are to be put down.

—Mr. Henry Clarke, who was twenty-four years a resident in Antananarivo, Madagascar, says, one day he found one of the colored troops brought over in the French expedition. He was taken ill, and unable to keep up with his regiment, and so remained behind at the village. This poor fellow was cared for, fed and nursed by the members of the Christian Endeavor Society of the place, whom some English writers describe as "savages."

—Some two years since, two Swedish missionaries were slain by a mob at Sing-pu, China. A Chinese woman read of the faith and patience of these missionaries, and was so impressed by what she was told, that she traveled to another city to ask the missionaries about the religion which could produce such fruits. This woman, who was called "the Chinese queen of Sheba," stayed two weeks, then returned home and told her people, "These Jesus people know how to love their enemies."

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

THE FLEMING H. REVELL COMPANY.

This house was founded in 1870, in Chicago, by Mr. Fleming H. Revell, and in 1891 was transformed into a stock company, with Mr. Revell as President. Its headquarters are at 63 Washington St., Chicago, its New York office at 112 Fifth Avenue, and its Toronto office at 140 Yonge St.

A comprehensive description of its business is given in the statement that it deals distinctively in religious publications, and that these are uniformly of an evangelical type. The history of this house, more than that of any other, proves indisputably that, although it may be believed by some that Evangelical religion is losing its hold upon the world, in point of fact it has never had so strong and so rapidly increasing a hold upon mankind as at present. For example, it has issued large and repeated editions of Mr. Moody's books, Mr. Spurgeon's, and Mr. Meyer's, as well as such publications as "The Christian's Secret of a Happy Life," "Fifty Years and Beyond," etc. Such books as these have sold largely, ranging from 25,000 to 150,000 copies apiece. Within the last few years its missionary publications have multiplied to such an extent that its list of these books is now more important than that of any other American house Its periodical publications are numerous and successful. It issues in this line "The Record of Christian Work," "The Sunday School Illustrator," and "The Truth," all of which circulate widely, and it is about to assume the publication of "The Young Men's Era," the official organ of the central organization of the Young Men's Christian Association.

Just Issued by THE F. H. REVELL COMPANY.

"The Hero of The Ages." A story of the Nazarene. By Catherine Robertson McCartney. $1.00.

This work is in 22 chapters, presenting the story of the Nazarene—his wonderful character and works—his life and tragic death, in such a style as to be specially attractive to the young.

"Sowing and Reaping." By D. L. Moody. In 8 chapters, 50 cents.

It is in the pointed and vigorous style of the author, showing the exact correspondence between the sowing and the reaping.

"Light on Life's Duties." By Rev. F. B. Meyer, D.D. 50 cents.

The author is now widely known as a vigorous evangelical writer, presenting truth in an impressive and helpful manner. This work will be found to be suggestive, and an aid in prosecuting the Christian life.

NEW BOOKS ANNOUNCED.

A Life of Robert Whitaker McAll, founder of the famous McAll Mission, will be brought out at once by the Fleming H. Revell Company. It is largely autobiographical, and has been carefully edited by his widow. After many details of his boyhood and early pastorates, there is described the quiet beginnings but rapid development of his mission work, first in Paris and then in other French cities. There will be two portraits and several other illustrations.

The publishers of the late Dr. A. J. Gordon's writings, the Fleming H. Revell Company, will issue at an early date a Biography of that distinguished divine. It has been prepared by his son and literary executor, Ernest B. Gordon, who has made free use of Dr. Gordon's writings, both published and unpublished.

"Studies of the Man Christ Jesus" is the title of a book by Robert E. Speer, to be published immediately by the Fleming H. Revell Company. It is an enlargement of addresses to Bible classes, delivered at Northfield, Princeton and Keswick.

The Picture.—The beautiful picture of Mrs. Palmer, seated in her chair on her 89th birthday, given in our June number, can be had, mounted for framing, for $1.00, on application to Mrs. Bella Cooke, 492 Second Avenue, New York. Also two pictures of the rooms where the *Tuesday Meeting* was held, at the same price.

Error Refuted.—It is the business of Christian ministers in general, and Methodist ministers in particular, to banish erroneous and strange doctrines. To this work Dr. Daniel Steele and Rev. Dr. L. R. Dunn have devoted themselves of late in order to refute the dangerous errors of Dr. Mudge. The works of these two eminent authors are advertised in our columns, and should be circulated.

Stirring Books.—The works of Dr. Carradine, and of the late Dr. Keen, are what are needed to stir the hearts of the people of God in these times. They are advertised on the covers of the Magazine. Let them be noted, and all who are able to do so, procure copies in whole or part, read and circulate them.

NEW AND VALUABLE WORKS.

We have just been reading, with great interest

"THE STORY OF MY LIFE,'

by Bishop William Taylor. It is a thrilling narrative of his life-work, told as "*a story*" in his captivating style. It is a large volume of 750 pages, and, having commenced it, could hardly lay it down until finished. The records are marvelous, and yet the whole glory is given to the conquering Christ. It is published by subscription by Eaton & Mains. (See advertisement in the GUIDE of June.)

"From Elim to Carmel." Aspects of Christian Doctrine and Experience. By William Jones, D.D. LL.D. Author of "*Sanctification.*" Price, $1.00.

This work is from the pen of one of the gifted writers on the line of holiness. His first volume, "*Sanctification,*" was received with much favor, and has had a large circulation. Doubtless this second volume will receive like favor, as it deserves.

The *Northern Christian Advocate* describes it as "Pointed, practical, vigorous and spiritual."

New Series of Booklets. Containing Poems of Comfort and of Consolation. Printed in two colors. Price 20 cts. each. [Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.]

These daintly printed booklets, in red and black, are just what one wants now and again for presentation to friends when occasions arise. They make charming little tokens for cultivated minds; are suitable for comfort in cases of bereavement or sore trials, while conveying beautiful lessons of faith, hope and love. The following famous poems are included in the series: "Not Changed but Glorified," "Not Knowing," by Mrs. Brainard, "Resignation," by Longfellow, "Compensation," by Miss Havergal, and "Crossing the Bar," by Tennyson, with "The Pilot," by Henry Alford, the two last named being printed together.

TO BE REMEMBERED.

1. That the beautiful little volume of Rev. H. G. Scudday, "*The Truth and the Way,*" will do you good. Price, only 50 cents.

2. The grand work of the distinguished Dr. Mahan, "*The Baptism with the Holy Ghost,*" will build up Christians who read it carefully. It was formerly $1.25—now reduced to $1.00.

A GOOD RULE.—Carry one Holiness book, at least, to Camp Meeting, and lend it around. What! During Camp Meeting? Yes! A book may do more than a sermon.

ADORN YOUR TENT.—How? With the Word of the Lord, in the form of a WALL ROLL. Get the "*Bible Holiness Chart*"—by Mrs. Mary D. James—hang it up in your tent at Camp Meeting, to be read by all occupying the tent, daily, and by all who come in. It will be a silent and yet powerful preacher to all who behold *living truth* in bold type. It costs only 75 cents.

AUGUST COUNSELS.

For Six Months.—We have made the offer to receive subscriptions to the GUIDE for six months, dating from July 1st. We hope to receive many lists. Let our friends at the camp meetings urge this as they mingle with the people. A little effort in this direction will add many to our lists.

Those subscribing for a *year* will receive the May and June numbers *free.*

We furnish sample copies *free* on application.

ANNOUNCEMENTS.

HISTORY OF THE MODERN REVIVAL.

We have been receiving some important communications relating to the History of the Modern Revival of Holiness, which will be very helpful. We ask special attention to the following:

INFORMATION WANTED!

1. The names of all Holiness Associations, denominational or undenominational—with the names and addresses of the officers.

2. The time and place of all Social Meetings held for the promotion of Holiness, with the names and addresses of the leaders.

3. The names and addresses of all Evangelists, working definitely on the line of Holiness, denominational or undenominational.

4. The names of all Periodicals on the line of Holiness—the place of publication—whether weekly or monthly—and the name of Publisher and Editor.

We shall be glad to hear from anyone having facts of interest relating to the subject. The field is wide and glorious.

Life of Mrs. Sarah A. Lankford Palmer.—A biography of our dear departed sister is in preparation by Rev. Dr. John A. Roche, who was her pastor twice in the Allen Street Church in this city. His intimate acquaintance with her eminently qualifies him for the work of writing her life. This arrangement was made with Dr. Roche some time before her departure. She also committed its publication to George Hughes & Co. When ready it will go forth bearing our imprint. It will be issued at as early a date as is consistent with a careful and thorough presentation of the facts and incidents of this wonderful life of ninety years' continuance.

A NEW VOLUME from the pen of Rev. N. Vansant, one of our able Corresponding Editors, is in press. Those who are so much edified by his writings in the GUIDE will be desirous of perusing this work. A definite announcement will appear in our next.

TRACT DISTRIBUTION.

Do some of it this month, at home or at the Camp Meeting. "Sow beside all waters." We would commend the tract of Rev. L. L. Pickett, "ST. PAUL ON HOLINESS," 5 cents, or 35 cents per dozen.

"THE KEY TO THE STOREHOUSE." By Rev. A. J. Jarrell. Each, 3 cts. Per dozen, 30 cts.

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

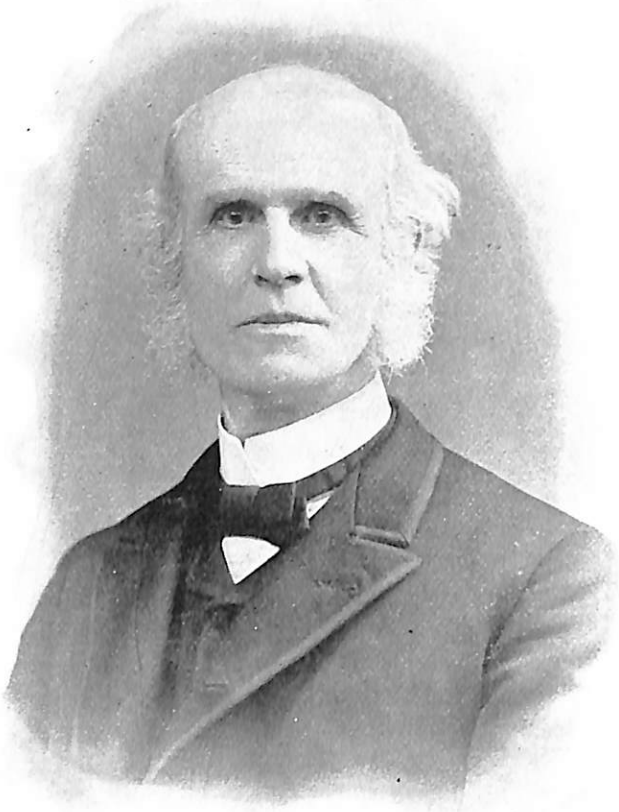
No. 27. ANYWHERE WITH JESUS.

C. H. G. CHAS. H. GABRIEL.



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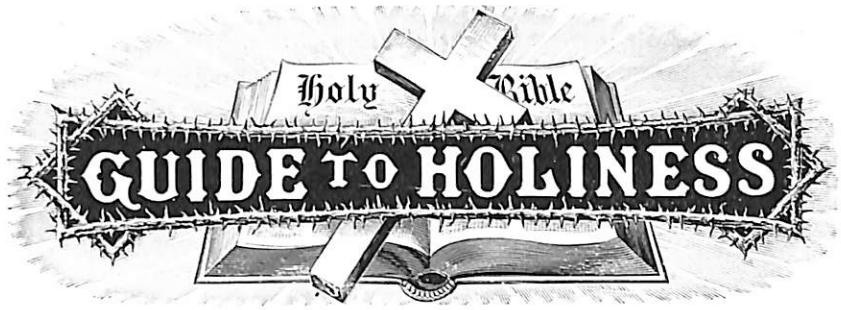
This is a selection from "SONGS OF THE PENTECOST," the new International Song Book. Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25 00; not prepaid.



BY PERMISSION OF EATON & MAINS.

Sincerely yours,
N. Vansant.

One of the Corresponding Editors of THE GUIDE. He was born in Absecon, N. J., Dec. 7, 1828. He was converted in 1837, and entered the Ministry in the New Jersey Conference in April, 1842. An interesting account of his entire sanctification is given on page 118. Now retired from the active work of the ministry, in the quietness of advanced age, he uses his pen with undiminished vigor in his Master's service, and especially in the cause of Bible Holiness. A beautiful volume has just been issued by Eaton & Mains, "Sunset Memories," of which he is the author, which is full of interest, and fragrant with Christian love.



SEPTEMBER, 1896.

OUR FATHER'S MESSAGE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him;"

"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2: 6, 7.

"Jesus, my Truth, my Way,
My sure, unerring Light,
On Thee my feeble steps I stay,
Which Thou wilt guide aright.

"O make me all like Thee,
Before I hence remove;
Settle, confirm, and stablish me,
And build me up in love."

WALKING IN JESUS.

Such is Paul's lofty ideal of the Christian life—walking *in* Jesus. Not simply *with* Jesus, but *in* Him, in close union with Him—"rooted and built up in Him."

We enter upon the Christian life by receiving Christ, we continue therein by walking in Him, and we are to "abound therein with thanksgiving."

Dean Alford says, "True faith is a spiritual communion; for in faith we receive not only the doctrine of Christ, but Himself into us; in faith He Himself dwells in us; we cannot separate Christ, as Eternal Truth, and His doctrine."

And there are to be sublime advances, as the similitudes "rooted and built up in him, and stablished in the faith," express. The writer above quoted, says: "St. Paul, disdaining the nice proprieties of rhetoric, sets forth the point in hand by inconsistent similitudes; the walking implying *motion*, the rooting and building, *rest*—that the rooting, answering to the first elementary grounding in Him, is in the *past;* the being built up, answering to the continual increase in Him, is *present*."

Christianity opens to us a ceaseless life of activity, "walking in him," "Christ," and perpetual establishment in the faith. In such spiritual realizations character becomes Christlike, and the steps move steadily in the path that leads to glory and immortality.

If we would obey the precept, "So walk ye in him," we must maintain the life-connections; as we received Him by faith, we must live by faith, and so perpetuate the vital union. We shall thus draw from Him our life, daily, and be able, in the strength thus derived, to "walk in Him," with buoyant step and constant advances, taking hold of immortality.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

SPIRITUAL DEFICIENCY; OR, THE GREAT LACK.

BY REV. C. P. MASDEN, D.D.

TEXT.—"*The young man saith unto him, all these things have I kept from my youth up; what lack I yet?*"—Matt. 19: 20.

IT is very distressing to an honest man when he awakes to the fact that he is deficient in assets to meet liabilities, and must confess himself a bankrupt.

It is also humiliating for the student to fall short of the standard in his examinations, and to be dropped from his class. But it is far more dishonoring and degrading when a man awakes to *spiritual deficiency* or *defects in character* which drop him out of the fellowship of the pure and good, and exclude him from heavenly society.

Bankruptcy and ignorance are not to be compared to disfranchisement and disinheritance in God's kingdom. Yet many men live spiritual paupers and ignorant of the realities of faith, and go out of life moral dwarfs, never facing the fact of spiritual deficiency, or asking "What lack I yet?" There is a New Testament standard of piety, a dividing line in character between the righteous and wicked, the saved and unsaved, heaven and hell. And there are many professing Christians, if we judge them by their ugly tempers, unkind words and unloving acts, whom we cannot place in the category of saints, for "if any man have not the spirit of Christ, he is none of his." It is rather strange that men should believe in perfection in art and proficiency in scholarship, and yet be content with mediocrity in religion. But it requires courage to face our faults, to remedy our defects, to overcome our constitutional infirmities, to resist tempting offers and worldly seductions, and rise into genuine Christian manhood. We had better examine ourselves, take an analysis of character and inventory of our virtues, and see our *defects*. Let us, therefore, inquire, "What lack I yet?"

There may be much *moral correctness* without true religion. When we take into consideration the fortunate and favorable circumstances which surrounded this youth of the text, we can explain his reply to the Saviour's repetition of the Commandments: "Master, all *these* have I kept from my youth up."

A child of affluence, and reared with pious care, it is easy to account for his outward observance of the law. It did not require an element of Divine love in his heart, or true piety in his soul. With his purse filled with gold, what temptation had he to steal? Possessing kind and indulgent parents, no wonder he could *honor them* when living and cherish their memory when

dead. But this young man, like all moralists, did not understand the *spirituality* of the Divine Law. There may be adultery in a look, theft in a desire, and murder in an angry passion. If he had known the real *spiritual nature* of the Divine Law, he would have never said to Christ, in reference to the Commandments," All these have I kept from my youth up."

There may be not only moral correctness in a man's life, but also *an interest in good things* without saving religion. This young ruler not only claimed morality, but he came to Christ inquiring about spiritual things. "Not how can I add to my wealth, not how can I gain honor, but how can I attain to spiritual excellence and gain eternal life?" "What lack I yet?"

Many of us, in our dispositions and our deportment, our ideals and aims, are far inferior to this young man, and if he came short of eternal life it behooves us to examine our title to the heavenly possession. If he missed the prize, on what good ground can we hope for it? Look at his *humility*. Though rich and a ruler, he "*knelt*" before Christ.

Look at his *reverence*. Some called Christ a glutton and a wine-bibber, the friend of publicans and sinners, but this man called him "Master"—"Good Master."

Look at the *object he sought*. He did not ask for fame or riches, long life and much pleasure—the *ideals* of most men—but he looked beyond all these into the realm of *destiny*. "What good thing shall I do to inherit eternal life?" If this young man was found wanting and unfit for heaven, shall we be saved? We had better examine the ground of our hopes and inquire into our *defects and deficiency*. There is *something wanting or lacking*, for your longings, your doubts, your fears, your anxieties, all indicate it. There is moral and spiritual deficiency, for you fail in duty, you hesitate at God's commands and rebel at God's providences. You do not step out with heroic boldness upon the Divine promises. There is something lacking, for the drift or trend of your life is not *Godward*. You have a conscious want, a shameful deficiency, a sad and lamentable weakness, a reluctance and cowardice that show you are not wholly the Lord's. "What lack I yet?" I answer, you lack just what this young man lacked, viz.: *Entire consecration to God.*

His heart was more fixed on his possessions than on Christ. He did not love Christ supremely. Hence he gave way, and could not stand the test—"Sell all and follow me." It was a *great conflict*. He felt drawn toward the Saviour, and to finally refuse to give Chirst his all cost him a struggle. "He went away *sorrowful*, for he had great possessions." So with many in the Church of to-day. They would follow Christ if it cost nothing. They admire Christ, and enjoy the society of Christians, and attend Church services, yet their *possessions and pleasures* divide their hearts, and they will not meet the test of obedience and follow Christ.

The text gives us two great fundamental truths, viz.: (1st.) The great lack of the Church is Entire Consecration to God. (2d.) Entire Consecration to God is the great essential for Christian perfection and the Heavenly Home—"if thou wilt be perfect and wilt have treasure in heaven"—consecrate all—"sell all and follow me," etc., etc.

I. THE GREAT LACK OF THE CHURCH IS ENTIRE CONSECRATION TO GOD.

This was the point of failure with this rich young ruler. His *possessions* had the mastery. They controlled his affections. They swayed his judgment

and will. They absorbed him. Hence the *Saviour's test* and his *failure*.

His love for Christ was not supreme. His heart was at home in his possessions. He wanted to serve God on conditions he himself should lay down. He was not willing to take God as his *all*. He broke down at the point of *covetousness* and selfishness, and turned his back on Christ for the sake of his possessions; and thousands in the Church of to-day are treading in his footsteps and making the same fatal mistake.

The great question in human life is this: *Shall our talents and possessions* be used *selfishly*, or *for God's glory? Pride* of *intellect and riches* is the curse of our civilization. It is an age of *self-idolatry*. Men have outgrown manufactured goods, and made *themselves gods*. They worship at their own shrine, and expect the world to pay them homage. They love attention, seek praise, live in vanity, parade their talent or their wealth—fond of display—and *self* becomes the central aim and motive in all things. Consequently, there is much of outward decency and some morality, as results of coveted respectability and position in society, when the heart is not given to God. Many people imagine they are religious because they have æsthetic taste and enjoy good health and have abundance of good things in life, when, in fact, devotion to God and service to men do not enter into their plans and thoughts.

God would not have us deceived in this matter; so in wisdom and kindness He *tests* our *consecration* as He did the young ruler.

This is an *age of profession*. It is now popular, and sometimes profitable, to be a professing Christian. It is a half disgrace and a confessed lack of respectability not to attend some church. Consequently *God's test* is greatly needed, and it is sure to deplete Gideon's army.

The tests of consecration and obedience must not be SELF-IMPOSED or of our own selection. We must not lay down conditions or make terms with God. Our obedience must be entire and absolute. No hesitancy and reserve must come into our love. God must have all the heart. The Divine test of consecration is not to vindicate the Divine right, but to prove our *sincerity*. The rich young ruler talked with much confidence. He made his profession with the air of boldness which characterizes the religious experiences of many to-day, yet at the *test* of absolute surrender—giving up all and trusting only—he faltered and utterly failed. This relinquishing of personal ownership in property and holding it only as God's stewards, and claiming no personal rights in this world only living for God's glory, making the Divine Presence the supreme joy and the Divine Will the supreme delight, is the real lesson in obedience and chief factor in consecration. To have the ability to honestly secure great wealth is a reason for gratitude and not pride, for *endowments* are not man's glory, but God's gifts. Consequently, the true man does not try to usurp authority and ownership, but invests his Lord's money for the purpose of turning it over to his Lord—the five pounds having grown to be ten pounds.

Holding great possessions and great talents for God as God's gifts is a call for *fidelity*, and to misuse the Lord's money or gifts for selfish purposes is criminal, is dishonest, and the lack of entire consecration to God becomes more than a fault or defect. The religious life is conditioned upon it. There is no such thing as half-hearted service. "Ye cannot serve God and mammon." You are all saint or all sinner. You are living for self or God.

The revelation of insincerity has driven many away "sorrowful," yet they would not completely surrender and joyfully follow the adorable Christ.

The *test of our consecration, then,* is the *willingness* with which we part with those things which God requires, and the *readiness* with which we discharge those duties He enjoins. Let me see how you bear *loss—loss of property*—and I may know how much you loved money. If you go about "*sorrowful*," like the young ruler, you loved your money more than your God. Let me see how you can part with your loved ones at the graveside and go on again with the duties of life even better than when they were with you, and I can know if you only loved them selfishly, as your own, or loved them as God's gifts, to which He had a right superior to yours. Likewise in the realm of *service;* hesitance, reserve, caution, cross-bearing, sadness, are evidences of feeble faith and weak love. We can never meet the *tests of obedience and duty* in human life unless we have first crossed this line of consecration once and for all, set ourselves apart for divine service, separating ourselves, dedicating ourselves, placing ourselves on the altar of sacrifice and service, and realizing the baptism of the Holy Ghost and of fire. Then we can say "*Yes*" to God's commands—"Thy will be done" in all our trials.

(To be continued.)

CHEERING UP BUSINESS.—Christians who complain that they can find nothing to do are advised to try their hands at the cheering up business. It is not likely they are fitted for it—people who never find anything to do are not usually fitted to do anything—but the field is white unto the harvest, and the laborers are few, and they will have a fair chance. Every community is in need of another man to go about the streets occasionally with an eye single to the poor plodders who are fainting by the way for want of a word of encouragement. —*Richmond Advocate.*

BIBLE EXEGESIS.

A DIVINE VISITATION.

BY REV. JOSEPH H. SMITH.

MALACHI III.

PAPER I.

The exposition of this chapter may suggest some parallels in existing conditions in the Church and world at the present time, and, likewise, some parallels between the prophetical announcements of Malachi and promises of Gospel grace and Divine visitation which apply to our own dispensation and generation.

We shall study the chapter to consider—

I. The state of the Church and the condition of society at the time herein portrayed.

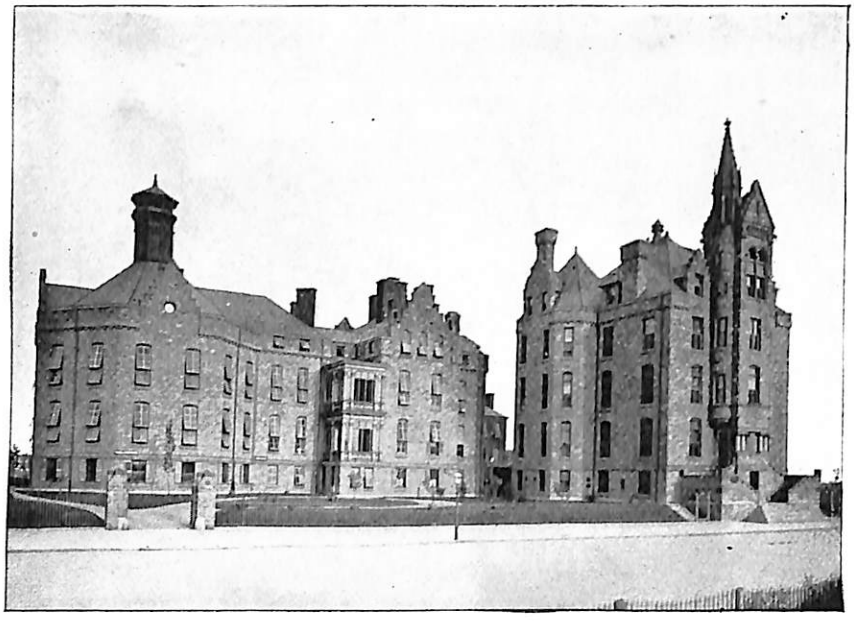
II. The nature of the Divine visitation promised.

III. The assured effects of such a visitation.

First, there is a background of dark shadows to the bright picture which prophecy paints in this chapter. *The people were under Divine judgments of temporal distress.* "The devourer destroyed the fruits of their ground." "The vine cast her fruit before the time in the field." "The wicked were set up in authority." And they were evidently held in disrespect and contempt by the surrounding nations. Are there no such providential conditions in these times? Are the natural laws which are supposed to govern the material and political world wholly separate from God's *moral* government? Has the reign of grace and mercy in the kingdom of the Son superseded or suspended all elements of retribution and chastening in the administration of the Father? Are droughts, and blights, and famine, and wars, and political misrule, and oppression, matters which are in no

wise traceable to, and nowise removable by the moral character and conduct of men? We submit this question for this day of awakened interest in sociological science: *To what extent are temporal, social and political conditions of a Christian country due to the spiritual state of the Church in that country?* Personally, we lean to the opinion that a revival of pure and undefiled religion in Zion will prove the safest and swiftest solution of social and civil problems in the circumstances of our countrymen.

timentalism and a selfish humanitarianism in worldly society are mistaken for Christianity, or accepted as its equivalent; while a time-serving latitudinarianism in doctrine and a semi-sensual, pleasure-gratifying practice on the part of professing Christians, make them indistinguishable from worldlings and sinners. The radical lines of demarcation are effaced, and Christianity loses its power of distinctiveness both in the world and amongst the religions of the world.



METHODIST EPISCOPAL HOSPITAL, PHILADELPHIA, PA. (*See page 113.*)

For we observe next, *that Judah and Jerusalem—the city and people of God—were in a state of degeneration.* A state which we must notice and analyze more particularly. In the 18th verse it is implied that *the overlap between the Church and the world* had been so great that it had been no longer easy or possible to discern between the righteous and the wicked, between him that served God and him that served Him not. This is one of the worst signs of spiritual decay. It is one of the unmistakable marks of our own day. A sickly sen-

The next shadow we notice in the state of the Church is that *worship had lost its favor with God* (v. 4). It is evident that the form of worship had been maintained, but it was no longer "pleasant unto the Lord, as in the days of old, and as in former years." From the earliest times God has, in various ways, indicated His pleasure in and acceptance of the sacrifices of His people. This was sometimes signalized by the descent of fire from heaven consuming the offering, sometimes by the glory of the Lord's own presence filling the place. Nor

were New Testament times barren of these tokens of Divine favor. Signs and wonders following here, the gift of the Holy Spirit poured out upon the waiting congregation there, etc.

Now, we submit, that while early days of our own Church history chronicled many and almost continuous and universal tokens of the divine grace and power and pleasure in the assemblies and services of our people, that now, to an alarming and growing extent, services of the Church are sustained, and even multiplied and complicated, which, month by month and year by year, go on without any sensible or manifest effusion of the Spirit, or attendant signs and wonders of grace, in either the sanctification or conversion of souls, or even in their conviction. Now, that these things, together with mighty *spiritual* consolations and satisfactions to the hearts of God's people, are the signs of His pleasure which belong to this dispensation, and that their recurrence, when revival conditions are met by particular congregations, proves they are not withdrawn by God's election, must be manifest to all who will study the subject. And their exceptionality and infrequency of occurrence, and the barrenness of much of our general worship of anything which indicates God's delight in the same, together with the various substitutes in the form of social, sensual and æsthetic enjoyment, or of numerical and financial progress which are paraded in their stead, furnish unmistakable cause of alarm concerning the state of the Church.

But we observe in the next place a *deficient and defective Church finance.* They had "robbed God." In withholding tithes and offerings they had impoverished the Lord's house. We presume the consequence was either unpaid salaries or other obligations, burdensome debts and embarrassing mortgages, or, perchance, the introduction of foreign elements and questionable methods into the financial system of the Church. Right here is where the connection is so marked and intimate between the depleted treasury of the Lord's house and the disasters noted in their own temporal estate. As it is indisputably and universally seen that right spiritual conditions in the Church solve her financial problems and supply all her necessities, by methods in themselves spiritual and conducive to spirituality, so it is manifest that a defiled or defective spirituality results in a pinched and dwarfed benevolence, embarrassing monetary conditions, and a resort to commercial and other expedients wholly unauthorized in the Word of God, and productive of increased spiritual dearth and disaster. The *methods* of raising money in the Churches to-day furnish a more reliable index to the real condition of the Church than do the *amounts* of monies raised, or the *numbers* of names enrolled.

Lastly (as to the condition of Judah and Jerusalem shadowed here), the Lord's people were blind to these, their own offences. They ask, with seeming innocence and unfeigned surprise, "Wherein have we robbed thee?" They speak back to God and say, "What have we spoken so much against thee?" They had evidently become calloused, both as to their impious utterances and their neglected obligations. Having failed in righteousness, they were disposed to proclaim righteousness a failure, saying, "It is vain to serve God." "What profit is it?" etc. It is the old obliquity to personal responsibility and personal blame. Now witness the same thing repeated. Hear the cry of "croaker," "pessimist," etc., against whoever dares to intimate that there is anything wrong within our borders.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

September 6. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21: 22.

If you come to this comprehensive statement of the Holy Ghost head first, to conform it into the crooks and turns of your explanations and modifications, it will have no voice for you—no word of reply will respond to your search for its meaning. If you come to it feet first to protest that "it cannot mean this or that, but according to common sense must mean thus and so," you will be found kicking against the pricks—a hard thing to do when dealing with holy truths. A corresponding statement to this is found in Mark's Gospel: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." A protracted word-warfare was once waged between the critics on this passage, and then the scholars of the "Revised Version" grappled with it, and left it still farther beyond the reach of human philosophy. Now God only is its interpreter, and He can make it plain. He only can make it clear as the sunlight to the believing soul that "all things whatsoever ye pray and ask for, *believe that ye have received them*, and ye shall have them." It is the Spirit that tells you that you must receive before you can have, and that you are not sure you possess until you believe you have received. This is the faith before which mountains and sycamore trees must move. "Lord, give you such a faith as this."

September 13. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (R. V. "that ye may spend it in your pleasures.")—James 4: 3.

The unqualified promise, "Ask and ye shall receive," can by no means encourage selfish or thoughtless asking. There is a purpose as well as a soul-attitude in asking of God, and the purpose of our asking will as much affect the answer as the spirit of it. There is a way of prayer. There should be a definite object in prayer. St. James says, "Ye ask and receive not." There is unanswered asking, because self-seeking has prompted it. I once heard a seeker after a clean heart express his intense longing in the most forcible appeals, giving as his reason for desiring it, that he might see the hand of God in his ministry in marvelous measure—"sinners falling"—"multitudes crying for mercy," and various other spiritual miracles! There was a subtle self prompting his longing. God's great baptisms of power do not come at command to glorify us, or render us conspicuous in pre-arranged circuits of self-honoring work. It is the duty of a Christian to seek for power, but not to fix up the method of its coming, or the results. How God will send answers for a clean heart, and just what a minister or Sabbath School teacher will do with it, there are no records that explicitly define. It may be a high sense of duty that leads us to mark out what we would like to do with a clean heart, but the asking for it, and for all other blessings from God, must be that God's plans, not ours, may be more perfectly wrought out. Sick-beds of patient suffering glorify Him as much as revival work and soul-saving. Ask, and ask for everything you may lawfully desire, but ask for it in God's way, and ask for it without plan of what you will do with the answer, except to honor Him in *being*, *doing* or *suffering*.

September 20. "All power is given unto me in heaven and in earth. . . . And, lo, I am with you alway."—Matt. 28: 18, 20.

What a comfort that Jesus Christ, who has "all power," is always with us! I fear that such is the morbidness of the religious faculty in the absence of the Holy Spirit, many have only an ideal relation to the present Christ. They do not fully realize his living, abiding personality, as definitely walking with them as though He were physically manifest. To every such child of God there is a loss nothing can substitute. It is the spiritual birthright of the soul born of the Holy Ghost to know that Christ is its close and intimate companion, and to have this knowledge, not as a doctrine of the head, but of the heart. Though spoken to the disciples as an inspiration to go bravely on their world-wide evangel to every creature, these words are for every commissioned child of the King, whether his field be wide or narrow, and no matter how formidable the obstacles. *There is no failure where I AM* is the plain meaning of the words. Whether you are wrestling with a corrupt nature or with the devil, here is the rallying watchword: "All power is given unto Me: I am with you alway." What is there to fear, with the arsenal supplied with "all power?" Why should I shrink before habit and nature, and Satanic malice, or circumstance, or besetting sin? *All power! A present Christ!* O my soul, thou hast proved this power! It has not failed! Holiness is simple, easy, beautiful!

"My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And He will walk with me."

September 27. "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." —Matt. 6: 22, 23.

It is sound wisdom to see that our intentions be simple and pure. Many mistakes are made here, even by good people. To do wrong while meaning well is not an uncommon occurrence. Intentions are subject to education. They can be affected by prejudice. Let the light in upon them. As in the morning the shutters and curtains are thrown open, and God's light illumines the room, so should it be with the soul. Let in the light. It may change your methods, but let in the light! The Holy Spirit is a mighty revolutionist. He will show you your real intentions, and reveal your true self in a way you never dreamed of. Let in the light! God is always following up honest intentions. Paul meant well when he was on his way to Damascus to destroy the saints of God. But he was wrong, and God turned the light on him—the light that is ready for any soul that is strictly honest up to the light already received. Walking in the light is always walking toward greater light. Every little ray leads up to the sun. That justified man, living in the conscious forgiveness of his sins, need not spend time in discussing the possibility and need of entire sanctification. Let him be strictly honest with the Holy Ghost. Let him have an eye single to God's glory in everything, or devoutly seek so to have, and the grace of entire sanctification need not be agonizingly sought. The light will flood him sometime while at prayer, or in response to some longing utterance to be cleansed and filled. Let thine eye be single, brother!

SOUTH INDIA'S GREATEST NEED.—We have written much and talk more about our needs. We have talked of our need of more foreign missionaries, of more native helpers, of more money to carry on the work. These needs are all very real; but there is a paramount need, and that is a revival of religion. I mean by this a revival that is deep and thorough and widespread; one that includes the true building up of Church members in holiness, and empowering them for service, and the salvation of sinners as well.

—*S. India Methodist.*

THE BIBLE IN EVERY-DAY LIFE.

BY REV. G. F. OLIVER, D.D.

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong."—*II. Cor. 12: 10.*

BLESSING IN DISTRESS.

Paul was a Christian sufferer as well as a conqueror. His life is a comfort and inspiration to faithful believers. There is a Christian sorrow—distress suffered for Christ's sake. "Affliction with the people of God rather than the pleasures of sin for a season" is the alternate choice of the good in every age. As the earth and particular nations or communities become more fully subdued and controlled by Gospel light and law, we have the prophecy of heaven in the removal of baser cruelties, just as civilization drives back barbarism. Still it remains true that all that live godly in Christ Jesus shall suffer persecution. The devil has his anesthetics for the world's people. They often seem to have their "good things" and Lazarus "evil things." But this arrangement guarantees, under the Spirit, a blessed triumph of grace. It was revealed to Paul, and is available for every distressed saint.

The forms of Christian distress are as varied as the application of grace in Jesus. "Infirmities" oppress the body or brain, and are acquired or inherited thorns in the flesh. "Reproaches" include bonds and accusations among false brethren. "Necessities" touch the self-denial and mortification consequent upon poverty and hard times. "Persecutions," those signs and badges of honor in Christ's army, are destined to exalt us to the fellowship of the prophets, and bring into hearing songs of gladness, while "distresses," properly so called, include all phases of fear, regret, forebodings, depressions, springing out of real or imaginary disaster or blunder.

THE SOURCE OF TRIAL.

It is scarcely worth an inquiry, save to reconcile us and school our faith. No doubt Satan is personally bent on our hurt. Paul's thorn was the "messenger of Satan to buffet him." Job had his grief from Satanic attack, rather than from his own sins. Jesus loosed a woman whom Satan had bound for eighteen years. The devil is not yet chained, but is diligently at work in the natural and supernatural realm, seeking to make mischief and blast the very gardens of the Lord.

Then the "contradiction of sinning" must ever be manifest. The Roman and the Jew, the world and the Church, must ever furnish certain evil-doers whose malice or carnality will both hate and crucify. The disciples cannot be above their Master. But if God be for us, who can be against us? Enemies may develop some of the choicest graces ever planted in the garden of the soul.

But many distresses come from our Father. Chastisement is the shadow of the Judgment throne. Suffering is sent as penal warning in some cases; in others, permitted for the general good of all subjects of law, to the end that bad men may be made good and good men better. Unbelief rules our loving God out of events. Superstition sees in every trivial circumstance the shadowy presence of a Deity with human passions, while faith discerns, in every chariot of circumstance, the Father, God of wisdom, genius and love. If the charioteer drives a black team of mourning, or white steeds of fortune, our God either holds the reins or orders the coachman. So speaks Faith, standing under the glow

of the cross, or in the valley of submission.

THE USE OF DISTRESS.

To Paul it becomes a double occasion of gladness and strength. Why so? Please note the antecedents of his experience. First, he was *given* to *devotion*. He had wings for an occasional soar to the third heaven. Piety prevents despair and prepares for emergency. Second, he was *given* to *prayer*. Not care, though he was a worker, but prayer was his ruling habit. He besought the Lord thrice, and with earnest soul, and came out of his closet stronger for not getting his coveted answer. Finally, Paul was *acquiescent*. Submission is not enough. A slave, servant or soldier may submit. Paul was both obedient and trustful. He joyfully fell in with God's will and way.

These conditions of soul gave him the fruit of the Spirit in tribulation. "Sorrowful yet always rejoicing" became an easy fact. He took pleasure in his infirmities. There is honey in the carcass of disaster for such souls as Paul. The spirit of praise is heaven's antidote to pain and weakness. "In everything give thanks."

Not only was he glad; he became strong in his fearfulness and conscious weakness.

His weakness was not a mere feeling of unfitness. It was rather a "devout helplessness" of spirit. He leaned hard on God as human strength seemed to depart. Like a pursued bird, he fled from the hawk of calamity into the refuge of the royal folds of his Master's robe.

The power of Christ was a cleansing power; a healing power; an energizing power; a victorious though not always conscious power. It rested on him. He felt it, and was confident. Let no feeble invalid or chained spirit fear a useless life. Under the "sufficient" grace of Jesus deformity may become a throne and disappointment a scepter of victory. He hath chosen the weak things to confound the mighty. Be glad in the Lord and rejoice!

"I would not miss one sigh or tear,
Heart-pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.
Yes, let the fragrant scars abide,
Love tokens in thy stead—
Faint shadows of the spear-pierced side
And thorn-encompassed head."

DIVINE FULNESS.

BY MRS. ELIZABETH HARRIS.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."
—ROM. xv., 13.

Every prayer given us in Scripture is a promise. What gracious promises are here! What a wonderful ground of request! To be "*filled* with all *joy* and *peace*." What a life of serene happiness it implies. To whom am I to look for such blessedness. To the God of hope! "If we hope for that we see not, then do we with patience wait for it." How does it become mine? "In believing." "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive." What is the outcome of this delightful filling? That ye may *abound* in hope; partaking of the same nature as the great Donor. "They that receive *abundance* of grace, and of the gift of righteousness, shall reign in life by Christ Jesus." What power can bring such blessing into my soul? "The power of the Holy Ghost." "Ye shall receive power after the Holy Ghost is come upon you." It helps our faith to reiterate, "I *would* be filled—I *may* be filled—I *must* be filled—I *shall* be filled." "If ye shall ask anything in My Name, *I will do it*."

WE sometimes think that God is asleep, and cry out in the words of Isaiah li., 9: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." But what is the answer? It is not God that is asleep, it is His Church, to which he cries in the first verse of the next chapter: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." O! may God wake us all that we may know His will, and what are the needs of the heathen world.—*Sel.*

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

EPOCHS IN THE LIFE OF ELISHA.

BY REV. B. CARRADINE, D.D.

PART III.

JUNIOR PREACHER TO ELIJAH.

When Elisha was called to the ministry, it was not to take charge of an independent work, but to be a kind of servant, companion and follower of Elijah. As the Scriptures describe it, "he poured water on his hands." This simple picture of service, which we all have seen rendered by one person to another, when absent from the comforts of the home-life and toilet-room, brings up a part of the relation the younger bore to the elder prophet.

Of course, as Elisha "poured water upon the hands" of his teacher, Elijah poured light, truth, and all kinds of information into the mind and heart of his follower. The advantage of this companionship could not be overestimated. To be hourly and daily with a man of such faith, and such works; a man who had locked and unlocked the skies; who had raised the dead and destroyed the living; who had stood alone for God in the face of starvation, opposition and death of various kinds; a man who had worked the most amazing miracles; such a companionship and association was beyond all comparison and value.

It was far better for Elisha than the School of the Prophets. There were several such schools or colleges, one being located at Bethel and one at Jericho. Elijah had doubtless started them, but he lived to see they amounted to nothing. As far as we can discover in the Bible, none of these young theologians ever came to anything. None of them ever became prominent for grace and achievements like Elijah and Elisha. In the time of Ahab's persecution fifty of them were hidden in a cave by that good layman, Obadiah. They could not even chop wood without the axe-head flying off, through their clumsiness. In their adolescent greenness they gathered a poisonous vegetable and cooked it, in ignorance of its nature, and then, finding themselves poisoned, sat down and howled about it to Elisha—"O thou man of God, there is death in the pot!"

This is not all that appears about these young theological sprigs; for when Elijah was about to be translated they were spiritually incapacitated to see the glorious vision, and had to stay behind, while the Junior Preacher, Elisha, who had never been to their school, beheld the marvelous sight. They had grace enough to see that Elisha had something they did not have, and so paid homage to him, but they did not have, nor did they strive to obtain, what the Junior Preacher possessed. He secured it in an irregular way, direct from heaven, without the parchments and degree-conferring methods of the schools; and so they could not consent to go with Elisha beyond the Jordan in special waiting upon God, nor afford to have anything to do with a blessing thus irregularly obtained, even though it came straight from God.

If the reader will read the Book of Kings, he will notice that these theologians of Bethel and Jericho, in spite of their school learning, could not, and never did anything like Elijah. They worked no miracles, called down no fire, raised no dead, and wrought no beneficent works. Their memory has rotted with their bodies. Not the name of a single one is left. But on looking at Elisha, his life is a striking reproduction of the life of his master. Some even say that he surpassed Elijah. But anyhow, we can see things done by him that are to us a continual reminder of Elijah. The man's calmness in time of public storm and trouble, his fearlessness of human power, his indifference to human praise, his noble superiority in the presence of earthly greatness, the way he raised the dead and relieved want—all bring to remembrance the spirit, acts and life of Elijah.

Truly it seems better for the soul to be in daily contact with a gifted, holy man of God, than to be buried in the musty books of a theological college curriculum. Not that we would inveigh against books, knowledge, mental drill and development. Would that we had more of it, provided it was baptized with grace, and that the teachers were men filled and fired with the Holy Ghost.

The point we make is that it is better for a young preacher to be thrown with a holy, gifted minister for several years, than to be at certain schools we know of that can be more properly called "Theological Cemeteries" than seminaries.

How few of their graduates can do the things they read about in their text-books! They have in their course of study "The Tongue of Fire," but who of them possess such a Spirit-kindled member? They read of the pious Bramwell and Payson, and Finney with his marvelous revivals. Who of these graduates follow the steps of these saints, and are now known to the world for their piety and mighty prevailing with men, as were these giants of grace? They have for discussion in their classes the subject of Entire Sanctification or Christian Perfection, and lo, the Dean and Professors explain it away to nothing or confound it with growth in grace!

They leave the school with parchments, but not with power. Young ladies throw bouquets at them the day of graduation, but God does not seem to send glory upon them, nor answer by fire while they preach. They are trusted with city appointments, and dealing out their polished and sophomoric sermons, are reported at Conference to the bishop in these words: "A safe case, bishop." But there is not a devil in hell afraid of them, no sinner's heart is broken under their preaching, no saints shout for joy, and there is no opening heaven above the pulpit where they stand between the living and the dead.

The Methodist Church had the wisdom to see this once, and so coupled her young men entering the ministry for a few years with their seniors.

The reply is, that this was done in the absence of colleges; but there is now no necessity for doing this, with the advantages we have in the seminaries.

Our rejoinder is, that if the faculty are men filled with the Holy Ghost, all well and good; but if spiritually frozen themselves, and strangers to the holy fire that is to warm and bless the world, then, "Alas, master—there is death in the pot!" For if, in addition to being in contact with the three dead languages of Hebrew, Greek and Latin, the theologues are in juxtaposition with a dead faculty, then are they of all men most miserable. They may not feel it now, but time and eternity will prove it.

Our early preachers were men of marvelous faith and achievements. With hymn-book and Bible in their saddle-bags, with the Holy Ghost in their hearts and shining in their faces, what a legacy of spiritual wealth and what an education in itself for the young preacher to be with such men one or more years!

In these times also we recognize men in the ministry of deep spirituality and rich and varied gifts. In addition to that is the garnered wisdom of years, a broad experience touching men, methods, revivals, and all things necessary to know, and that the young preacher has a very nebulous idea concerning. To be with such individuals several years as a Junior Preacher is to obtain an education of heart and mind that would never be found in any school, whether at Bethel, Jericho, Vanderbilt, or elsewhere.

We once had a presiding elder in a Southern Conference who was one of the most pious men we ever knew. He prayed for hours every day. His face shone. He talked to everybody on the subject of religion. He preached with the Holy Ghost sent down from heaven. His utterances in the pulpit were like arrows in the hearts of the people. His public prayers brought heaven and earth together.

It was an unspeakable privilege to be associated with him for several weeks. We rode, walked, ate and slept together. He outprayed the writer in private and public; he outpreached us in the pulpit and outtalked us in religious conversation with people. He outdid us in everything. We sat at his feet, drank in his spirit, adopted some of his rules, and have often thanked God for the good done a young, inexperienced preacher, by this close association of a month with a wise and holy man of God.

Elisha's first circuit embraced Judah and Israel; and he was Junior Preacher to Elijah for the space of ten years. Well for him, and for the cause of God then, and for the Church now, that he was a Junior Preacher to Elijah, and not a Theologue of one of the Schools of the Prophets.

DOWNWARD AND UPWARD TENDENCIES.

WHAT WILL THE HARVEST BE?

BY REV. JOHN PARKER.

What do I mean? Let the following facts of recent date illustrate:

Looking from my porch on a winter evening, through the long outreaching branches of the trees in their wintry undress, I saw the sun nearing its setting, not a cloud to soften its brightness, but the crispy air successfully hindered its warmth. Within the same ten minutes, I saw the following familiar, oft-occurring incidents and heard their lessons of admonition and encouragement.

There passed, an aged man, with stooping shoulders and limbs yielding, as if the years and record of his life were too heavy to be easily borne. I knew him to be earth-born and earth-bound, not vulgarized by sin, but thoroughly materialized. The biggest thing about him is his body, not his soul. He has thus reversed the benevolent design of God concerning him. His soul is at last a silent, shriveled, dessicated prisoner; all the juices of its divinely intended vitality are dried up. His moral nature was intended to be supreme—a grouping and folding of imperial qualities and quantities; of faith, hope, fear, love, truth, reverence, obedience and benevolence. To have eyes that could see God, and ears that could readily catch the call and guidance of the Shepherd's voice, but having no use

for these Divine quantities—they had perished. His aspirations have been limited by material quantities and conditions. So much pork in the barrel, so many potatoes in the cellar, so many crops in the barn, and so much money invested and secured by mortgage; beyond these he has seen no need of a moral nature, and wonders why other people are troubled about it.

He is now a bundle of appetites, passions, and desires, goading, vexing, and debasing him, and inducing a groveling, earthly, sinister, secular, and selfish life. His poor, captive soul, like Sampson without eyes, grinding at the mills of the Philistines, is apparently doomed to permanent spiritual blindness. It knows no God but self, heeds no warnings, feels no peril, yields to no Divine attraction, sees no necessity for repentance. He could crawl on his knees to God's house from his dwelling place in five minutes, but he never goes. Why should he? for in God's worship there is to him no material gain, and that alone would constrain him to go. No God, no moral or spiritual life, no hope, no Divine fatherhood, no heaven, and he must soon die. His plans evidently relate only to larger barns where he may bestow more of his kind of soul-food, but, alas, his plans cannot also include the "many years" in which he can continue the fool's feast.

What then? He had his price in early life; Satan knew it, and paid it. For this man and his kind, for they are many, I have a pity I cannot express. There was a point in his life when there was but a step between the material and the spiritual. He chose, like Lot, the ascendency of the material; now, like him, he is reaping what he has sowed. He is already receiving the wages of sin in the death of his moral nature. I know nothing this side the second death so awful as the harvest he is unconsciously gathering, of two kinds. The loss of spiritual light and life, and the riot, in his flesh, till death, of his passions and appetites no longer hindered by the pity of God. That to which he gave the most attention, will soon fill a coffin, that to which he gave the least will begin a destiny. O what shall the harvest be?

I had hardly turned my eyes away from this sad and sickening sight, before another aged man passed by. A devout, humble, spiritually minded servant of God. Agile, slender, his step elastic and his spirit cheery; whose nearly fourscore years has been spent in loving obedience to God, and glad denial of self. His soul has been, and is now, the crowned and honored king; his body the obedient servant. I spake, he turned upon me a face furrowed by years of care and toil and pain, but radiant with the consciousness of God's approving smile. "Thank you," said he, "I am not very well—but I am looking up, all the time looking up." Does any one doubt as to what he saw? For his answer and his look so intense, had circled his face with the glad smiles of innocence and hope. Blessed old Quaker saint! You command my reverence every time I see you. So humble, yet so courageous; so modest, yet so confident in God. Manifestly satisfied with the lowly sufficiency of his earthly lot—because it is the gift of his thoughtful and loving heavenly Father. No fear, no worry, no haste, no unholy ambitions, no sordid or sensual appetite. A Divine product, God's workmanship after the pattern of Christ. As every man will finally find his own eternal correspondence and go to his own place, where else could a holy God put such a man to spend eternity but in the city of jasper and gold?

In the early days of his life, the crisis came also to this man. He

yielded to the attractions of the spiritual and brought his body into subjection. Now his soul is king, the body his obedient subject. His spiritual life is so large a quantity, that looking at him, you think of little besides. The riot of released passion is unthinkable in his case. The gift of God is already to him eternal life. Life to him has been opportunity well used. Spiritual life has revealed infinite possibilities. The expectation of eternal life has filled his soul even at eventide, with the singing joyfulness of assured triumph.

"The fight, well fought, he knows, is done;
The victory now, he knows, is won.
The faith, well kept, a staff will prove,
And not a fear shall chill his love."

THE SPIRIT'S POWER.

BY REV. E. T. CURNICK.

I wait thy Father's promise, Lord,
I wait the Holy Ghost!
I rest upon Thy certain word,
I wait my Pentecost.

Around me lies the world in sin,
But still I tarry here;
The fruit we cannot gather in
Without His presence dear.

As mighty wind, breathe on my heart,
As fire, consume its dross;
The Spirit's pow'r to me impart,
To lift up Christ's blest cross.

TALEBEARERS.—It is told of Hannah More that she had a good way of managing talebearers. It is said that whenever she was told anything derogatory to another, her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—*Sel.*

SCRIPTURAL HOLINESS.

BY REV. CHARLES GARNETT.

(Pastor of Congregational Church, Manchester, England.)

Is it, or is it not true, that God says, "Be ye holy, for I am holy;" that the Lord Jesus Christ lived and died to "redeem us from all iniquity and to purify unto Himself, a people for His own possession, zealous of good works;" that the Holy Spirit, the administrator of redemption, is promised to purify our hearts, fill us with love, and clothe us with evangelistic power? Is it, or is it not true, that the Apostle Paul exhorts us to the pursuit of holiness, and solemnly declares that without it no man shall see the Lord?

These questions admit of but one answer, and they lead to but one conclusion: There can be no satisfactory Christian life, no great success in spiritual work, no vision of God here or hereafter, without personal holiness.

It is, then, of great importance to know clearly what scriptural holiness is. First, however, let me say a few words as to *what it is not*. But before doing so it may be well to explain that, according to the Scriptures, holiness admits of various degrees. All real Christians, it must be remembered, are holy to a certain extent. They are undoubtedly free from the guilt, dominion and practice of sin. Also, they are devoted to the Divine service, and have a measure of evangelistic power. But as yet they are not entirely holy, and it is of this entire holiness that I am writing in this article.

Entire holiness, then, is not mere deliverance from the actual violation of God's law. Nor does it consist of the complete repression of sinful appetites and passions. Neither is entire consecration that holiness without which no man shall see the Lord.

But let there be no mistake here. It is not said that these things have nothing to do with scriptural holiness; for, unquestionably, without them it does not exist. What is said is, that these things do not constitute it.

What, then, is scriptural Holiness?

It consists in conformity to the nature and will of God. Negatively, it implies freedom from all sin; positively, it means entire devotion to the possession and service of God. It may, therefore, be defined as that gracious state of freedom from sin and entire devotion to God which results from our being completely filled with the Holy Spirit. The first thing, then, in holiness, is *freedom from sin.* And by sin I mean the spirit of lawlessness, disobedience, transgression. This complete cleansing from sin, which is the negative side of holiness, is the root of the whole matter. It implies that no temper contrary to love remains in the soul, but that all our thoughts, words and actions are governed by pure love. In other words, those who are cleansed from all sin are at the same time filled with the growing love of God and man. This is an instantaneous work, experienced after conversion wrought and attested by the Holy Spirit.

But combined with this freedom from sin and perfect love is *entire devotion to the service of God.* It is not enough that all sinful tempers and dispositions are cured, and every vestige of the carnal mind removed. In addition to this there must be loving devotion to God's service, and this devotion must be practical, continuous, and entire. Holiness, we must remember, is a principle of power; it influences and controls the entire man; it implies intense antagonism to evil and intense attachment to all that is good. Holiness, however, is not asceticism. The life of Jesus shows that holiness does not involve separation from the common concerns of life. On the contrary, we are to use the opportunities offered by our intercourse with men to advance the kingdom of God. Accordingly, that man is entirely holy who, being filled with the Spirit, cleansed from sin and made perfect in love, looks upon himself and all his possessions as belonging to God, and uses all his time, power and opportunities to advance the Redeemer's kingdom. This is the scriptural holiness to which God calls all His children, and therefore it is possible to every one of us.

Beloved, is this blessed experience yours? Then you should be exceedingly thankful and happy. It is all the work of the Holy Spirit in your soul. Therefore give Him *all* the praise and glory. But if there is any ground for doubt or fear, if you are not quite sure about it, we beseech you, in all tenderness and love, to examine yourself afresh. Do not conclude that you are perfectly holy while you are not free from all sin—perfect in love, and entirely devoted to God. Give yourself afresh to the pursuit of the great blessing. Renounce all that hinders. Yield yourself wholly to God. Pray earnestly for the promised grace. Trust the Lord fully, and then expect that any moment the blessing may be yours. "Faithful is He that calleth you, who also will do it." I. Thess. 5: 24.

ADMIT Christ into your soul, and with Him comes power. You admit that you have been wretchedly weak on a thousand critical occasions in your past life. You promised yourself that you would never yield to certain temptations and commit certain sins and follies; but you did, and your life is strewed with broken resolutions. Be done with this, and be done with leaning on a brittle reed. Jesus Christ offers to strengthen you with might in the inner man by His Spirit dwelling in you.—*Dr. Cuyler, in the Independent.*

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

SOUTHLAND AND SPRINGS.

BY REV. L. H. BAKER.

A beautiful incident in family life was the giving of the southland to Othniel and Achsah by her father, Caleb. The young man of valor, having taken a walled city, was rewarded for his bravery by the gift of the daughter to wife and the dower of the southland—a field in the mountains with a southern exposure. There were doubtless in the field rich possibilities of culture and wealth. The young bride sought to enrich her husband by still larger blessings, so she asked of her father the still larger favor of the upper and nether springs. These are described by Dr. Robinson in his account of the fertile plain of Hebron that slopes down eastwardly to the less favored Negeb, the southland. "The ruins of a town lie around the head and the two sides of a valley, the head of which forms an amphitheater semi-circular in form, shut in by rocks. The bottom of this is a beautiful grass-plot, with an artificial reservoir seventy-seven feet broad by one hundred and seventeen feet long. The water is brought out by an underground channel, first, to a small basin, near the rocks, and then five or six rods further to the reservoir. These are the living waters. Achsah asked for them and obtained for the asking. This pleased the father, and but for the asking she would have gone without. How many go unsupplied who will not ask! A father recently came into possession of a beautiful property in our town next to his own home. He wanted his only daughter to have it, yet waited until she expressed a desire for it. He then proposed an exchange for a home previously given her, with conditions involving upon her part some savings and possible sacrifices. Conditions were weighed and accepted, the exchange was effected, and then the father canceled the encumbrance and so gave the daughter the desired home; but the lesson of its worth had been learned and the gift more thoroughly appreciated. Had she not asked, and complied with the conditions, she must have remained at a distance from the parents. So our Father, in the bestowment of His favors, has made conditions: "Ask, and ye shall receive;" "Ye have not, because ye ask not."

2. Achsah sought the blessing most needed, which made the southland more valuable. She might have asked for jewels or ornaments, for flocks or servants, which would have been of short duration or possibly a burden. She asked for living waters that would irrigate and enrich the land already given. Her "second blessing" made the first more valuable and precious. The beginnings of grace reveal the Father's disposition to give, for "He giveth more grace." He is better pleased with large than scanty asking and giving. He would rather give full than partial salvation. He would rather bestow entire sanctification than save us in part. "I will pour water on him that is thirsty, and floods upon the dry ground." If only the southland is sought, that only will be given. If the springs are wanted, they are given for the asking, and the upper springs, in the heights of our joy, or the nether springs, in the vale of our sorrow, shall enrich and preserve our heritage in bloom, beauty and blessedness.

TEN TIMES ONE.

Edward Everett Hale says there is no surer law of success than that ten times one makes ten. This is the way capital is used and under proper conditions increased. In the business world men turn their capital by tact and diligence until dimes become dollars and dollars become hundreds and hundreds grow into thousands. Andrew Carnegie tells us that he wrought out his

success starting as a bobbin boy at twenty cents a day. So have most of our millionaires accumulated their wealth, beginning on small capital.

When the great Teacher was dealing with these problems of life, He taught that the minimum of endowment had in it a possible increase to a tenfold success, and then beyond that to a multiplied opportunity and responsibility. To make the most of the gift of eternal life which all believers possess, may well engage our best energies as a high calling. To this we have the teachings of God's Word, the help of the Holy Spirit, widening opportunities of usefulness, privilege of prayer, assurance of the promises and inspiration of hope, so that we may increase our capital by careful use and make one ten. The way of spiritual success is to use and multiply what we have. The Christian graces constitute our capital. They are faith, hope, love, peace, joy, gentleness, goodness, meekness, long-suffering and all other Christian virtues implanted within us by the regenerating power of the Spirit. These are to be invested in the duties of our ordinary life. We are apt to find fault with our conditions and want to study the stars, write poetry, or do some grand thing, when we have to toil in the shop, sell in the store, keep books in the counting-room, work in the field, or serve in the house, forgetting that in these our best qualities are developed. Such steady toil and unceasing duties are what school us to patience, perseverance, application, accuracy, courage, self-control and cheerfulness. Murillo's angels were doing work in the convent kitchen amid pots and pans. Steady plodding and serving have given to the world some of its best and greatest characters. Livingstone, Casey and Paton, and a host of kindred souls, had no thought of greatness, but only of serving the Master they loved. Their greatness came of their faithfulness.

This was an investment in character that resulted in large increase. We may not all be able to repeat just such deeds and trace them to such results; but, if faithful in the using of our endowment, we may expect reasonably that somewhere in the carrying on of our stewardship we may lay our touch upon some life that shall make our capital ten times one—possibly, ten times ten,—before the day of final account. "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

"Unto every one that *hath* shall be given."

OUR BOYS AND GIRLS.

Dear Young People:

How many of you during the summer months have been out in the fields, by stream or seashore, at camp-meeting, perhaps?

We hope these vacation weeks have been full of brightness and pleasure and blessing to you all. At this writing we are away from home, having just ended our first camp-meeting work in a beautiful young grove planted on the prairies of Iowa a few years ago by a Christian young man who consecrated it to the Lord for this purpose. Through these years he has watched it growing with delightful faith that sometime he would see it used for this sacred purpose, and now he has seen the desire of his heart.

We met there some precious boys and girls, who are sweet, earnest Christians; and how they sang the glad songs of salvation, and by their bright faces and loving words helped us in our work. A camp-meeting without them would be a dull place to us.

In the great company that followed Jesus into the wilderness above the beautiful lake were men, women and children. One lad had been thoughtful to carry with him a little basket with a few loaves of bread and two little fish.

When Andrew found the boy and his basket, he reported the fact to Jesus, who said, "Bring them hither to me." When He took the loaves and the fishes and blessed them, He brake and gave to his disciples, who also brake and gave to the multitude until all were fed. The increase came as they gave away. That boy did not know what a great good he was doing with his basketful. Had he kept it for himself it would not have fed very many; but when it was brought to Jesus, He could use it and increase it. So when we bring to Jesus what we have and give all to Him, he can use us and ours to do good more than we know or think.

Many of our young people have been to some of the camp-meetings this summer. Who will write us their experiences for publication and thus bear a testimony for Jesus?

Send them to MRS. L. H. BAKER, Warren, O.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit."—Joel 2: 28, 29.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

BY MRS. J. FOWLER WILLING.

The Reason of Its Being.

Our wise old Lincoln always laid great stress on the judgment of the common people—that which we usually call "common sense." He said, in his quaint, aphoristic way, "You can fool all the people sometimes, some of the people all the time, but never the bulk of the people all the time." Whatever commends itself to the common sense of everyday, good people, is sure to stand. Upon just this basis rests the claim of the *Woman's Foreign Missionary Society* to the attention of the Church; and that, under the blessing of God, may account for its marvelous growth.

A woman, with her embroidery needle, picked the lock of the zenana dungeons of India. Light shone in, and Christian women began to see how the other half lives. Then this Society came into being, taking upon its untrained hands the salvation of that half of the heathen world who had been hitherto neglected, and yet who were the most powerful and the most needy of all. If they were conquered for Christ, the conquest of the race would be only a question of time.

Can we make these points clear? Certainly women are half the race. There are as many women as men in the heathen world. Heathen women had been neglected, not of set purpose, but from conditions that were not righted till the great missionary revival of the latter half of this century. Till Mrs. Doremus, the mother of Woman's Foreign Missions, proved by practical work that women could live safely in pagan countries, the Christian world would not believe it possible. No respectable heathen women are allowed to attend public religious services. Men cannot teach them in their homes. They are the slaves of vile men who guard them jealously.

Missionaries' wives have done their best; but they go to help bear their husbands' burdens, and to make up to them, as best they can, the loss of home ties and comforts. Many of them cannot attempt outside work, any more than pastors' wives do in this country.

When they are mothers their hands are full. There is no piety in leaving a parcel of little pagans at home while one is out caring for some one else's soul. In India, for instance, it takes a dozen servants to do the work that one girl would do in America. The servants are heathen, with no notions of purity or truth. No woman would dare leave her children with them, while she was away looking after schools and teaching zenana women. The missionary mother must keep her little brood constantly under her wings.

Some of these conditions have been bettered with the broadening sphere of feminine activity; but when woman's missionary work was inaugurated, married women who attempted any service among the heathen did so under the greatest difficulties. Men could not teach heathen women; married women could do very little for them; single women were not sent to them. So they were left in their ignorance and darkness.

In every land women are the most powerful of all. As a compensation for the sorrows and risks of maternity, the mother wields a sceptre such as no monarch ever held. Every man, be he bootblack or president, passes under the woman's hand, and receives a bias that his life will hold to the end. All of us, if we track our opinions to their source, come to "my mother said so."

It is impossible to save a people till

its mothers are lifted to a better plane of living. This is specially true of the heathen. It is an old trick of Satan, telling terribly in the perpetuity of false religions, to keep the mothers in ignorance, superstitions and vice, and then put their hands on the throttle valve of the civilization.

For instance: In China a woman may be a slave or a drudge, yet her sons revere her as a being clothed with superhuman authority. In India there is nothing in heaven, earth or hell that a man dreads as he does his mother's curse.

It is the mother's hand that holds the idol on its pedestal. Till missionaries bring heathen mothers to Christ, they are working at the wrong end of the problem. Weary centuries must trail by before they find its solution; and it will be found only in the salvation of heathen women.

Noting the sufferings of this most needy half of the pagan world is looking into a seething sea of pitchy horrors.

The birth of a daughter is regarded a curse. A missionary tells of a man who beat his wife brutally because her baby was not a boy. The girl is neglected as a child. There may be books, teachers, schools, for her brothers, but none for her. Married without her choice, she eats her first and last meal with her husband on her wedding day. She is his most abject slave. If she is respectable, she is a despised prisoner all her days. Her husband may have palaces and lands; she must not see the outside of the room in which she and a few dozen like her sit in idleness, stupidity and quarreling. If she is of low caste, she must carry brick and mortar, or do some other out-of-door drudgery beside the coarsest, vilest men, for wages that are hardly enough to buy rice to keep her from starvation, and a cotton rag to cover her. After the long hours of labor, she must go to her hut and do the work for her husband and children.

In any case, respect, love, education, religion, are quite out of the question. "What do you suppose that missionary proposes to do?" exclaimed a man in India. "He wants to teach the women to read! He'll be teaching the cows next!"

She dies without hope. The Shasters teach that she was born a woman to punish her for sins committed in some past form of life. The best that can be offered her for the one virtue of which she is capable—unmurmuring submission to her capricious, tyrannical lord—is that she may live in the next world as his slave.

None but the pitying Christ can fathom the awful agony that surges over the hopeless lives of heathen women.

Surely the Woman's Foreign Missionary Society, caring for half the heathen world—the half that is most powerful and needy—commends itself to the common sense, good-will and support of all who pray, "Thy kingdom come." We ought all to ask for a deepening of the consecration of those who carry its interests, that they may be equal to their opportunity, and do their best in it for God.

"REJOICE."

BY KATE SUMNER BURR.

How blessed to live in this glad Gospel day!
Now promise and prophecy join
The glory of Jesus our King to display,
And crown Him with honors divine.

The souls of the prophets, with rapture sublime,
Through vistas of ages looked down,
And saw and proclaimed, though their vision was dim,
The foes of our King overthrown.

"This day, in your ears, is this Scripture fulfilled,"
The Gospel is preached to the poor,
And multiplied mercies are sweetly distilled—
His Word is unfailing and sure.

Here's "beauty for ashes" for hearts that are sore,
For weary ones "garments of praise;"
The suffering captive shall sorrow no more,
But songs of deliv'rance shall raise.

O then in the Lord let us ever be glad,
His glory on us shall be seen;
With robes of salvation our souls shall be clad,
In Jesus made holy and clean.

THE salvation of men is of God, *through human agency*. God takes men; not angels, not spirits, but weak, infirm human beings into this soul-saving partnership with Him. The human part will be weak and small, but it is just as essential as the Divine.—*Sel.*

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God, His judgments are in all the earth;

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8.

PRESS FORWARD.

BY REV. J. B. ATKINS.

Nobly and cheerfully give up
All that would keep thee back,
And with sweet songs of faith and hope,
Press on the shining track.

Ever keep Jesus in thy view,
Whose bright example shone
To mark the path thou must pursue,
If thou wilt gain the throne.

Press to the mark to gain the prize
Of inward holiness—
A crown of glory in the skies,
Through Jesus' righteousness.

Still let it be thy aim sublime,
To do thy Saviour's will;
And thus the rapid flight of time
Shall bear thee upward still.

SUNSET MEMORIES.

BY REV. N. VANSANT.

EXPERIENCE OF PERFECT LOVE.

[Extract from a new work bearing the above title, just issued by Eaton & Mains—full of beautiful incidents.]

"I magnify the grace of God in my personal religious experience. Part of the home theology under which I was reared distinctly recognized the doctrine of entire sanctification or perfect love as being at once scriptural and Wesleyan; and there were times in my earlier ministry, especially, when I consciously enjoyed the experience. But failure, through timidity or otherwise, to maintain the testimony as often brought with it a decline of the experience. At the Conference of 1875, in Jersey City, my heart was greatly stirred under the Sunday morning sermon by Bishop Bowman on prayer—a sermon at once scholarly, simple, beautiful, fervid, masterly. One illustration of the power of prayer was drawn from the preacher's own experience when a young Christian. Of a sensitive, excitable nature, his easily besetting sin was anger, which often betrayed him into sinful words and acts and brought distressing condemnation to his soul. This bent to sinning became a burden and a weariness too grievous to be longer borne. Then came the awful crisis; shutting himself in alone with God, he resolved on victory or death. After an agony of prayer, 'with strong crying and tears to Him who was able to save him from death,' the victory came, his overmastering sin was crucified, and his soul saved alive, unfettered and free; for, said the bishop, 'from that day to this I have not felt the stirring of anger.'

"Not very long after this there came to me also a crisis, in which, under the teaching of the Word and the illumination of the Spirit, there was disclosed to me a residuum of selfishness and pride and anger which startled and humiliated me beyond measure. Certain papers had been read and discussed before the Newark Preachers' Meeting, antagonizing the Wesleyan doctrine of entire sanctification as a distinct work of grace subsequent to justification. The effect was to beget in my mind a temporary doubt as to the soundness of the old traditional view in which I had been educated. With avidity I read whatever I could find controverting this old view, and was only too glad to lay the flattering unction to my soul that, being justified, of which I had no shadow of doubt, I must likewise be already sanctified according to the Zinzendorfian theory. But ever and anon my happy daydreams would be interrupted by conscious, lurking carnality which I could not explain away on this theory.

"At length I was compelled to reopen the whole question and proceed in its examination on strictly scriptural grounds. No matter for the nonce what Zinzendorf taught or Wesley taught; What did the Bible teach? On bended knee and with yearning heart I read and studied the holy

Word, collating whatever bore upon the subject, and, when needful, seeking the aid of the original. I searched and wept and prayed, with the diligence and zeal of one seeking for hid treasure.

"The first result was a vivid revelation and keen conviction of my unsanctified state; the second was a clear discernment of my high privilege, and a deep corresponding sense of imperative duty; a third followed, in a quiet, firm resolve to obey the voice of God through the Spirit and Word, whatever might be the cost. That soon came in a deeply humiliating confession of my heartfelt need before a company of sympathizing friends who had been invited to come together for ten successive days, in order, by their counsels and prayers, to help a struggling soul into a larger, better freedom. Hail, glorious freedom, all divine; for, 'If the Son therefore shall make you free, ye shall be free indeed!' This and kindred passages now came to be suffused with a new, glowing illumination, which gave to them a beauty and significance such as I had not seen before. Now my experience was brought into sweet harmony with their deeper hidden meaning. And with the passing years there has been a blessed, continual growth in this experience, never, I trust, to cease until the perfect day of earthly attainment shall merge itself in the full eternal blessedness of heaven."

TRIUMPH AT LAST.

NOTE.—For some months past we have been compelled to omit, largely, notices of our departed friends, on account of the press of other matter. But we are not unmindful of the triumphant entrance of the saints into the kingdom of glory. We devote space in this issue to this memorial service, hoping to make up, in some measure, for the omissions of the past.

—REV. JOHN J. MANKER was born in Highland County, Ohio, January 30, 1818. He departed this life from his home in Red Oak, Iowa, March 13, 1895.

He was married to Miss Tamson S. Wright, daughter of Samuel Wright, at Hillsboro, Ohio, in 1841; moved to Darlington, Montgomery County, Ind., in 1852, where he lived for twenty years. During this time he held many positions of honor and trust. He took an active part in educational interests, and was one of the promoters of the Darlington Academy, the first high school established in that section of the country. He moved from Indiana to Fremont county, Iowa, in 1873, and settled on a farm near Shenandoah, where he engaged in farming for three years. He then purchased the mill two and a-half miles north of this city, where he remained for nine years, when he sold his interest there and moved into Red Oak, where he lived until the time of his death.

Mr. Manker was converted, and joined the M. E. Church at the age of nineteen; received license to preach in 1857, and was ordained local deacon by Bishop Ames in 1871. He was prominent and active in the Church. Having charity for all denominations, he was loyal to the one of his choice, and a devoted Christian. Though ripe in years, he was active to the last day, having attended religious meetings every day and evening for several days preceding the day of his death, which was sudden but peaceful. The community has lost a worthy citizen, the Church has lost a wise and faithful member, the family has lost a kind and devoted father and husband.

—MRS. SARAH COX, of Osseo, Wis., entered her heavenly home January 20, 1893, aged eighty-two years.

She was born in Bicker, England, April 3, 1810, where she grew to womanhood in the shadow of the old Church where Puritanism first took its start. In 1833 she married Samuel Cox, whom she survived two years. In 1842 she came to America and settled in Philadelphia, where she lived until 1850, when she joined her husband and eldest son, Thomas, in their new home in Jefferson County, Wis. In 1866 she came to Osseo and settled on what is now the Geo. Cole place, two miles south-east of hers. Her husband died at this place on July 31, 1890. She was mother of nine children, five of whom survive her.

Her life has been a long, useful and eventful one. She lived a life that made her many friends, and she was known throughout this country as "Mother Cox," or "Grandma Cox," and all who spoke of her thus spoke as one speaking of a dear friend. She lived past her husband, and as she looked backward she saw that her life-work was done, and her prayer was to be released from earthly bondage; and, as in answer to that prayer, disease, aided by old age, prostrated her, and she lay down on the bed of death, sustained by her unswerving faith in the God of the Universe that stole away the stings of death and robbed the grave of its horrors.

—ELEANOR CATHERINE HUFFMAN was born near Bath, Ontario, June 11, 1819, and departed this life December 11, 1894. She was married

(*Continued on page 109.*)

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

[This Meeting was held at Mrs. Palmer's residence before her departure.]

Mrs. Palmer not being able to attend, the meeting was in charge of Bishop William Taylor, who has recently arrived from Africa.

After singing the doxology, Rev. George Hughes announced as the opening hymn, No. 526, commencing,

"O Jesus, full of truth and grace,
O all-atoning Lamb of God," etc.,

after which requests for prayer were read, and others offered by persons present. Bishop Taylor presented them to the throne. A very fervent request was made in behalf of the beloved Mrs. Palmer.

Bishop Taylor recited some of the opening passages of the 103d Psalm, making brief comments, especially on the benefits specifically enumerated, emphasizing the fact that they are all in the present tense, representing spiritual gifts "*up to date.*"

"Who redeemeth thy life from destruction." We are just as liable to it to-day as at any time.

No. 4. "Who crowneth thee with loving kindness." The crowning gift is loving kindness—tender, sympathetic, affectionate regard—tender mercies.

No. 5. "Who satisfieth thy mouth with good things"—with food and the fruits of the soil—with good things—so that thy youth is renewed like the eagle's. Praise the Lord! That is the kind of religion to treasure up all the time. An all-sufficient Saviour. "The just shall live by faith." Let us, too, live by faith; see Christ every day; receive the Holy Ghost every day. "Bless the Lord, O my soul, and forget not all His benefits." "Who forgiveth all thy iniquities, who healeth all thy diseases, who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." I accept this Saviour as my Saviour—as my Prophet, Priest, and King.

When the bishop concluded, Bro. Hughes read a written testimony from Mrs. Palmer, as follows:

"*April 14, 1896.* Jesus, the blessed Jesus, keeps His word. When about to ascend He promised to send the Holy Ghost. He has sent the Comforter, the blessed Holy Ghost, and He abides with this, His suffering one. Even to four-score and ten He has been and is still with me.

This is the testimony I want to leave to the world when I am gone: *God is true, and keeps His word.*"

A hymn was then sung.

Preserving Grace.

A Brother.—Although I am upward of three-score and ten, I want to give my testimony—the testimony that I desire to leave to the world when I am gone. I was impressed with the words of the Scripture that I heard in this room to-day. I noticed in particular the words, "Who redeemeth thy life from destruction." I have indeed been preserved from destruction, and it has been greatly through the influence of our dear Sister Palmer and her abiding faith in a covenant-keeping God.

A Praise-Note.

Rev. Jacob Freshman.—Beloved friends, when I think of all the Lord has done for me I rejoice, and praise His holy name. When I was a boy, in my father's house in Canada, Bishop Taylor was preaching there, and at an early morning prayer meeting I was present, and toward the close of the meeting the bishop came right down to me and led me up to the altar to be prayed for, and I was glad to go with him, for I had determined to come out on the Lord's side. And I remember also some sixteen years ago, when my wife was very much concerned lest I should go as a foreign missionary, and Bishop Taylor

prayed for her, but it was all made right, for it was not found necessary for me to go. Now, again, I ask your prayers for myself, that I may walk in the light, as He is in the light.

Precious Promises.

A Brother.—The testimony that Bishop Taylor has given has been a wonderful help to me. When I was awakened from unbelief, and I had learned to trust the promises of a covenant-keeping God, how sweet those promises were to me. That is what has attracted me to Mrs. Palmer all these fifty years. She never knew the spirit of fear. She always claimed that He is faithful who has promised.

In a Practical Way.

A Brother.—I know it in a practical way, that God does bring us along our life-journey if we are true sheep of the dear Shepherd. He will make us to lie down in green pastures. Then there comes the word of comfort, "Yea, though I walk through the valley of the shadow of death I will fear no evil." There is where God's people stumble; they do not have the absolute faith and trust in God's promises. He says in every lonely hour, "I will be with thee." What a blessed promise!

Sweet Rest.

Mrs. Taylor.—I do love Jesus, He does give me such sweet rest. Last week has been one of great temptation. It seemed as if the devil was pursuing me, but now, to-day, I am clinging to the Lord. To-day is the anniversary of my baby boy's birth, and the Lord seems to speak to me so sweetly, and I feel so comfortable and so in love with the Lord to-day. I do bless the Lord. Sometimes it seems as if the sorrow would just bear me down, but afterward I feel that I am able to say, Thy will be done, O Lord, in everything. The Lord has enabled me to praise Him in sorrow.

In Sweet Accord.

Rev. Bro. Travis.—I am in sweet accord with the 103d Psalm, and I can truly say, "Bless the Lord, O my soul." About twice a year I get down to this dear old place, and it is wonderful peace to my soul. I enjoyed it for many years, but in my present field I am too far off; I cannot have the privilege of being present so often. Through the blessed influence of these meetings I have been brought to Christ, my Redeemer and Sanctifier. I ask you to pray for me in my new charge. Since I have been among these people, one hundred and eighteen precious souls have been born into the kingdom.

A Citizen of Zion.

A Brother.—I am glad that there is such a thing as complete sanctification. Bless the name of the Lord! My heart is full of thanksgiving this day; I am glad to be a citizen of Zion; I am happy in my relationship to my Heavenly Father. I am glad to have the divine feeling put into my soul. Praise the name of the Lord.

Glorious Loving Kindness.

Dr. Asbury Lowrey.—"The winter is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land." What a beautiful canticle that is! We look upon it as a symbol. The time of the singing of birds. It symbolizes the glorious loving kindness and beauty that will burst upon our vision the moment we die. I do not believe in going into a state of soul-sleep. I believe that the hour in which we are absent from the body, we shall be present with the Lord. I believe, also, that it may be made a beautiful symbol of the resurrection, when our vile bodies will be reunited to our spirits and glorified with the Lord in heaven. I believe in the resurrection of the body. There are some who say that flesh and blood shall not inherit the kingdom of heaven. I do not believe that we shall go to heaven with all the defilements of the body. No, these vile bodies shall be fashioned like unto His glorious body; the body spiritualized, all its grossness taken away, and fashioned after the model of Christ's body, and reunited to the purified soul; then will come the consummation of our happiness. I do not think that these changes will obliterate our identity, but we shall be wonderfully refined and wonderfully purified.

Now, beloved, I rejoice in the many blessings that have been sent me, and I praise my God for all His benefits. It often occurs to me how great have been the benefits bestowed upon little Asbury Lowrey.

When I was a boy my mother died, and although my father was most kind he could not supply the place of my mother, and I was thrown upon my own resources and exposed to many dangers. Now what a benefit it was to me that when I was fourteen or fifteen years of age I gave my heart to God!

Pleasant Memories.

Mrs. Prindle.—I was thinking of dear Brother Taylor to-day. It was my privilege to hear him when I was at home in Columbus, Ohio. What he then said greatly strengthened me, and I particularly remember this: "Christ laid down His life for the brethren, and that we ought to lay down our lives for one another." When I took up the work in the Florence Mission my health was very poor, but my health has been renewed, and I feel stronger and better than ever.

We have an audience of black-hearted sinners, from the worst neighborhood in the city. There are pupils in the house who have broken through the rules very often, and there are others who are very hopeful. I used to worry over them a great deal, but now I cast all my cares on the Lord. I praise the Lord for the privilege of being with you this day, and I have enjoyed the quiet and rest of this meeting. It has refreshed me wonderfully.

Praise for Divine Mercies.

Rev. Mr. Woodhouse, from South Africa.—I praise the Lord for the privilege of being at this meeting. How I have enjoyed the GUIDE TO HOLINESS when in South Africa! Just before starting I met the famous interpreter, Parmler, who said, "Give Bishop Taylor my Christian love." This man is doing a wonderful work.

I thank God that I am what I am. He has been good to me ever since I went to South Africa. My wife was very ill. I could not find a doctor, but when I went to London with her we found a doctor who seemed to understand her case, and now she is restored, and we are both more than ever impressed with the message, "Go ye into all the world and preach the Gospel to every creature."

My daughter, too, has become imbued with the same spirit since she went to London, and wants to consecrate her young life to the service of the Master.

We Forget God's Benefits.

Dr. Roche.—I think one of the greatest deficiencies in real Christians is found in the fact that we do not follow the spirit, but the letter, of the 103d Psalm. In our aspirations after a higher life we forget some of God's benefits.

Once, while feeling greatly depressed in spirit, William Bramwell met a Quaker who, noticing his depression, inquired: "William, what ails thee?" He answered, "I am not enjoying God as I had hoped to, and as I did at a former time." The Friend then said, "William, has thee committed any sin?" "Not of which I am aware." Then he asked, "Has thee allowed thyself to live in the neglect of any duty?" "Not that I am aware," said he. "William," said he, "go into thy closet, and when thou art there lift up thy heart and ask Him if He has ever done anything for thee, and if thou findest He has done nothing, then pray to Him for His blessing." William went into his closet and knelt before his Maker. He said: "Hast Thou done nothing for me, O Lord? Done nothing for me! O when I was a sinner how didst Thou spare me! When I was a penitent, how didst Thou pardon me! O hallelujah!" And all was well. Now, Bramwell was no better at that moment than he was before, but he had ceased to remember God's blessings while he aspired to the divine goodness. Now, dear friends, his case is the same as that of many Christians. Ask yourselves the question, "What has He done for me?" I can say for myself, when I was among the vile I was not vile myself. I never, never, realized more the divine feelings than when my temptations were greatest. If I were to speak of the pardon of my sins, is not that something I ought not to forget? If I do also realize the blessedness of His promises, my joy is intense. If among the many embarassments that meet me every day I do not receive the divine goodness, how miserable am I! Dear friends, what a shame it is that we are not more like Christ. He told us that He was going to prepare a place for us—a place for you, for me—that where He is we might be also. I

shall soon be with Him if I am faithful unto death. Bless the Lord, O my soul, and forget not all His benefits. God forbid that I should forget Him.

Friends are Going.

Mrs. Lowrey.—I repeat it myself: "Bless the Lord, O my soul, and forget not all His benefits." The thoughts of death and eternity have been with me very constantly of late. My two dearest and oldest friends are both very ill. When I came to this city twenty years ago, they came to me as mothers, almost, and now they are just dying. Last week I went in to see Mrs. Wright, and she aroused from her stupor when I asked, "Is Jesus with you?" "Of course," said she. It is a great pleasure for me to go in and see my dear, dear friend. I know that the Lord has prepared a place for her, and that He will receive her unto Himself. The Lord has been very good to me, praise His holy name!

The doxology was then sung, and after a prayer the meeting was dismissed.

THE LAST TRIUMPH.

(*Continued from page 105.*)

to Dorland L. Clapp, December 4, 1839. In 1867 they came west with their family and settled in Nebraska, and have since resided in that State. She had been a member of the Methodist Episcopal Church more than fifty years, and a constant reader of the GUIDE more than thirty years. She prized it next to her Bible, and always looked forward to its coming with great pleasure. Her husband, three sons and one daughter, survive her, and mourn the loss of a kind and loving mother. She was beloved by all who knew her, was perfectly resigned to the will of God, and met death with calmness and Christian fortitude after a severe illness of three months.

—PHEBE VAN PATTEN, of Conklin Forks, N. Y., entered the heavenly city February 7, 1895.

She was a consistent Christian. She ever had a word of encouragement for the members of her loved Church, the Methodist Episcopal, of which she was a member many years—and a word of warning for the erring ones. She was a subscriber to the GUIDE since before the war. Her children, who are all married, always had a loving greeting when they returned home; but these loving salutations they will receive no more on earth, but they anticipate a blessed reunion in heaven.

—W. T. CHILTON, Anderson, Ind., closed his earthly pilgrimage May 22, 1895, in his 44th year.

He was born in Shropshire, England. He was married to Harriet Wyke, April 22, 1876.

He had not as yet confessed Christ, but, having chosen for his life-companion a follower of Jesus, he soon saw the beauty of the Christian life and entered thereupon. To them were given five children, but they have all preceded them to heaven. They came to America in 1879, and after a brief sojourn in Troy, N. Y., came to Indiana, where they remained about ten years, and then to Anderson, and united with the M. E. Church. Brother Chilton was a devoted Christian. His home was fully consecrated to God, and he there gave himself much to the study of God's Word, and he also loved to read the GUIDE. His last illness was long and severe, but his faith failed not, and he patiently endured his sufferings. He had complete victory at last, through our Lord Jesus Christ.

—JOHN BYCROFT, of Auckland, reached "the city of the Great King" some time ago. We failed at the time to get in a notice.

He was ill for a number of weeks. The best medical skill failed to secure his recovery. To his wife, who inquired at one time how he was, he said: "Christ is all in all. I am firmly grounded on the Rock, Christ Jesus." When the hour of departure came, his wife invited two friends to pray, and then, just as she said, "Lord Jesus, you mean to take my precious husband," she added, "Thy will be done." And, just as she said this, down came the Holy Ghost and filled her soul, and she cried out, "Glory, glory, *glory*." And on the day of the memorial service she pleaded with those present to give their hearts to God, to meet them in heaven, and asked them to pledge themselves by rising to their feet, which they did.

WHEN we see that the perfection demanded by our Lord is that we shall love our enemies and bless them that curse us; that we shall pray for our persecutors; that we shall be like our Father in heaven when He is kind to good and bad alike; how simple it is, and how practicable! Who will deny the readiness of God for Christ's sake to shed abroad in the hearts of all His children this universal love? Here, at any rate, is a possible form of Christian perfection.—*Sel.*

IF I trust Him who has made me, then I can feel that I am everywhere in His presence and always at home.—*Dr. Fairbairn.*

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING. LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

HOLY ADORATION.

—*"O Lord, how manifold are thy works!"*

Let the discerning eye sweep over creation, and the heart will surely break out into strains of adoration.

—*"In wisdom hast thou made them all."*

Yes, from a grasshopper to an archangel. The luminous signature of Divine wisdom is upon *all.*

—*"The earth is full of thy riches."*

Yes, from pole to pole. The roll of many centuries has not drained the storehouses.

A TIME FOR THANKSGIVING.

When is that? When the President proclaims a day of National Thanksgiving? Yes, and we are glad that there is such a proclamation annually, calling upon the people throughout the land for songs and anthems and devout thanksgiving. Thousands of sanctuaries are thrown open, and millions of hearts gratefully respond to the proclamation. All this is well, but is this all the oblation of thanksgiving demanded by a year's blessings and mercies? No; by no means! The Christian should make each day a day of thanksgiving, crowded with grateful offerings to the "Father of lights from whom cometh every good and perfect gift." And this for the best of reasons. Each day is crowned with lovingkindness and tender mercies. Hence, each loving Christian heart should be ready to crowd to the altar of oblation, with gifts suited to the occasion—prompted by a deep consciousness of obligation. There should be a readiness to respond to the call of the Psalmist:

"*O give thanks unto the Lord; call upon his name; make known his deeds among the people:*

"*Sing unto him, sing psalms unto him: talk ye of all his wondrous works.*"—Psa. 105: 1, 2.

Here is a demand for "thanks"—"to call upon his name" (the Lord's), to "make known his deeds, the works of His almighty hand," in the realms of nature and grace—to "sing unto him," in "psalms"—in harmonious strains—and to talk of all His wondrous works—to keep the mouth of testimony open, so that children and friends, and the people all around, may hear the glad rehearsals.

Children of the King, how of the past summer? Have the Lord's mercies been new every morning and renewed every evening? Has your life been "loaded with benefits" at the seaside, in the mountains, in the tented grove, or at home, amid the sweltering heat—"loaded with benefits?"

Take down your harp—tune it to hallelujah pitch. Let the first autumnal exercise be a song unto the Lord. Let the angels hear it, and the sons of men all around know that your soul is attuned to heavenly melodies.

Dr. Palmer used to say, "The most effective weapon for driving Satan away was to praise the Lord. To meet his approaches with a good, earnest *Glory to Jesus*, would start him off on a run." The reason for this is evident. In the dark realm where he sways his scepter there are no notes of joy such as are ever swelling in the kingdom of God, but ceaseless lamentation and mourning. Use the repelling weapon. Drive the arch deceiver down to his native hell.

Beloved, live in the spirit of praise and thanksgiving. In the morning, at noonday, and amid the shades of evening, let the joyous strains emanate from your lips. Remember, "Whosoever offereth praise, glorifieth Me," saith the Lord. And there is nothing that more deeply impresses the unsaved than to see the bright countenance and hear the praise notes from Christian lips.

—"I was in prison, and ye came unto me."—Matt. 25 : 36

Jesus is not unmindful of the sighing prisoner. He will, in the final day, have words of commendation for those who have been *prison-visitors.*

A GREAT COMMISSION OPENED.

Mrs. Ballington Booth has evidently received a great commission to carry the Gospel to the prisoners. She has gone several times to Sing Sing prison, and spoken to the hundreds of men there incarcerated words of *life and salvation.* Hardened men have bowed themselves under the loving advances of Gospel truth. They have wept and groaned in their cells under the awakening Spirit of God. They have risen for prayers in the great gatherings where this devoted and Holy Ghost impowered woman has addressed them. They have written the most touching letters to Mrs. Booth. Scores have given evidence of a real turning to God and a work of salvation in their hearts. The details, as far as we have received them, are simply marvelous. And the work of salvation is extending to the families of the prisoners. Wives and children are hearing the joyful news of a Saviour who can take away their sins, and running to His arms.

This is glorious. We feel like issuing the command of The Volunteers: "*Fire a volley!*" Fire a volley of hallelujahs, and let them mingle with the hallelujahs of the skies.

"The Gospel has lost its power," has it? Shame on the utterance! Lost its power? No; a thousand times, No! Give it a chance, and it will purge the slums, drive out the horrid saloon, reach those that are afar off, and even carry light and salvation into the dreary prison. A PRISONERS' LEAGUE has already been formed in Sing Sing, under the auspices of "The Volunteers," and scores of saved men are enrolled. God bless Mrs. Booth in the execution of this high commission.

This is a most inviting field, affording opportunities for the exercise of tender love and sympathy. Mrs. Booth has the qualities which are needed for the work, and she has devoted herself to it enthusiastically, and we are confident a rich harvest will be gathered. To this end we invoke the prayers of all Christian people.

A PROFITABLE EXERCISE.

We invite each and all of our readers to engage in a profitable exercise this month. It is that they will carefully examine the contents of this number, so as to settle the question as to the real value of the magazine.

First. Look at the Biblical Department, with its *four divisions*—embracing the excellent Sermon of Dr. Masden, the Exegesis, by Rev. J. H. Smith, evangelist (the first of a series of four articles), "The Sabbath in Bible Thought," by Dr. Simmons; "The Bible in Everyday Life," by Dr. Oliver.

Next come, under the head of "Holiness in Life," three choice articles—"Epochs in the Life of Elisha," (III.), by Dr. Carradine, "Downward Tendencies," by Rev. John Parker, and Scriptural Holiness, by Rev. C. Garnett, Congregationalist, of England.

Following in the train, we have the "Home Department," by Rev. L. H. Baker; "Woman in Gospel Evangelism," by Mrs. Willing; "Historical and Biographical," giving Brother Vansant's Experience, etc.; "The Church in Testimony," with a report of a Tuesday Meeting.

Next is Editorial matter, fresh, pointed, with the "Devotional Hour," "The Home and Foreign Field"—closing with a choice selection of Music.

Examine, we say, this number, and see if any one of these departments is not worth the price of the magazine for a year. And then remember, this is only one of twelve numbers making up the volume, and each embellished with a handsome portrait and other illustrations.

Now, in order to furnish this rich repast for our readers, it costs us something. The addition of eight pages, the new and clear type procured in January, and the amount paid to writers, all make up heavy cost.

What will our readers do to help us? Autumn is here. Many have been saved at the Camp Meetings. It would help them to receive THE GUIDE. We beg our subscribers to do some earnest work this month in procuring *new subscribers.* Get the magazine into every Christian family where it is possible to do so. In so doing, Christ will certainly be glorified.

HELP FOR THE TEMPTED.

—*"Suffered being tempted."*

Such was the allotment of Jesus. Hence He can sympathize with us.

—*"He is able to succor them that are tempted."*

This is true—*divinely* true—and this is our strength and comfort in temptation.

"FROM" AND "TO" EVERLASTING.

We had occasion, on a recent day, to call at the Headquarters of "*The Volunteers of America*," on Union Square. Having transacted our business, we were making our way to the elevator. We heard footsteps behind us. We looked around and saw Commander Booth coming. He was moving rapidly, as is his custom. As he came up to us he said, "How is the Lord dealing with *you?*" That is the way the old Methodists used to salute each other when they met. We replied, "The Lord is dealing with me in mercy." "And so He is with me," responded the Commander. And we said, "His mercy is *from* everlasting." And with an emphasis that came down upon us like a sledge-hammer, the good Commander added, "And TO everlasting." "That's a fact," we said. "*From* everlasting and *to* everlasting"—and we came away with a deep sense of the Divine mercy running through us. Well may the poet teach us to sing,

"How do Thy mercies close me round;
Forever be Thy name adored!
I blush in all things to abound—
The servant is above his Lord."

Our adorable Lord had not where to lay His head, but we are not reduced to such extremities. And this mercy, be it observed, that is "*from* everlasting *to* everlasting," is from generation to generation, "*unto children's children.*" Blessed be His name forever! It is said,

"Mercy is His distinguished name,
And suits the sinner best."

It is mercy from first to last. No matter how high we rise, spiritually, here, or high we soar in the immortal realm, it will be mercy all divine.

And this continued mercy of the Lord from day to day should awaken within us a lively sense of our obligations, and lead to heartfelt oblations of praise and thanksgiving which God will approve.

THE GUIDE IN JAPAN.

It is an interesting fact that there is a Guide to Holiness being published in Japan. We ask attention to the following:

SENDAI, Japan, May 22, 1896.
REV. GEORGE HUGHES,
Editor GUIDE TO HOLINESS:

Dear Brother:—I wrote you some time ago, concerning a "*Guide*" which I contemplated putting forth in Japanese. Perhaps I sent you a copy—I do not remember. The *Michi No Shiori* (*guide to the way*) has now reached the ninth number of its second volume, a copy of which I send you by this mail. As it is in Japanese it can be of no help to you as an exchange, but your excellent magazine *is* very helpful to us. If it would not be asking too much, I would like to ask that we be placed on your list of exchanges, though our paper can be but little more than a curiosity. As my associate, the Japanese editor, Mr. Funahashi, is in Tokio, and I in Sendai, it would be greatly to *our* advantage if each of us might have a copy; but if this is asking too much, do not do so. Still, I make bold to make the request, especially as our effort is a perpetual loss, and I know you have the good of the cause at heart and would gladly help us. We have over six hundred subscribers—not more than half self-supporting yet—but we hear from all sides words of encouragement and cheer, and we trust the Lord is blessing our effort to lead His people to more consecrated and holy living, and to patient waiting for His appearing.

Yours in the Master's work,
H. W. SWARTZ.

The above letter indicates the spread of holy literature. The name is somewhat modified, "*The Guide to the Way*"—that is, the way of holiness. The Japanese mind, so marvelously opened by the march of events recently, to the reception of truth, is through this periodical directed to the highest style of truth.

It is a noble enterprise on the part of this missionary to publish this magazine, but he is *losing money* in the effort. Will not some of our friends, who have an abundance and to spare of their Lord's money, contribute a little to help Bro. Swartz sustain "*The Guide to the Way?*" If so, send to us and we will forward to him. We cannot read or translate the contents, but we purpose to get him, if possible, to forward one article monthly, contained therein, and publish in THE GUIDE, thus letting our readers know what is being circulated in *The Guide* in the far-away East.

We are quite sure the reading of something from the Japanese periodical will interest our readers, and incline some who are able to help this worthy enterprise.

HOME AT LAST.

ELIZABETH HUNT was born in Yorkshire, England, in 1807, of Wesleyan parentage. Her grandparents were two of seven organized into a little society in Swaledale. Her only surviving brother is a superannuate minister, whose son is also a preacher.

Sister Hunt, reared under such influences, was early brought to Christ, became a steadfast Christian, and in a few years emigrated to America. She was married to Mr. Henry Hunt, and they settled in Cumbria County, Pa., near Johnstown, where they united with the Church of their choice. It was known as Hunt's Chapel for some time, but it has now given place to a more commodious structure. The home of Brother Hunt has been a resting place for the weary itinerant. Three times a day family worship was celebrated there. A sudden and serious bereavement fell upon the household by the removal of the devoted husband and father. The mother, left with seven children, however, claimed the promises of the widow's God, and heroically battled with many hardships, and her devotion was rewarded by seeing all her family united with the Church of her choice.

Sister Hunt was a lover of THE GUIDE, and in the exercise of a true and loving faith, was enabled to say, triumphantly, "Though he slay me, yet will I trust him." In this spirit she passed away, from the home of her daughter, Mrs. Susanna Warner. Her loved ones who survive expect a blessed reunion with her in heaven.

HISTORY OF THE MODERN REVIVAL.

We have been receiving some important communications relating to the history of the Modern Revival of Holiness, which will be very helpful. We ask special attention to the following:

INFORMATION WANTED!

1. The names of all Holiness Associations, denominational or undenominational—with the names and addresses of the officers.
2. The time and place of all Social Meetings held for the promotion of Holiness, with the names and addresses of the leaders.
3. The names and addresses of all Evangelists, working definitely on the line of Holiness, denominational or undenominational.
4. The names of all Periodicals on the line of Holiness—the place of publication—whether weekly or monthly—and the names of Publisher and Editor.

We shall be glad to hear from anyone having facts of interest relating to the subject. The field is wide and glorious.

MRS. PALMER'S PICTURE.

The picture of Mrs. Palmer, taken on her 89th birthday, which appeared in the Memorial number (June), mounted for framing, may be had of Mrs. Bella Cooke, 492 Second Avenue. It is a beautiful memento to be hung up in the house.

METHODIST HOSPITAL, PHILADELPHIA.

On page 88 we furnish a cut of the Methodist Episcopal Hospital, Philadelphia. This is a handsome group of buildings, well adapted to the purposes of the institution, occupying an eligible site, at South Broad and Wolf streets. The benevolent work wrought within its walls each year is noble and commendable. It should receive liberal support from Christians and lovers of their race. Address, for circulars or reports, Rev. A. Rittenhouse, D.D., Superintendent, as above.

PASSING NOTES.

—***Let every one of the subscribers to THE GUIDE procure one more this month, subscription dating from October 1st.***

—Remittances from those in arrears are needed.

—*Strike a blow* for Holiness this fall, somehow.

—"*The Lord reigneth.*" Does He reign *fully* in your heart?

—We cannot fill any more orders for the *June Memorial number.*

—*Order a copy* of "Sunset Memories." By Rev. N. Vansant. See our Literary Review.

—We have had cheering tidings from the Camp Meetings, and we expect to furnish condensed reports in our next.

—Communications, of value, to aid us in preparing the *History of the Modern Revival of Holiness* have been pouring in.

—*Rev. John Parker*, still full of vigor, and greatly owned of the Lord, is open to engagements for evangelistic service, for the fall and winter.

—The series of Exegetical Articles, by Rev. J. H. Smith, Evangelist, commenced in this number, will be appreciated. His address is *New Castle, Ind.*

—*Letters* are continually coming, in which writers highly commend the excellence of THE GUIDE. This is cheering. But, show appreciation, by sending new subscribers.

—*Rev. Hugh Smith*, Evangelist, son of Rev. Dr. W. T. Smith, our newly elected Missionary Secretary, has been working at Tabor Camp Meeting.

—*Stand by the Pioneer!* Remember, the "GUIDE TO HOLINESS" is the pioneer publication on this line, and it has had a noble history of over sixty years. *Stand by it!* Excellent things being devised.

—*The beautiful Flag* of "*The Volunteers of America*," has been hoisted on the high seas, and *Post No. 1*, organized under direction of *Capt. Crapo*, who is in command of the brig. "*The sea is His*" (Christ's). AMEN.

—*Rev. L. H. Baker*, is furnishing excellent things for our Home Department, is a very effective evangelist. God is greatly owning his work and multiplying his calls. His address is Warren, Ohio.

—Mrs. F. E. Oliver, of Columbia, S. C., has sent us another remittance for the support of the second missionary at Gulbarga, India—the mission which we call "*The Guide India Mission.*" She has made several such offerings of Christian love. Let others do likewise. Replenish the much depleted India treasury.

—*Rev. Dr. Lowrey*, Editor and Publisher of Divine Life, on account of failing health, has merged his periodical into "*The Illustrated Christian World*," edited and published by Rev. Ross Taylor, son of Bishop Taylor. Dr. Lowrey will write for the paper as he may be able. "Illustrated Africa," now "*The Illustrated Christian World*," is attractive. Success to it.

THE DEVOTIONAL HOUR.

I SING AND TRUST.

BY REV. JOHN PARKER.

I know not why He asks me thus to wait,
Or why He opens not for me the unseen gate
That shuts me out from urgent hopes.
But I can trust.

I often think of ways it might be done;
But if I knew it all, should no doubt shun
What seems so wise and perfect in my plan.
And so I trust.

I thank the hindering wisdom of His love;
I praise the kindly leading from above
That cares too much to leave me thus alone;
And gladly trust.

My unshrinking haste, and eager, fond desire,
Would long, ere this, have forced me to aspire
To heights of peril—but He held me back,
And bid me trust.

And so, not knowing the unveiled tomorrow,
Nor chastened by some yet unwelcome sorrow,
Waiting with confidence the dawning of new light,
I sing and trust.

THE RISEN CHRIST.

BY REV. C. P. HARD,

Paul affirms that if Christ is not risen, Paul and fellow workers from the beginning are found false witnesses of God.

This would be very serious: To have been stating God as having done what He never thought to do. Meantime, God has been putting His Spirit in their hearts, comforting them, using them to heal sick people, to bring several to life again, to cast out devils, to reform vast numbers of men, to carry forward a warfare in which hell took the side of opposition, which it would not have done if it were a lie that Christ had risen. The devil is the father of lies, and always is ready to help lying along. O, no; the success of the holy faith is a proof that Paul is correct. The devil does not help God, on purpose. The devil does not oppose himself. This is not a lie. Christ did rise.

If He did not rise, Paul says that they which are asleep in Christ are perished. But they were living more and more, with life abundant, like the Palmers, as far as we could trace them on their outward and upward way. We went down with them to the beach; saw them embark; noted the strong ship bearing them out toward the continent of glory, from which we, on this island called earth and time, are separated by the waves of death. They appeared to be riding well—signaled to us as long as they were in sight. They said that they were more than conquerors through Him that loved them; that they heard music from the shores of the continent. We know that they have not perished. God does not so rule His worlds.

We have learned somewhat of Him. He has given us the Spirit in our hearts. It teaches us all things. It is not at all in harmony with the spirit that teaches us to believe that those have perished—that Christ did not rise. Yes, the Holy Spirit, in the hearts of millions, affirms that Christ rose. Ah, we know it.

SYMPATHY FOR THE FALLEN.—The average man or woman does not care, at least, so far as can be seen by outward appearances, to have it known that he or she really sympathizes with the fallen, the outcast. It does not seem quite the thing. Or, if one really does have this feeling strong in the heart, it does not seem quite proper to express it. It is still harder to put it in practice. How many of us would be willing to take the hands of those steeped in sin and welcome them to the foot of the Cross, and urge them to go there and believe they would find help, comfort, strength and salvation? Talk are principles! Theory is one thing and constant practice another. Without question many of us would be surprised at ourselves, at our feelings, if we should come in contact with the lower classes. We would not believe that there was such a difference between what we profess what our theory has been and what we are really ready to practice. Only by looking at the life of a loving Christ, and trying in every possible manner to walk in his footsteps, can we realize what he would do were He on earth; how His hand would go out quickly to the outcast, no matter how dirty, no matter how low and degraded the character. Nor should we find Him doubting whether such a one could be saved or not. There are opportunities to see exactly where we stand on this question, and every Christian ought to be in the right position where not only in theory, but in actual practice, he can work for the outcast with a loving, tender, sympathetic heart, glad to do it for Christ's sake, believing that for and in and through Christ all can find pardon, help and safety.—*Gospel News.*

SINCE God is love, do you not see what light is thrown on the troubles and trials of life?

[Commit the passages to memory daily, and ponder them in your heart.]

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 28: 20; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 14: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 164.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; Rev. 7: 10.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 23: 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 3: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 3: 12; Psa. 31: 5; Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 21: 3, 4; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 3; Rev. 21: 6; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Ephes. 2: 21, 22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 3; John 17: 26; Psa. 84: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 9; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 13; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; I. Pet. 5: 5; Jonah 2: 7; Psa. 116: 17.
18. John 15: 12; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 33: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 14; Psa. 142: 6; Psa. 142: 5.
23. Psa. 34: 14; Matt. 13: 43; Zech. 13: 9; Jer. 20: 13.
24. Heb. 3: 7, 8; I. John 3: 5; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 54: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 40: 5; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Hos. 12: 4; II. Cor. 11: 31.

THE GUIDE INTERNATIONAL PRAYER UNION.

We set apart as the day for special prayer this month,

TUESDAY, SEPTEMBER 15.

The Lesson for the day is, 27th Psalm, and the hymn No. 704 in the Methodist Hymnal, to be read or sung. Make this September day one of marked interest, by waiting earnestly upon God, and having your expectation from Him only. Ponder the utterances of the Psalm, and make them real by personal appropriation, and let the closet of every member of "*The Union*" be a place of high and intimate communion with Heaven. We greatly desire that the day set apart each month for special prayer shall be rendered memorable by special divine communications received.

LIFE-POINTS:

—***"But be ye doers of the word."—James 1: 22.***

—Obedience is the royal law of the kingdom of heaven—obedience to "The Word" the law divine.

—***"And not hearers only."***

—"A hearer *only*" falls far short of spiritual privilege—he does not grasp the offered gift.

"Deceiving your own selves."

—Nothing more common—*self-deception*. Serious loss, and not unfrequently spiritual death, are the consequences.

CLOSET TESTS:

—Is the closet hour pleasurably anticipated?

—Is the access to God clear and unobstructed?

—Do you feel reluctant to leave the mount of holy communion?

—Do you find a close connection between your drawing nigh unto God, and *His* drawing nigh unto you?

CLOSET EXERCISES:

—Lean hard on the word of promise.

—Get into your prayer the Jacob-like "*I will not let thee go.*"

—Seek "The Blesser" rather than "the blessing"—the greater includes the lesser.

POWER OF A KIND WORD.—Many years ago a poor German immigrant woman sat with her children in the waiting-room of an Eastern station. A lady passing to a train, struck by her look of misery, stopped a moment to speak with her; the story was soon told. Her husband had been buried at sea. She was going to Iowa, and "it was hard to enter a strange world alone with her babies." The stranger had but one instant. She pressed a little money into the poor creature's hand and said: "Alone! Why, Jesus is with you! He never will leave you alone!" Ten years afterward the woman said: "That word gave me courage for all my life. When I was a child I knew Christ and loved Him. I had forgotten Him. That chance word brought me back to Him. It kept me strong and happy through all my troubles.—*Phil. Methodist.*

IF in an hour of sudden or strong temptation there is consciousness of inward sin, let us not "limit the Holy One of Israel" by charging Him, even in thought, with unwillingness or want of power to keep us pure. Let us not count the presence of sin in any form, or in any circumstances, a necessity. And let us not on the other hand excuse the sin by giving to it a milder name.

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—California has four Japanese Churches, with 316 members.

—The increase in the membership of the M. E. Church, South, last year was 25,904.

—Three Gospel wagons are operated by the Central Union Mission of Washington, D. C.

—A gentlemen at Hollister, Cal., has conveyed property to the M. E. Church, valued at $25,000.

—A century ago Presbyterianism held the eighth place among the denominations of the United States. Now it is the fourth.

—The Gospel is preached by the M. E. Church in the United States in fifteen different languages. Outside the country there are 150,000 communicants.

—Since 1821, America has sent to Turkey 550 missionaries. Each year $225,000 are sent. Since the beginning of the work there $10,000,000 have been sent.

—A Southern Presbyterian has given $5,000 for a hospital in Soochow, and a Lutheran (German Synod) $2,000 for one in Muhlenberg mission, West Africa.

—Mr. Moody wrote to every sheriff of the 2,700 jails in the United States for permission to place religious books in each cell, and only one refused the request.

—The United States and Great Britain are the two great foreign missionary countries in the world. Of the communicants, Great Britain has 312,269 and the United States 312,252.

—Miss Elizabeth Frazier, colored, is a teacher in one of the public schools in New York in which there are both white and colored children. Thus "the color line has once more been broken down."

—The Presbyterian Assembly represents 1,000,000 communicants, has 7,500 Churches and 6,797 ministers. The additions last year were 67,938, and the benevolent contributions $3,727,438.

—The entire number of Baptists in the world is 4,705,853. The immersions last year throughout the world were 245,037. There are 50,978 Churches and 33,236 pastors and missionaries.

—Nineteen hundred dollars were given (not raised) by the Clarendon Street Baptist (Boston) Christian Endeavor Society for the cause of foreign missions. This is the late Dr. Gordon's church.

—Rev. J. V. Stevenson, Ph. D., professor in Vanderbilt University, Nashville, Tenn., is in London, England, where he will edit some Syrian letters and tablets, to be published by the Chicago University.

—The Disciples of Christ report 9,470 congregations, 942,984 communicants, 6,296 Bible Schools, 3,204 Christian Endeavor Societies, 5,270 ministers and $15,085,622 worth of property in the United States.

—Johns Hopkins University is trying to raise $50,000 to meet an emergency caused by the loss of receipts by the Baltimore and Ohio railroad failing to pay interest. The business men of Baltimore subscribed $138,730.

—Father Kolaszewski, leader of the Independent movement of the United States, desires to come, with his entire Church of 3,000 communicants, into the fold of the Methodist Church. His Church is called "The Immaculate Heart of the Blessed Virgin."

—Fifty-seven theological institutions in the United States are known to have a professor of Christian missions; 29 take missions in their courses, and 25 require examinations on missionary studies. In these institutions 339 students are looking forward to missionary service.

—At Cleveland, during the recent General Conference, the Protestant Episcopalian friends were very fraternal. Rev. Dr. C. M. Cobern received invitations to preach in two of their pulpits. The bishop of the diocese sanctioned the innovation, and many of the people thanked their Methodist brother for the service he had rendered.

—If all the Methodist Home Mission converts could be brought together in a conference, we would hear them speak in Welsh, German, Swedish, Danish, French, Portuguese, Italian, Bohemian, Hungarian, Chinese, Japanese, Spanish, and various Indian tongues. There would be a babel of tongues, and yet all would sit in the "amen corner."

—Mrs. Osborn's Missionary Training Institute, at 129 and 131 Waverley Ave., Brooklyn, contains students from all parts of the States and Canada, and from Japan, China, Persia, Armenia, Poland, Bulgaria, the West Indies, and England; Jew and Gentile, black and white, Baptist, Methodist, Presbyterian, all one in Christ. And they are going, too. Forty-five have gone to the far dark lands of Africa, India, Burmah, China, Japan, Corea, Bulgaria, Alaska, West Indies and Mexico. The training is mental, spiritual and practical. The course covers four years, and embraces English, the Bible, languages, theology, medicine and music.

IN FOREIGN LANDS.

—South America contains a population of 37,000,000.

—The Ladies' School of the M. E. Church at Yokohama, Japan, and six foreign residences were destroyed by fire in February last.

—An Evangelical Church has been established at Maena, Italy. A hall has been rented, and sometimes as many as 1,500 people assemble for worship.

—It is estimated that if each of the 800 missionaries in India could reach 15,000 people per year, it would take 24 years to preach the Gospel once to the entire population.

—The Rhenish mission in Sumatra is having great success. At the last report there were 6,000 candidates for baptism in the Battak tribe, 1,000 of them being converts from Mohammedanism.

—In the Foochow Conference two dialects are spoken. Those who reside in the Hinghua prefecture cannot understand those who live in Foochow; therefore it is proposed to divide the Conference into two.

—The Protestant population of India has increased 157,000 in ten years, but the population of the whole country has increased about 28,000,000. There are 330,000,000 different deities worshipped in India.

—Norwegian and British subjects in South Madagascar are in danger of being restricted more than hitherto. The Norwegian missions in the Betsilev province, especially the capital, Fianarantsoa; are in great peril.

—At Uganda, Africa, 1,000 baptisms have taken place in one year. There are now 200 buildings used for worship; 85 out-stations and 30 evangelists are employed. About 20,000 people hear the Gospel regularly.

—In Florida Island, Melanesia, paganism will soon have no existence. There are 2,500 native Christians. The Solomon Islands also contain more than 700 native Christians. Native agency is mostly employed.

—A missionary in Seoul, Corea, on the third Sunday in November, baptized a baby ten months old, and his great-great-grandmother. The parents, grandparents and great-grandparents were already members of the Church.

—In rural Bengal, India, an unusual work of grace has occurred. The choirs of Chapra and Kapasdanga united, and of their own accord went from village to village for several days in succession and conducted services of reading, preaching, singing and prayer, without rest or food. The effect upon the villagers has been marvelous.

—There are but 62,000 Protestants in Italy, out of a population of 30,000,000. A large portion of the latter have forsaken the Catholicism of their youth, and are now blatant sceptics of all religion. The Spezia mission is prospering.

—Rev. Dr. Scott reports that 50 candidates for the ministry were turned away from the Bareilly Theological Seminary for lack of means to support them. A generous Methodist has undertaken to educate 35 such men for a number of years.

—Take your map of Alaska and follow the coast line from Yukatot, east of Kadiak, to Unalaska, 1,100 miles away, and for all that coast there is no school, no hospital, and but one physician, and for the children in that region no home, no light, no hope.

—The Armenians possess the most ancient of all the State Churches in the world. They have a tradition that Thaddeus and Bartholomew, of the twelve apostles, preached to them. History records that Gregory, who became bishop of Armenia, founded a Church, which is Episcopal.

—In Pretoria, Africa, there are 301 places where the Wesleyan missionaries regularly preach; 4,928 scholars attend the Sunday Schools. There are 19 English ministers and 11 native ministers, with 5,805 Church members and 1,989 on trial; 35,000 persons attend the ministry, and about $60,000 is raised for all purposes.

—Rev. C. Chiniquy, the ex-Roman Catholic priest, testifies that he knows of more than one hundred young ministers, all converts from Rome (or sons of converts), "with whom I am working, and who are working with me in Canada and the New England States, toward the conversion of my dear Roman Catholic countrymen."

—There are 5,000 Protestant ministers in Canada, but if the proportion to population was the same as in China, there would be but 11. Every day 100,000 pass from the unevangelized world into eternity. In 50 days, as many as the population of all Canada, and in less than two years as many as the population of the United States and Canada together.

—Altogether Turkey contains 223 foreign missionaries, and 1,094 native pastors and workers. Since 1821 America has sent to Turkey 550 missionaries. American mission property is valued at $2,500,000, and we send to Turkey every year $225,000. America has spent on Turkey, from the beginning of her missions there until now, $10,000,000. And yet it is stated that Turkey contemplates banishing all missionaries from the country.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

AUTUMNAL CONSECRATION.

The beautiful autumnal season is opening. It is a time of opportunity for various kinds of work—both in the outer world and within Zion's favored realm.

Our friends have been enjoying great summer privileges, some in quiet resting places and healthful recreation; others in camp-meeting service. They have been invigorated physically and refreshed spiritually. What is to be done with this renewed strength, physical, intellectual and spiritual? Shall the Lord have the benefit of it? Shall it all be consecrated to Him, to advance His glory and extend His Kingdom? We trust it will. Let Him, our Redeemer and Lord, have all—He is worthy of every service we can pay. "What shall we do?" "How exercise ourselves this Fall?" Well, if you will allow us, we will set you to work. "How?" Listen to us:

First. Go to work in downright earnest, as though you meant it, and thoroughly canvass your church and neighborhood for new subscribers for THE GUIDE. Do it with a will, with a determination to succeed. Go among Christians of all denominations. *The magazine is undenominational.* It is acceptable to all classes of Christian people. Send to us for sample copies to canvass with, and roll in the names rapidly and in large numbers before October 1st.

Second. Get books on holiness in circulation. If you cannot do better, buy one, and lend it around until the covers are worn off, and then procure another. And get the friends of true religion in your midst to buy them. Send for our latest catalogue and make selections, and forward orders quickly. *Lose no time.*

The people who are enlisted under the banner of Holiness are not sufficiently awake to the importance of distributing leaves for the healing of diseased and dying humanity. The Satanic presses of a worldly Christianity are kept constantly going and poisonous leaves in millions are being scattered. The politicians are now rolling over the land tons of matter to subserve the interests of their respective parties. O let the Church of God stir herself, rising to the importance of the period and her gracious opportunities. Let her fight fire with fire—the fire of a holy, Pentecostal literature, to quench the fires which the great adversary is kindling everywhere.

NEW BOOKS.

From the press of Eaton & Mains there has just been issued a choice volume—

"SUNSET MEMORIES,"

by Rev. N. Vansant, author of "Rachel Weeping for Her Children." We present his portrait in this number, and our readers will say the image of Jesus looks out from his countenance. In the book named we have a beautiful grouping of pictures drawn from home life. It is elegantly written; its pictures are faithfully drawn and the aroma of Christian love pervades the whole. We have just read it with great delight. We would have it introduced in many Christian homes. It will be a treasure of life and love. And it is a most desirable work to be introduced into Epworth League, Christian Endeavor societies and Sabbath Schools.

It is in five parts:

Part I. THE FAMILY.
Part II. PERSONAL LIFE MINISTRY.
Part III. CHRONOLOGICAL GLIMPSES OF PASTORAL CHARGES AND WORK.
Part IV. MEMORIES OF NEW JERSEY AND NEWARK CONFERENCES.
Part V. SUPERNUMERARY EXPERIENCES AND REVIEW SUPPLEMENTAL.

We are prepared to fill orders. Price $1.00.

From WILLIAM WHITTAKER, Publisher.

"Why I Am A Christian." By Wm. Wilberforce Newton. Price, 10 cts. per copy; $1.00 per doz.

In this dainty vest-pocket booklet, the author presents, in a very frank and earnest way, some of the chief reasons for believing in Christianity. His argument is addressed, in the main, to Col. Ingersoll; and while his style of criticism is entirely free from rancor, it is exceedingly strong and delightfully candid. The little book is just the kind of tract needed in these times, and we therefore heartily commend it. The handy style in which the publisher sends it forth is unusual; its novelty invites careful reading, and it is not likely to be cast aside.

"THE ADVANCE."

The **"Volunteers of America,"** Ballington Booth, Commander, have issued another periodical, in the form of a magazine, with the above title. It is designed to be instructive and helpful.

It contains Comments on the "International Sessions," Songs for worship, Tidings from the field, and other matters of interest. It is a fitting companion periodical of *The Volunteers' Gazette*, which is growing stronger each week, and its circulation is rapidly increasing. "*The Advance*" is, like the Gazette, 5 cents per copy. Send to the Headquarters of *The Volunteers*, Union Square, for sample copy. You will want to receive it regularly.

THE AMERICAN TRACT SOCIETY.

This great institution, which has for so many years made valuable contributions to the realm of Christian literature, is still keeping its presses at work. We have before us some of its late and excellent issues.

"Heroes of the South Seas." By Martha Burr Banks. Price, $1.25.

It is a missionary volume, presenting interesting facts and incidents relating to people designated.

It has fifteen chapters, and its frontispiece is a striking group of the natives of the South Sea Islands. It is a desirable book for the family and Sabbath School libraries.

"Aspects of Heaven." By Rev. Burdett Hart, D.D. Price, 75 cents.

Attractive news of the heavenly home—cheering and inspiring to the Christian mind, embraced in a series of fourteen chapters. Its reading will be helpful, and we bespeak for it a wide circulation.

"The Bow in the Cloud, and The First Bereavement." By Rev. John R. Macduff, D.D. Price, 40 cents.

A beautiful little volume for bereaved homes, especially on the occasion of the *first* bereavement. In the time of sorrow, words of comfort are welcome, and especially from one so able to furnish them as this able writer.

THE FLEMING H. REVELL COMPANY.

This enterprising company, keeping well abreast of the times in its issues of evangelical literature, has just published some of the stirring works of the Rev. Dr. Gordon, of the Baptist Church, late of Boston. We have on our table,

"Adoniram Judson Gordon. A Biography. With Letters and Illustrative Extracts drawn from Unpublished or Uncollected Sermons." Price, $1.50.

It has twenty seven chapters, embracing a series of themes of deep and thrilling interest. Several illustrations, including a handsome portrait of Dr. Gordon, add attractiveness to the volume.

We commend it to ministers, all sorts of Christian workers, and as a worthy addition to any home, Church or Sabbath School library.

"Studies of the Man Christ Jesus." By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Price, 75 cents.

This is a new and excellent contribution to Christian literature. It is a finger-board directing thought and aspiration to the man Christ Jesus. It should be obtained and perused.

"From Elim to Carmel." Aspects of Christian Doctrine and Experience. By William Jones, D.D., LL.D. Author of "*Sanctification.*" Price, $1.00. Published by Christian Witness Co.

This work is from the pen of one of the gifted writers on the line of holiness. His first volume, "*Sanctification,*" was received with much favor, and has had a large circulation. Doubtless this second volume will receive like favor, as it deserves.

The Northern Christian Advocate describes it as "Pointed, practical, vigorous and spiritual."

MONTHLY COUNSELS.

We earnestly request each reader of THE GUIDE to ponder the suggestions of our editorial, "A Profitable Exercise," and the mapping out of autumnal work on the first page of this our Literary Review. We trust that the "hints" thus given to the wise will be well taken, and that the fruit will speedily appear. In a word, we appeal to our friends to do some real earnest work this month in canvassing for subscribers for THE GUIDE. Let the list be forwarded quickly.

"THE STORY OF MY LIFE,"

by Bishop William Taylor. It is a thrilling narrative of his life-work, told as "*a story*" in his captivating style. It is a large volume of 750 pages, and, having commenced it, could hardly lay it down until finished. The records are marvelous, and yet the whole glory is given to the conquering Christ. It is published by subscription by Eaton & Mains. (See advertisement in THE GUIDE of June.)

A NEGLECTED SERVICE.

One of the most efficient means for spreading evangelical truth and winning souls for Jesus, is *tract distribution.* Thousands upon thousands have thus been aroused from the lethargy of sin and brought to know Christ in His pardoning love. And it is greatly influential in promoting Bible Holiness and in leading persons into the joy and power of entire sanctification. Many will read the brief, pointed, pithy utterances of the tract, who will not read the larger treatises on this subject. We are disposed to organize what we will call

The Guide Tract League.

Who will be enrolled? The simple condition of membership is a pledge to do some tract distribution for Jesus, each month, accompanied by prayer in connection with our *Guide International Prayer Union* on the day appointed for *special prayer.*

A TRACT PACKAGE FOR THE UNSAVED.—We can furnish such a *tract* package, assorted tracts. Price, 25 cents.

TRACTS FOR CHRISTIANS, *promotive of Holiness:*

	Each.	Per Doz.
The Longer and Shorter Way. By Mrs. Phœbe Palmer. . .	.02	.20
Our Inheritance in Christ. By Rev. John Parker.	.02	.20
Faint-Heartedness. By Rev. A. J. Jarrell.	.02	.20
Holiness a Doctrine of Methodism.	.03	.30
Is Sanctification Gradual or Instantaneous? By Rev. James Caughey.	.03	.30
Robbing God. Sermon. By Rev. Wallace Macmullen. . . .	.03	.30
From Darkness to Light; or, How a Romanist Was Wholly Sanctified.	.03	.30
Servants of God and their Privilege. By Rev. Pres. J. A. McCauley.	.03	.30

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

No. 44. I AM TRUSTING THEE.

F. R HAVERGAL. Dr. S. B. JACKSON.

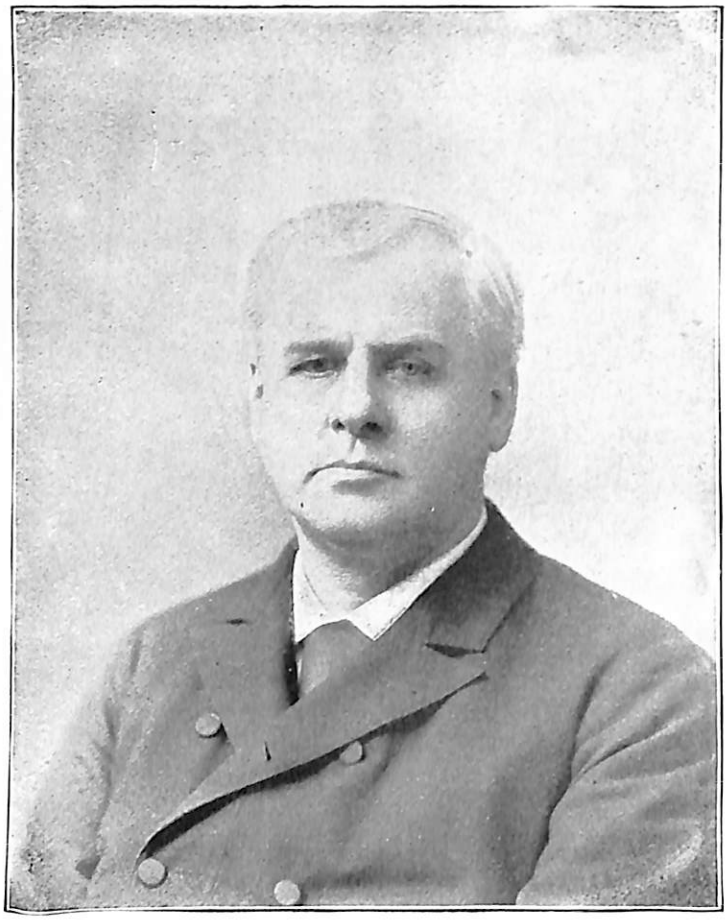


REFRAIN.



COPYRIGHT, 1894, BY CHAS. H. GABRIEL.

This is a selection from "SONGS OF THE PENTECOST," the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



A. J. Gordon

Late pastor of the Clarendon Street Baptist Church, Boston. He was born in New Hampshire, April 19th, 1836. When about fifteen he was truly converted, and on a lovely Sabbath in June, he, with two sisters, was consecrated in holy baptism. His ministry was thoroughly evangelical, recognizing distinctly the Pentecostal gift as an essential matter. He enriched the realm of Christian Literature by writing a number of works, among them, "The Ministry of the Spirit," "In Christ; or, The Believer's Union With the Lord," "The Two-Fold Life; or, Christ's Work for Us, and Christ's Work in Us," &c.



OCTOBER, 1896.

OUR FATHER'S MESSAGE.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."—Isa. 43: 10.

"Saviour of men, Thy searching eye
Doth all mine inmost thoughts descry;
Doth aught on earth my wishes raise,
Or the world's pleasures, or its praise?
Give me Thy strength, O God of power:
Then let winds blow, or thunders roar,
Thy faithful witness will I be:
'Tis fixed; I can do all through Thee."

THE HIGH COMMISSION.

What a high and glorious commission—to be *witnesses for God!* Such was the commission given to ancient Israel: "Ye are my witnesses, saith the Lord." Jehovah makes this challenge to the people of the earth: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." "WHO?" That word may ring round the globe without eliciting a response. In vain is the call made, "Let the nations declare." The benighted millions cannot declare the truth—a thick pall of darkness and ignorance is upon them.

Now is Zion's great opportunity. "Ye are my witnesses, saith the Lord." Against these solid masses of blinded humanity, God's people stand forth to declare the truth—"That they may know me"—the one true, unoriginated, living and eternal God. "That they may understand that I am he: before me there was no God formed, neither shall there be after me."

This high and glorious vocation of God's people is in perpetuity—it continues from age to age. Now, it is under Pentecostal auspices. And there is a great opportunity for the prophetic exercise, for the witnessing potency.

In anticipation of the fulfilment of "the promise of the Father," by the mighty endowment of the Holy Ghost, Christ said, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And glorious indeed was the pentecostal testimony—it burned with fire! Shall it continue, and shake the nations? The Lord grant it.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

SPIRITUAL DEFICIENCY; OR, THE GREAT LACK.

BY REV. C. P. MASDEN, D.D.

PART II.

PERFECTION OF CHARACTER AND REWARD IN HEAVEN ARE CONDITIONED UPON ENTIRE CONSECRATION.

"If thou wilt be *perfect* and have treasure in heaven, sell all," etc.

The great aim of the Gospel and the discipline of human life is the *perfection of character*. To prepare man for heaven, so that the perfect character shall respond to the perfect conditions of the Heavenly Life. What will be golden streets and jasper walls—the fadeless inheritance and the many mansions—the feast of joy and songs of praise—if I am unprepared for the society and have no taste for the delights of heaven? The philosophy of human life is spiritual training—preparation for promotion—Christ-likeness.

In order to reach this aim, we must be under one dominant motive, consecrating every faculty and every moment to God, and concentrating all our energies upon this one purpose. In the language of the text, "*Sell all—give to the poor* and *follow Christ.*"

Let us briefly examine the import of these words.

I. "SELL ALL THOU HAST."

We are not to make a literal application of this in all cases, for the Bible admits the *right* and *use* of *property* in the Christian. In order to understand the spirit of the passage, let us observe the *intent* of the Saviour. The design of the Saviour, who understood this young man's case, was to strike at the root of his evil; hence He offers a sure prescription for covetousness—"Sell all," etc.

In the rehearsal of the Commandments the Saviour intentionally omitted one commandment, viz.: "Thou shalt not covet." He knew this was the difficulty. All other things would easily fall in line, if this enemy could be slain. This was a *severe* case of covetousness, and needed a *severe* remedy. A milder disease might have been cured by a milder prescription. The disease had to be dug up by the roots. Hence the severe remedy—"sell all." There are other severe cases of covetousness, which will never be cured short of the same thing. They love money so well, they will lose their souls unless they "sell all" and give to the poor as a cure for their greed. It is rather a hard remedy, yet we have some stubborn cases which can be cured with nothing less. *Sacrifice* is the only remedy for *covetousness.*

This young ruler would have made a grand investment for eternity if he had sold all and gone into this alms-giving work and used his money for souls instead of greed—for God's glory instead of his own selfishness. He then

would have had enriched character here and reward in heaven hereafter.

II. "GIVE TO THE POOR."

The Divine plan is to make every saved soul useful to others. "SELL" was for his own benefit—to kill his selfishness and place him in that position where the Holy Ghost could operate upon his heart. "*Give*" was for the benefit of others—to lift up and comfort and save his fellow men. *Consecration* has this two-fold character: (1) Removing the hindrances to grace in the consecrated soul, and (2) placing the offering at God's disposal, so that it may go on a mission of service under Holy Ghost power.

III. He was not only to SELL—get rid of the hindrances to grace—and "GIVE"—employ his property and talents in God's service—but he was to take Christ as his *all*—"*Come and follow me.*" This involves a separation from *worldliness*. "Follow me." Was Jesus found at the theater? Did He frequent the race-course? Was He an attendant upon the amusements of the Herodian court? Not He. "He was holy, harmless, and separate from sinners." "*Follow me.*"

There must be the cheerful resigning of everything that looks like honor and personal glory. We must live His life, teach His truths, think His thoughts, and put our feet into the footprints of His pierced feet. "Follow me." Leave your *riches*. "Sell all." *I* was infinitely richer than you, yet I became poor. I was rich in all the glory of heaven and the homage of the angels, yet for your sakes I became *poor*—the poorest of the poor—so poor the world gave me no birthplace but a manger and no deathbed but a cross, and no grave but a borrowed tomb. "Follow me."

No difference about your *position*. If you are a *ruler*, so was *I*—King of kings and Lord of lords—yet I took on the form of a servant and became obedient unto death, even the death of the cross, that ye might live. "Follow me."

The world disowned me. Friends deserted me, and the cross was my doom. I laid aside the scepter for suffering, the throne for thorns, the crown for curses, and the songs of heaven for the sins of men. "Follow me." This was too much for the rich young ruler. He had not the Spirit of Christ, and he went away "*sorrowful.*" *Sorrow* is the result of disobedience. Defeat will come to every life not founded on love for Christ. The shadow settled over his heart. He went out into darkness. Time has engulfed him. History has forgotten him. *Heaven* knows him *not*.

What a grand *opportunity* he had for *investment!* Let us see what he would have gained. I will suggest, in closing, two things:

1. CHARACTER, *the crown jewel of eternity*, or what I would here designate as A TRANSCENDENT EXCHANGE. His possessions in lands or houses or stocks would have been converted into other channels. He was to "SELL" and then invest in *men*. Money was to be a means—a talent. *Gold* can be converted into other and better things. A man can take it and convert it into *Intelligence*, transforming ignorance and putting immortal thought into slumbering minds. A man can take it and transform the homes of poverty and alleys of filth into neat cottages and sewered streets, improving the health and elevating the tone of society. A man can take it and put bread into hungry mouths, and comfort into sad hearts. A man can take it and send the Gospel to heathen lands, and put salvation into their souls and heaven into their hopes. He can *exchange* it for higher and better things, which will jewel his soul in eternity, or he can keep the *gold and silver*.

He can exchange it for *intelligence*, *morality*, manhood, and its influence will brighten the dark places of human life and swell the song of heaven; or he can keep it in lands and houses and shining coin.

He can exchange selfishness for saintship, meanness for might, greed for greatness, cash for character. These higher attributes of life, which link man to God, will come to his soul, like sceptered kings, to fellowship with his *spirit*, and give him a nobility and royalty akin to heaven.

2. He would have gained "*Treasure in heaven*"—safe deposits in glory—something to look forward to and hope for and expect when he leaves here. "*Treasure* in heaven." Not a bank account here, not farms and merchandise and stocks, not the perishing things of time, which rust can corrupt and moths eat and thieves steal, but *relationship to the redeemed*—stars in his crown of rejoicing. Come, my brother, why hesitate in giving *all* to Christ and investing in men? Here is your great opportunity for investment in higher values than gold—in spiritual excellencies and heavenly treasures.

You can send a thrill of joy not only to the angels around God's throne, but also down the ranks of humanity until the end of time.

Then why hesitate to follow Jesus along the royal highway where holy prophets and apostles and martyrs have gone—where angels come and go on their errands of mercy, and which ends at the palace of the King, where you will be a crowned victor? *There* your *treasures* will all be found. Not one jewel lost, not one deed forgotten, not one prayer unanswered. Robed and crowned, with the redeemed of all ages, you will enjoy the feast of the King, the glory of the inheritance, the beauty of the country, and the society of all the immortal host.

BIBLE EXEGESIS.

A DIVINE VISITATION.

BY REV. JOSEPH H. SMITH.

MALACHI III.

PAPER II.

We have seen in the background of this picture nothing promising hope of a better or brighter day. In fact, there is abundant room here for the pessimist to lament the utter failure of everything earthly and human, not even excluding the Church; for we find that worship had become a form, and the services of the sanctuary had lost their acceptance with God, and religion was at a discount even amongst many who professed it.

Yet, if we will look again, and a little more closely, we will find right here *the nucleus of a spiritual upheaval;* the harbinger of a DIVINE VISITATION. It is in this minority which "*delight in the messenger of the covenant;*" this faithful few who "*seek the Lord*" (see v. 1). They exist everywhere, notwithstanding the odds that are against them. They are to be found at every period of Zion's greatest declension. They are the Lord's "remnant." In fact they are the salt which prevents the utter putrefaction and dissolution of the lump. The optimist must make his chief calculation (humanward) upon them. The pessimist is very apt to overlook them entirely. They are the surety of better days to come. The salvation of the world and of the Church hinges upon their existence and their faithfulness, perseverance, patience and prayers. As said the prophet then, so says the Word now, to them, "The Lord *whom ye seek* shall suddenly come to his temple, even the messenger of the covenant *whom ye delight in.*" Let us con-

sider, then, the NATURE OF THIS VISITATION.

At the outset it is evident that it is *evangelical in its character*. Whether the prophet himself fully comprehended what the Spirit of Christ, which was in him, did signify, we cannot determine. But under Gospel illumination, we can plainly see that he wrote of this dispensation. He proceeds to graphically delineate the preparatory mission of John the Baptist, and then the search-light and fire of Christ's own baptism. The Divine Visitor is announced as the "*Messenger of the Covenant;*" an introduction which leads to the expectation of His coming *with a message*, and that this message shall concern *the covenant*—that is, the message of redemption; in other words, the Gospel. Hence this visitation is to be distinguished from some others which are predicted and instanced in God's Word. In the succeeding chapter of this very prophecy, Malachi's telescope seems to sight a still further visitation at a future day, when He will yet come in judgment, and "all the proud, and they that do wickedly, shall be as stubble." This visitation of mercy is to be distinguished from that. Then there are sundry visitations of Providence foretold, and some of corrective discipline; but this stands out in bold relief as the distinguishing visitation of Gospel grace. It is the fore-announcement of this great day of revealed and administered salvation, in which we live. It is pre-eminently a dispensational prophecy, and that a prophecy of this dispensation.

But dare we, then, remove this promise from its general, dispensational connection, and apply it to particular times or places or persons? Can we, in any but a secondary and an accommodated sense, interpret this prophecy to ourselves or our Church or our generation? Most certainly we can, with the same authority by which the laws of a genii are applicable to a species, or those of a species to an individual. With the same liberty that we refer the general and universal principles of the atonement to the case of an individual penitent, complying with the conditions of pardon, and (for the time forgetting the rest of the world) we confidently assure him that "Christ died for *you*." And with the same freedom again, with which we claim the coming of Pentecost to an individual believer, or the more general outpouring of the Spirit upon a company of believers who meet pentecostal conditions, declaring that "The promise is for *you*," and "*ye* shall receive the Holy Ghost," etc. So may we declare to ourselves and others personally, that "The Lord whom *ye* seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." And the prophet himself makes this very personal and urgent when he adds, "But *who* may abide the day of his coming? And *who* shall stand when he appeareth?" Thus leaving no doubt whatever as to the individual reference and application of these words. But may we not likewise grasp this promise for a wider range of Divine visitation in our times than that which is indicated by a personal baptism with the Spirit, or even by a great revival in a Church or community? Certain it is that the conditions and circumstances of *our age and generation* make demand for a broad and extensive spiritual upheaval and reformation. Not despising those who truly delight themselves in the Lord, and that call upon His name, may we not, however, ask whether their proportionate numbers do not in our time, as in Malachi's, entitle them to be classed as but a remnant? While the offer-

ings of Judah and Jerusalem are maintained, and while the orders of her priests and Levites are sustained, is it not true that the old-time tokens of the Divine pleasure and favor are absent from many of the altars of Christendom? Where is the revival of fire? Where are the symbols of pentecostal burning and power which characterized the early days of Christianity and the early days of most of the denominations? And behold how, as in the days of the prophet, so now, superstitions and wickedness of every sort, fleshly and social, commercial, civil and political, are rampant on every side, and to so great an extent unrebuked by the Church. Indeed, Zion hangs her head, and is no longer honored as she should be and as she has been by the nations. That is, the Church has in many ways lost her self-respect, and lost also her respect amongst the people. The overlap of the Church and the world is, likewise, so great that it is once more difficult to distinguish between the righteous and the wicked, between him that serveth God and him that serveth Him not. I ask the reader two questions again. (1) Is there not authority in this and similar passages for us to lay hold upon God in faith and hope for an epochal pentecostal visitation to come to Christendom at large? (2) Is there not abundant reason in the state of society and in the condition of the Church to move us to importunity for such a visitation, and to demand it in the name of Christ and Christendom?

We shall, in our next paper, pursue more closely the subject of the nature and the order of this visitation.

"Crucifixion is not a mode of death requiring years for its accomplishment, and crucifixion is the Gospel mode for sin's destruction. The use of the atonement spear will make an instant matter of it."

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

October 4. "Have ye received the Holy Ghost since ye believed?"—Acts 19: 2.

Whether we reason from the question as put in the authorized version, or from the question of the revised version, "Did ye receive the Holy Ghost when ye believed?" it matters not, if we answer, "We have not so much as heard whether there be any Holy Ghost." It is difficult to think such an answer possible in these days, yet it is less a problem how any could have failed to learn about the distinct baptism of the Holy Ghost than to explain how many seem to live as though there were no such thing. Scattered through Zion are not a few "certain disciples" who have received the baptism of water unto repentance, but not the baptism with the Holy Ghost and fire. This is evident, not so much because they do not profess it as because they do not show it. Fire reveals itself. Spiritual fire cannot be concealed. It will burn itself into conspicuousness, whatever be the temperament of the soul it occupies. The symbol of His presence was on every brow, though His operations varied in each person on the day of Pentecost. Peter preached the sermon, but everyone "spake" the language of the Gospel on fire. What would be the result if the millions of Methodism were on their knees, and with God's white light shining every faculty into its clearest possible brightness, this question were to be asked by an aroused conscience: "Have I received the Holy Ghost? Has he not only reformed, but transformed my soul into God's image?" Would Churches fail in poor neighborhoods, and missions fail for want of money,

and hosannas languish in class and prayer meetings? Would your soul be as lean as it is, my honest Christian brother? "O Spirit of burning, come!"

October 11. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7: 25.

An *uttermost* salvation! This is what we need, this is what is provided. What more can a sinner want than to be saved to the uttermost? However towering the sins, however deeply imbedded the virus of evil into the texture of character, however mighty the power of depravity in habit, passion and affection, Jesus Christ is able to save to the uttermost them that come unto God by Him. This is a passage that encourages faith. The vilest can become whiter than snow; for the intercession of our Mediator is that the powers of the devil may be destroyed and the trusting child of God be wholly delivered from the guilt, the stain, and the power of sin—every sin, all sin. Who is he that will defend the necessity of a little sin, just by way of encouraging humility? Who will claim that God needs the help of evil to promote a Christian grace? Away with the deadly consequences of such an error, by a daily conquering, yea, more than conquering, faith in the able Interceder. He is able to save to the uttermost—forever as to duration. To the uttermost—to the lowest depths and the highest heights sin may have reigned in the life. When the French line is about to make a dangerous charge the stirring Marsellaise hymn arouses the courage of the faintest to the desperation of victory. O, in the battle for holy supremacy, let there ring along the host of Jesus' "kings and priests"—"He is able to save unto the uttermost." Let the blood-washed rise up and declare the truth, witnessed in the experience of so many, *He does save now*, for it is written, the "blood of Jesus Christ cleanseth from *all* sin."

October 18. "Dost thou believe on the Son of God?" John 9: 35.

There can be no doubt that the differences in Christian character are in proportion to the measure of faith. A man who believes strongly always acts strongly, thinks strongly, grows strongly. You will meet men who believe what they do believe intensely; and believing it, they pledge their present and future, their life and their all, upon it. When you believe on the Son of God with a faith like that, you have come to know Him. "I know whom I have believed," said Paul, and the assurance that He was able to keep that which he had committed to Him, was like a rock that defies the storm-driven waves. If a grain of faith the size of a mustard seed could remove mountains, what can a faith do that fills the entire being, has the assent of the reason, the control of the affections, and the undivided force of the will. We hear of a weak faith. That might be permissible of many things we are called upon to believe, but what sin is greater than a weak faith on the Son of God? What reason is there for believing on Him just a little? He is our Saviour, our Saviour now. His salvation is not an insurance policy payable at death; it is eternal life, here and now, when death may be fifty years away. "He that believeth *hath* eternal life." The mighty souls that conquer sin and the devil here are the New Testament standard saints. By faith the old worthies "subdued kingdoms, wrought righteousness, and out of weakness were made strong," and many now are abreast of them in the triumphs of a similar faith. The Holy Spirit could re-edit the Epistle to the Hebrews, changing the names to modern ones,

and dedicating it to the saints of the nineteenth century. The way is open to the sources of power. The way of faith is still the highway of great moral achievement. A mighty faith is the privilege of every believer.

October 25. "For there stood by me this night the angel of God, whose I am, and whom I serve."—Acts 27: 23.

Whether the age of miracles has passed, or whether God will surprise His saints with an unexpected interruption in the ordinary course of events, is not a profitable subject upon which to spend much time. It is vastly more important to devote ourselves to holy meditation and holy living so fervently that we shall find the congenial atmosphere of our lives is the realm in which the pure spirits live. We need not be looking for an angel in physical form to stand on our threshold and work miracles in our presence, as in days of old. It is of far more consequence that the radius of our spiritual being shall be in the circle of the holy personalities who are the ministers of God. We may be of the earth earthy in the main activities and necessities of a probationary career, and for the purposes involved mingle much more than may be congenial with high spiritual tastes, but even all this may be rungs in the ladder of upward progress in holiness. Why should it be thought a thing incredible that even in the present age a saint of God in trouble should sometimes feel conscious of a helpful messenger near? If you are an heir of salvation, are not all these hosts of the spirit-world ministering spirits to such? I wonder we do not oftener meet these sympathetic missionaries from the government of heaven, as our soaring souls are rising by spirit wings into the holy of holies. Especially is it comforting to know that such an expectancy does not do despite to the Holy Spirit, for Hebrews i., 14, was written after the gift of the Holy Ghost at Pentecost, and the suffering Lord was cheered by angelic ministrations. Our loving Father, whose we are, and whom we serve, whether by an angel or *the angel*, knoweth them that are His, and will surely give them deliverance in the time of trouble.

REVEALED.

BY MRS. KATE SUMNER BURR.

"Open Thou mine eyes." Psa. 119: 18.

The sin-blinded eye can never discern
The lustre of Love's priceless pearl;
The sin-loving soul to idols will turn,
Nor heed where Love's banners unfurl.

Forever 'tis thus! But power Divine
Man's soul from defilement makes pure,
And "all that he hath" he doth freely resign,
The "pearl of great price" to secure.

THE RECEPTIVE POSTURE.—"And the *peace* of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Peace is the great staple of happiness. Exultation and rapture come with the experience at intervals. But they tax the nature too severely for a constant experience. They would wear it out. But peace is a healthful condition of the nature, which gives the sort of joy for the practical purposes for which we are put into a world like this. It flashes not like a meteor, it shines like a star, with an even, steady, soft light, which can be relied upon. Your flashing, exultant Christians are very apt to be unsteady, unreliable and unavailable for the practical purposes which are before Christianity. In your astronomical maps there is no place assigned a meteor. It flashes out with a light which outshines the stars, and calls attention from them to itself, but while you are looking it vanishes. Give me the man of steady, sober, common-sense *peace*. There is a place in your spiritual astronomical maps for such milder luminaries.

So strong a thing is this *peace*, that it *keeps* the heart and mind. It keeps the heart from all its wanderings. It keeps the mind from all sinful judgments and unrighteous conclusions, elevating thought to the holy and heavenly, and holding the whole man by the force of truth as it is in Jesus Christ, to the reception of all the communicable fulness of Christ. "Through Christ Jesus." This peace "passeth all understanding." It is above the "understanding." But it is level with the experience of any one who will seek it aright, and it is much better to enjoy it than to understand it.—*Sel.*

THE BIBLE IN EVERY-DAY LIFE.

BY REV. G. F OLIVER.

KEYNOTE FOR THE MONTH.—"But the wisdom that is from above is first pure."—*James 3: 17.*

HEAVENLY WISDOM.

Solomon's bright crown was divinely placed and adorned. Its chief glory came from the jewel of Wisdom, which was polished by God's own hand and fitted into his diadem in answer to humble prayer. This became the touchstone of his greatness among kings. It produced a miraculous halo about his brow which radiated light into brain and heart and kingdom. Solomon asked for wisdom in preference to honor, riches or victory, and all for his people's sake. His humble request was granted, and much else beside, and all because he desired, above all else, to know and do the Lord's will. Later, among his three thousand proverbs, we find this one: "Wisdom is the principal thing: therefore, get wisdom."

This is an age of knowledge. It is increasing so rapidly that wisdom is exalted to the throne of popular worship. It is also an age of imitation. Crown jewels have their competitors in cheap or worthless ones. The good is the enemy of the best. Culture is substituted for holiness, and reason for the Holy Spirit. It is as if the magicians would again match the wonder-working of Moses. We read the promise of God, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We hear Paul contrasting "the wisdom of this world" and the "wisdom of men" with "the wisdom of God in a mystery, even the hidden wisdom * * which none of the princes of this world knew." The "enticing words of man's wisdom" are in contest with the "demonstration of the Spirit and of power." Human learning is the rival of "Christ Jesus who of God is made unto us wisdom," even though the Jew may call Him a "stumbling block" and the philosophic Greek may cry, "foolishness." There is a "wisdom from above;" and in the same connection we are warned against the wisdom "not from above," but earthly, sensual, devilish. Happy the man who can discern the difference between the divine and the human, between the crown jewel and its imitation.

Cheap and earthly wisdom may have a place, but only when subordinated to the heavenly gift. Its importance must be felt and its need confessed by fool and scholar alike. Solomon said, "I am a little child, and know not how to go out or come in." The crowning gift of the wisdom of God is the Holy Spirit proffered for the asking. Human reason is a frail substitute. The fool and child anointed become able to handle a scepter and honor a throne. This "pearl of great price" can only be obtained when sought as the supreme good and at the cost of all other desires.

THE CHIEF CONCERN.

Wisdom is "first pure." Purity is sought by the wise as an essential to all else. As the housewife first cleans house before placing her furniture, so a pure heart is the foundation of the best living. The soul is the Lord's flower garden. As a pure soil is sought for pure seed, so a holy nature begets the only ideal growth of virtues. "To be carnally minded is death, but to be spiritually minded is life and peace." He who does not love holiness and seek with all diligence to be made pure, may well doubt whether he is fully controlled by the wisdom from above.

Purity is a logical necessity in a human heart for the highest ideals of usefulness. A good statesman seeks purity in government. He eliminates all corrupt men and methods from the control of state. Anything short of this is poor citizenship. In society and business the reformer lifts his voice for the removal of degrading morals and the enthronement of integrity in the home and the market. The same consistency wages war against "bitter envying and strife," and all degrees and forms of selfishness and sin lurking in the heart. The statesman and reformer must break the chain of logic if he stops before he advocates, seeks and enjoys a pure nature.

A FRUITFUL ORCHARD.

"*First pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Here is an orchard of six imported fruit trees from the paradise of God. They are labeled and guaranteed to grow in this climate. But they must have a pure soil. Mark the divine labels: Peaceableness, Gentleness, Meekness, Mercifulness, Impartiality, Sincerity. Why so many stunted trees, such scraggy fruit, such poor samples of grace? Too many have been trying to raise fruit in a mixed soil. They are trying to be at peace and to enjoy perfect peace without first being pure. They seek to be gentle, and very much want to be so, but they are not "first pure." They would like to co-operate in pastoral and revival methods, but there is such a mixture of self-will on hand that it becomes either forced fellowship or turns into resistance and fault-finding. Impartiality is a splendid quality of character, but to show it in society, in Church-life and in private disposition—this is so hard. Hypocrisy, too, like a jimson-weed in a flower-bed, springs up to overshadow the delicate graces of love and faith.

No; we are trying the impossible. First pure. "A sour cask will spoil the best wine;" and a carnal temper will undo the highest profession.

CHILD OF THE KINGDOM.

BY ABBIE MILLS.

Child of the kingdom,
God's own appointed kingdom,
Are you laying claim
In the Saviour's name
To all He gives, in the kingdom?
From sin's dark bondage now set free,
To holiness He calleth thee.

Child of the kingdom,
Divinely royal kingdom,
Are you stepping on
Through faith of the Son,
Longing for wealth of the kingdom?
Cease your wand'ring round and round;
Come and possess fair Canaan's ground.

Child of the kingdom,
The pure and holy kingdom,
Are you panting now
More of God to know,
To drink your fill in the kingdom?
"O, drink, beloved," hear Him say;
"Come quench your thirst to-day, TO-DAY."

Child of the kingdom,
The everlasting kingdom,
Are you ready now
With the hosts to bow
Before the throne in His kingdom?
The route to yonder heavenly strand
Lies through the goodly Beulah land.

Child of the kingdom,
Immanuel's blessed kingdom,
Are you hoping there
A crown to wear
Enthroned with Him in the kingdom?
Then lay aside all filthiness,
And wear—His gift, a spotless dress.

"THE stairway of self-oblation leads men ever upwards and onwards, from the life of Christ to the likeness of Christ, the fellowship of Christ, the throne of Christ; "For to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—*Sel.*

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

HOLY SONGS FROM THE PSALTER.

BY REV. CHAS. W. L. CHRISTIEN.

TEXT.—"Light is sown for the righteous, and gladness for the upright in heart."—Ps. 97, 11.

This is an exquisitely beautiful figure, light and gladness being sown like blessed seed, and a harvest of joy springing to enrich the saint. It is Eastern poetry symbolizing fact.

In the moral government of God, light and gladness go hand in hand with righteousness. When man fell into sin he also sank to misery. The darkness quenched the light. And as long as he remains under the power of evil, the night of woe continues. God Himself cannot save a man from sorrow until he is delivered from sin. So when Christ came as the Light of the world, to bring back the lost sunshine, the angel said, "Thou shalt call His name Jesus, for He shall save His people from their sins." Just so far as men are restored to righteousness, to conformity with the will of God, to His moral likeness, just so far as the purposes of Christ are fulfilled will the light and gladness chase the gloom. And thus, in the very nature of spiritual things, those who are realizing that "The blood of Jesus Christ, His Son, cleanseth from all sin," must know more of the fulness of meaning in this holy song than those who have never ventured to trust Christ for present, full salvation. Light and gladness spring up all along the pathway of the fully saved. They may have trials of many kinds, stern battlings with the foe, hard duties and many sufferings, but amid all, and in spite of all, they are like their Lord, who, although "A man of sorrows and acquainted with grief," has these words written of Him: "Because Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

Every saved soul has the gladness of the divine smile. The Book often calls it "The light of His countenance," as opposed to His frown. David calls it God's favor: "In Thy favor is life;" and sometimes His lovingkindness: "Thy lovingkindness is better than life:" so precious a possession that if to keep it I must give up life, then a thousand times better to die in the light than to barter it for a continued life with all the brightness fled. To live with the sunbeams of God's favor streaming on the heart is a man's first foretaste of heaven.

But the holy heart has the gladness of deliverance from the old inward enemy. Every justified believer has power over sin, both inward and outward, but the pure heart is "Freed from sin." We have all known what a bitter thing it is to feel an inherent tendency to sin, to find a traitor in the heart that has to be watched and fought and kept down day by day. But it is a joy positively sublime to have the enemy cast out, and the heart, by the play of perfect love, inclining toward God, as the magnetic force inclines the needle to the pole. The joy of conscious freedom from inward sin is richer, fuller, loftier, deeper, than the joy of pardon, great

as that is. Pardon is a sunny morning after a murky night; holiness is noontide brilliance.

There is also the gladness of guaranteed blessing for all the future. Whatever I shall need in the days to come is already treasured up in Christ. It is under His gracious care, and at His disposal. All that I shall ever need Him to be to me, that He has engaged to be. Not one necessity of my future being has been unmet in the infinite provisions of Gospel grace. "All, all I want is there!" Life will have its mysteries, never to be cleared up until the light of eternity is flashed upon the completed pilgrimage, but divine guidance is pledged, "I will guide thee with mine eye." And, whatever the details of the journey may turn out to be, the soul will never be left to its own resources. Like the clinging ivy, it can never stand alone, but its sure support is in the Lord of hosts. And looking out into the future, with all its inevitable, probable and possible results, the believer can sing with calm, untroubled heart, "I will go in the strength of the Lord God."

If, as the days go by, he is exposed to danger, and hard beset by the enemy of his soul, he is able to say, "The Lord is on my side; I will not fear." David was often among unscrupulous and bitter foes, but there are no more jubilant songs in the languages of earth than his: "Truly my soul waiteth upon God; from Him cometh my salvation. He is my defense; I shall not be greatly moved." He looked at all the means of safety with which, in his eastern life, he was so familiar, and he said, God is all these to me. He watched the helpless flock, and thought of his own early duties in the pasture and the fold, and said, "The Lord is my shepherd." He looked at his armor and his weapons, and said, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him." "The Lord is my buckler, and the horn of my salvation." "It is God that girdeth me with strength." He looked at the stronghold to which the harassed troops were fleeing from an adversary stronger than themselves, and cried, "Thou hast been a shelter for me, and a strong tower from the enemy." "Thou art my rock, and my fortress, and my deliverer, my God, my strength in whom I will trust." "For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me. He shall set me up upon a rock." "For the Lord is my defense, and the holy one of Israel is my king." He caught sight of the bird sheltering her young brood when danger was at hand, and said, "I will trust in the covert of Thy wings." He exhausted all the terms and metaphors that he could use to show what God was and would be to him. And the believer to-day, living under the dispensation of the Spirit, can read a fuller meaning into all his words, and sing his songs in loftier tones.

But this is not all. It is only part of the truth to say that God will "Keep the feet of His saints." The other part of the truth is that they shall endlessly advance in all good. It is one thing to preserve a treasure unwasting, it is a further good to have the treasure increasing. And the blessed fact is there are loftier planes of spiritual life to which the Lord will lead His child. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." Endless progress is the rule, first, through all the years of time, and then with accelerated speed when the limitations of earth give place to the magnificent possibilities of the heavenly life.

O, it is light and gladness to know that there will never come a time in the life of the holy man when God will have less interest in him than He has at the present time, and that the day will never dawn when he will not be as much to God as he is now! If the enemy hates intensely, God ever loves still more. If the foe is subtle, God is ever wise. If he is strong, God is stronger. If he is near, God must be nearer. If he is persistent, God is simply unchangeable. If, at the present moment, the consecrated soul can chant the words,

"All the attributes divine
Are now at work for me,"

and, thank God, he can! he will be able to sing them world without end. On whatever shore his feet may stand in the days to come, there will be the living Christ to welcome him.

The prospect before the faithful Christian is an eternal union with the infinite God of goodness. He has nothing to fear and everything to hope. The blessedness to which he is heir is beyond his conception, even in his brightest dreams. He is richer than he knows. His inheritance is beyond his computation. His horizon is ever widening with his ascent. No grander portion could be his than that to which the blood of Christ has given him a claim. And with all that he has and all that he will have, all that God has done and all He is going to do for him, all that he is and all that he will be, no marvel that he finds continually that this holy song from the Psalter is the language of his heart.

WHEREVER two walk together and have Christ for their theme and in their hearts, He will walk between them. No road is so common, no duty so homely, but that His presence is ours. Especially is He near troubled hearts.

—*McLaren.*

FAITH is the medium by which the soul is kept in communication with the fountain of life.

WHY YOUNG CONVERTS DO NOT QUICKLY OBTAIN FULL SALVATION.

BY REV. H. B. BEEGLE.

[NOTE.—Our dear Brother Beegle, the author of this excellent article, so full of suggestions which are adapted to the times, has, some time ago, passed from labor to reward. He left this, with other helpful communications, to be given to the readers of THE GUIDE, at our discretion.—ED.]

IF persons are truly born of God, and have really purposed to live a Christian life, with proper encouragement and guidance they will doubtless go directly forward and obtain the blessing of full salvation. Their love is so warm, their will so pliable, their faith so easy of exercise, that to propose a forward movement more than meets their approbation. They find God's service so reasonable, communion with Him so sweet, the new life so blessed, that more of this sweetness and blessedness is just what their souls crave; and unless hindrances block their way they will soon press into the Canaan of perfect love. What, then, is likely to hinder them in asking for heart purity?

1. *Want of suitable instruction.* Young Christians are called "babes in Christ." As such they must be trained and taught. Not only in a general way as to the duty of prayer, reading the Scriptures, attending the means of grace, and living a blameless life; but specially about the further and fuller provisions of the Gospel and the blessedness of their experience. They are likely to be confused by the stirrings of the carnal nature, and misinterpret them; either supposing their conversion a delusion, or the Christian life at best a weary struggle with these inward foes. They need to be taught the compatibility of these motions of the carnal nature with the

first stages of Christian experience, together with the glorious possibility of speedy deliverance from all these inward foes by a full consecration to God and claiming by faith a present application of the blood that cleanseth from all sin. The want of proper training at this point has been an effectual hindrance to many, and kept them from seeking full salvation. Hence a solemn responsibility rests upon ministers and all others concerned in their training.

2. *Observing the lives of older Christians.* Young disciples, joyous in their new life and warm in their first love, look with amazement upon many older Christians who seem cold in heart and listless in devotion, and for themselves resolve to walk closely with God, and find more joy and satisfaction in this service than seems to have fallen to their lot. Their consciences are tender, their feeling of obligation strong, their joy in God's service unspeakable, their hunger for a deeper work of grace keen; and how to be faithful to God and earnest in His service is of all considerations the most important. The smile of older members at their zeal and fervor may disturb them a little, but they resolve to press on. But like others, they soon find the path is not always smooth, the sky not always bright, nor the soul always joyous. The great adversary will be on hand with his temptations, the discordant motions of a not wholly sanctified nature will soon make themselves painfully felt, while from the outside world will come trials and discouragements. But if they resolve to endure, fight, and conquer, or take counsel of experienced Christians and learn the disciplinary character of these trials, and the possibility of having the heart wholly purified and these inward foes slain, they will most likely press on and secure the fulness of the Spirit. But the danger is that while these temptations assail, these workings of the old nature discourage, these trials from the world worry, they conclude their views of the Christian life incorrect, its joys but temporary, and older members having so learned by experience are waiting for their zeal to wear away. If thus brought into the toils, they naturally conclude it folly to assume to know more about the way than those far in advance in experience, if not in years, and resolve henceforth to seek their counsel and profit by their example. In this way many are kept back.

3. *Incomplete surrender of the will to God.* Of course no soul can be justified and regenerated without a surrender of the will to God; but this surrender is according to the light enjoyed. But after conversion the Holy Spirit gives great additional light. There is now a clearer perception of the spirituality of the law and the extent of the divine requirements. It is seen that nothing less than loving God with all the heart and serving Him with all our powers will meet the claims upon us. This involves the unconditional surrender of our will to the will of God as the supreme rule of life. This is indispensably necessary to the eradication of all evil from our hearts and reception of perfect love. When the Holy Spirit, through an enlightened conscience, or interpreting the written Word, shall impress upon our minds practices to be given up, indulgences to be renounced, duties to be performed, or crosses to be borne, we must fully comply with these suggestions or we cannot get forward a single step in the divine life. Just here comes the crucial test. When conscience says you must give up tobacco, liquor, the society of a hurtful companion, a wrong business, make reparation for an injury done, or make public confession of the grace given,

there is often a failure to comply, and the Canaan of perfect love is not entered. There may be a readiness to take God's will as the rule of life in a general way, but there are such reservations as make the surrender incomplete, and prevent them from entering into the full rest of faith.

4. *Unfavorable criticisms of the professors of this grace.* We have no doubt there are thousands of formal professors in the Church to-day who, in their early religious experience, hungered for full conformity to the Divine will; but hearing members older than themselves, and perhaps ministers, ridicule those who professed the grace of entire sanctification, they were so hurt, and wounded, and discouraged, they suffered their desire for this experience to die away, not being willing to be such a butt of ridicule in the Church. After receiving such a setback, it is well if many have not given up altogether. We all know the power of ridicule, and how hard to bear; judge, then, of its effect upon young Christians, and about a matter so dear to the heart. We are far from saying that none who profess this grace are justly open to criticism. But these unkind words are spoken of them as a class, and are without discrimination. The critics themselves would not like to be classed with unworthy professors of religion and then be slurred and ridiculed with them. At best such criticisms do more harm than good. They hurt the author of them. The spirit is less sweet, charity less active, and prejudice stronger. They hurt the subjects of them. Many are grievously wounded, others sorely tempted, and some weaker ones greatly discouraged. It hurts multitudes who make no pretention to this grace. There are many who once had deep convictions upon this subject, and sought more or less earnestly for its experience, but finding the road too narrow, gave way. But ever since, conscience has troubled them more or less; but these criticisms tend to soothe it, and make them content with their way. But the most disastrous results are found among young converts. They are more sensitive, more readily impressed, more easily discouraged, than older Christians. When persons whom they regard as patterns of piety are slurred, they are staggered and brought to a sudden halt. Their holiest feelings are wounded, their purest aspirations checked, their ideas of Christian duty become confused; and in the midst of the sharp temptations, rapid change of feeling, and whirl of thought sure to follow, there is danger that they will cast away their confidence, or settle down to a formal Christian life, instead of pressing forward to secure full salvation. Let us, then, in every way, encourage all young Christians to press forward and secure the fulness of Gospel privilege.

THE WELL OF CHRIST'S LOVE.

BY PEARL ARETA BEMIS.

I.

The shallow wells of human love and faith,
The sluggish stream of self-content and ease,
The mad, impetuous river that would please
With earthly joy,—of these the Master saith:
Whoever drinketh, seeking rest from pain,
Shall thirst again.

II.

The clear, deep well of Christ's own love and faith,
The sparkling flow of lives for others spent,
The peaceful stream of heavenly content
In Him who died for us,—of these He saith:
Who drinketh, though upon him come the worst,
Shall never thirst.

To the Christian Church the world looks, and will look, for the exercise and exhibition of the charity in brotherly love which Paul pronounced the first of the graces, just as Jesus exhibited it as the chief of character traits.

—*The Interior.*

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

BEGINNINGS.

BY REV. L. H. BAKER.

The beginnings of life are in the loving circles of the home, where also are the beginnings of love's sweet lessons and love's best service. "That is best which liest nearest." Dickens, in "Bleak House," describes a character with handsome eyes which had a curious trick of seeing afar off. She could see Africa, but had no time to see her own family; she had large schemes for the colonization of surplus populations on the Niger, but her own children grew up uncared for, dirty, ignorant. It was not strange her home was wrecked and her husband became bankrupt. There is a kind of romance in devotion to people whom we have never seen, while it is very prosaic to care for those who are next door to us. When the Master was committing the great future of His cause to the disciples, whose testimony was to encircle and convince the world, He placed the beginning at home—in Jerusalem: "Beginning at Jerusalem," where He had tried and apparently failed, where he had been rejected and moved to tears over their hardness of heart, where He was crucified and buried, where the religious life had hardened into formalism and righteousness had dwindled into ritual. Yet there was the first great effort of evangelism to be inaugurated and the first great achievements to be won, under the Spirit's empowering, through testimony: "Ye shall be witnesses unto me both in Jerusalem and in all Judea." It is often hardest to work in one's Jerusalem, to begin the life of testimony and triumph where we are best known—in the family or in the community where we live. Liberty and enthusiasm too often are expended over something or some one far removed. The plea of a missionary for lands beyond the sea may arouse our sympathy and secure our service when the known need of a family across the street will be utterly ignored. We may admire and praise a heroic Livingstone, honor and applaud a Stanley for carrying light to the Dark Continent, while we are grieved to sit near an African in our pew, and ostracise a teacher or preacher who goes to lift up the race within our borders. Love begins its service at home and neglects not the need that sits on the doorstep.

The beginnings of love-service are to extend to the regions beyond, "in Samaria and unto the uttermost part of the earth." Some people end their work where they begin—become so wrapped-up in their own home field as to forget the wider world field. They are microscopic; their life is all center and no circumference. A man may never leave his home, and yet be as wide as the world in his thought and sympathy and outreach of effort. He may covet the welfare of the most unlovable and unlikely people—even the Samaritan against whom the prejudice of generations may have guarded him. Christ's world widened before the thought of his disciples, and in the vision of Pentecost and the subsequent revelations the mountains of Judaism melted away, the revival in Samaria blazed forth.

The commission of Jesus carried with it the most ambitious campaign ever planned on earth. Without army or treasury or base of supplies, a few converted, anointed Jews started out to win the world, and as men accepted their witness, Europe, America, Asia and Africa are becoming Christian. The beginnings are to find endings in the world conquest, and the earth, which was the cradle, and, for a brief time, the tomb, of the Son of Man, shall yet be His footstool when He sitteth on the throne of His glory, and His scepter shall sway the nations of the earth. Every disciple is to see this from the viewpoint of Christ under the illumination of the Holy Spirit. "Have

you received the Holy Ghost?" Are you witnessing in your own Jerusalem, and in Samaria and the uttermost beyond?

A VISION REALIZED.

We live in the times when "your young men shall see visions." To everyone comes an awakening to some larger, broader life than the free, careless, happy, easy life of boyhood and girlhood; when a vision of future possibility floats before the mind or arouses the heart to something better and greater. The conviction for sin is a vision of pardon and peace possible to a penitent heart, and often leads to repentance and conversion by a prompt and willing surrender and faith. One of old said: "I was not disobedient to the heavenly vision," and that changed the whole career, and made him, next to the Christ, the most famous and efficient factor in the Christian civilization of the world. Likewise a vision of Divine Holiness led a young prophet to see his own uncleanness and cry out, "Woe is me!" But this outcry of the heart brought the seraphim with a live coal to purge away the iniquity, and he became a flaming evangel of holiness and salvation to his people and succeeding ages.

Such visions, resulting in complete transformations of life and exaltation of ambition, are not unusual in these last days. I recently read a letter, written by a son to his father, revealing the vision of a former experience in early Christian life. As a young man under twenty years of age, he beheld a vision of purity, sought and obtained the blessed experience of perfect love, was made Sunday School superintendent under the ministry of the writer, so became an active Christian worker in his home Church.

Visions of service enlarged upon his mind and heart, and he coveted the use of a house standing on his father's property near his home, where he might gather the young men under Christian influence and for training to Christian life. This desire burned in his soul, but was not granted at that time, the Master having a larger realization of his vision. The letter was written in the office of a theological school in a foreign land, where he is now engaged in training young men for the ministry.

THE BOYS AND GIRLS.

Dear Young People:

In the preparation of this letter, I am so far from home that your letters have not reached me, so I shall write a letter to you this time.

We are now in the work of our camp meeting tour. Our first camp was in Iowa, where we met again the famous evangelist, Mrs. Amanda Smith, whom we met in our younger days at Canton, Ohio, where she taught us a lesson that we have never forgotten. In our boys and girls' meeting at that camp she said, in her farewell talk, "Keep sweet; whatever happens, keep sweet; wherever you go, keep sweet." After many years, during which she has been traveling and working in America, in Europe, and with her own people in Africa, she came to us again with another lesson of grace—"Christ can save us from the fidgets." We get so restless and want so much that we become fidgety, and even fretful. She told us to get saved from all that. We heard, at that camp, some sweet testimonies from several beautifully saved boys and girls.

At a camp in South Dakota was a boy who came nearly two hundred miles across the country with his father to attend the meeting. He was the first of the boys to get saved, and in a short time he was forward seeking a pure heart, and told us he had found it. He met with an accident that nearly cost him his life, but was saved from death. He told us that he was so glad he had been saved before it happened. He was soon over the hurt.

At Ridgeview, Pa., we had daily meetings for boys and girls, in which we had large gatherings, and many were saved. Some had been saved before they came to the camp, and they went to work to bring their young friends to Jesus, and were happy in the good work.

We are writing to you from the Urbana Camp, in Ohio, where we are having the largest and best meetings for the dear boys and girls that we have held this season, because so many are coming to Jesus and are so earnest in their work for Him. Some of them have been saved in the public meetings also. We meet here some dear young people who were saved as boys and girls when my sister used to sing with them, eleven or twelve years ago. She has gone home to heaven, but is not forgotten by them.

Now we would like to have some letters from our GUIDE family about your summer outing, if you have been away from home at any of the camp meetings, out in the country, or up to the city. Or if you have sought Jesus and found Him, write us your own experience for the last copies of the GUIDE this year. Send all letters to Mrs. L. H. Baker, Warren, O.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit."—Joel 2: 28, 29.

EVANGELISTIC WORK OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

BY J. FOWLER WILLING.

Talking about the evangelistic work of the Woman's Christian Temperance Union is like talking about the spirituality of the Church. It is the essential element. It is the reason of its being, the conservator of its strength. The degree of its power is the measure of the Society's success.

The Woman's Christian Temperance Union grew out of the "*Crusade*," which was simply a baptism of the Holy Spirit, making women aggressive for God, as it always does, and turning their new energy against the traffic in strong drink. The President of the W. C. T. U. has well said: "From the consecration meeting have gone forth our most effective toilers; and this will be so always; for we cannot work out that which has not already been wrought in us by the Spirit of God."

The Evangelistic Department has justly been called the pivot on which all the other forty departments turn. It is the motor propelling the complex machinery of the powerful organization.

The world's mightiest forces march without blare of bugles or roll of drums. For example: The mother's influence is more potent in the making of character than all others combined, except the grace of the Omnipotent; yet the mother works like the continent-building coral makers, unseen and unnoted, till the result comes to the surface, a reef of doom, or a land of beauty and strength. This Department works often unheralded and unnoticed; yet its march among reformatory forces is that of the King of kings.

Like most quiet agencies, it is tireless. The summings-up of its work are a surprise. Glance over the reports of the last year. The forty-eight national organizations auxiliary to the World's W. C. T. U. are an outgrowth of its zeal. The Round-the-world missionaries have done the best evangelistic service. In the United States, in each of fifty States and Territories, an Evangelistic Superintendent has been elected. By the plan, each State Superintendent has care of a superintendent in every county in the State; and each County Superintendent must have oversight of one in each local Union.

As in all machinery, there are missing links and broken cogs, but on the whole it works admirably, as the scant reports of overwrought, unsalaried superintendents show. During the year about 75,000 evangelistic meetings have been held, 10,000 religious visits made; there have been 6,000 Church services under the auspices of the W. C. T. U., 3,000 Bible readings given, 4,000,000 pages of Christian temperance literature distributed, 20,000 pledges and 6,000 conversions. God alone can estimate the good done by these millions of quiet, patient, persistent efforts to bring up the moral tone of the nation's life. Every man in the land ought to take off his hat every time the "bow of ribbon white" meets his eye.

This Department is pressing its claims upon the graduates of the three hundred and sixty-five colleges and seminaries for women, urging them to use their newly acquired influence for "God and home and every land." It aims to induce every pastor in the Church to preach upon temperance at least once a year. Under its tireless Superintendent, Miss Greenwood, of Brooklyn, it is crowding in at every door to rally all Christians to grapple with the drink demon.

In a recent letter, Neal Dow, declining an

invitation to a W. C. T. U. camp meeting, on account of his years, said, in substance: "Christians have it in their power to abolish the curse of strong drink. They must do it, or pay the penalty. Unused ability to prevent a crime makes one guilty of that crime." This Evangelistic Department will keep up its ceaseless effort and importunate prayer till God arouses His own children to drive this evil from the face of the earth. The smallness of its service, like the unarmored shepherd boy before the giant, may seem contemptible to the worldlywise, but He who chooses the weak things to confound the mighty will send the Captain of the Lord's host and His glorious columns to clear the field of this enemy of all righteousness.

A German fortress stood for centuries against the shock of furious assault and heavy siege. It toppled over at last, for the roots of a tree had loosened its foundations. That tree grew from a tiny seed, lodged by the wind in a crevice of the wall, till the strength of its roots, by the slow, steady leverage of God's law of growth, overthrew the stronghold. We believe that this arm of Christian service may be used of the Lord to conquer this intrenched demonism and drive it back to its native hell.

This Department feels deeply the need of two elements of efficiency: training for its workers, and their increased spiritual power.

We live in a day of skilled labor. People are kept working at one thing till brain and muscle move with the accuracy and strength of machinery. Crude, bungling attempts at doing and saying right things are not accepted as they were in earlier years. When the Crusade clarion sounded through the land the magnificent courage of its workers gave it the goodwill of the most critical audience. All were eager to hear the rare story, though the messenger was dust-covered and out of breath, but now the novelty has worn off. The enemy has thrown his devilfish ink over the fray, beclouding things so that sometimes the deadliest danger comes from the mistakes of the truest friends. They who enter the lists in this conflict must be brave and skilful, trained to meet and master opposition. The difference between unskilled enthusiasm and drill was shown in an incident of the last war. A repulsed volunteer regiment tried again and again to make a stand behind other volunteers, who only broke ranks, and joined the retreat, till it threatened to become a general rout. As they dashed across a field, the Major who tells the story saw a detachment of "regulars" drawn up, waiting with fixed bayonets to receive the cavalry charge that was driving the volunteer regiments like leaves in a storm. He wheeled into line, and did his best to rally his men for the last chance to make a stand. If those regulars gave way, all was lost. Down dashed the rebel cavalry at full gallop. "There stood our regular infantry," said the Major, "as if they had been driven into the ground, like so many posts. Not a bayonet swerved. The horses reared and turned from the cold steel, plunging backward. The day was saved by drilled nerve."

Our evangelists must be drilled. "Yes, they seem to do good, but—" That luckless disjunctive outweighs all the rest of the sentence. What shall we do about it? There are from five hundred to a thousand women evangelists in the United States. Under the religious toleration laws we cannot legislate them into silence. Shall we let them drift where they may in practice and teaching, till they are driven from a field in which they might have done grand service. The World's W. C. T. U. Evangelistic Training School, recently established at 463 W. 32d street, New York City, is doing its best to solve this problem. Its course of study is *sui generis*. It aims to help students help themselves to the best spiritual, mental and physical "outfit" in the least time. Skating is learned by bumping the head on the ice; sewing, by pricking the finger. So, thinking is mastered only by thinking. It is comparatively easy to take notes of a lecture or textbook, and stand an "exam" on the subject. Lead-pencil and memory will do that. It is quite another thing to take a proposition and think out a conclusion that will mortise one into the backbone of eternal truth. By the time one has mastered in this way the

(*Continued on page 143.*)

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God: His judgments are in all the earth.

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8.

REV. ROBERT M. M'CHEYNE.

BY REV. E. BARRASS, D.D.

ABOUT half a century ago the Church of Scotland sent a deputation to Palestine to make an "inquiry respecting the state of the Jews in the Lord's Land." For twelve months they traveled from one end of the land to the other, and as the result of their "inquiry" a mission was established which remains to this day. It is a somewhat remarkable coincidence, that as the deputation drew near to the Holy City the subject of our paper went in advance and was the first to see Jerusalem, so, also, a few years afterwards, he was the first to enter the heavenly Jerusalem, of which that on earth was the type. All the members of that deputation have been permitted to see the King in His beauty, and are now inhabitants of the city whose builder and maker is God.

Robert M. M'Cheyne was a native of Edinburgh—"Modern Athens"—where he was educated, and where he also passed from death unto life. He became minister at the age of twenty-one. After a short sojourn at Falkirk he became pastor in Dundee, where he remained until he was called from earth to heaven. From the first he was an earnest servant of the Lord Jesus, and under the first sermon he preached in his new parish some souls were converted. This was an omen of good, as he ever strove to consecrate all his energies to the great work of saving souls.

He went through his collegiate course creditably, and was well qualified to expound the Scriptures, but it was his eminent piety that made him the successful ambassador. One who knew him well said: "He was often in an agony until Christ was formed in the hearts of his people. Like Moses, he spent much time in crying mightily to God in their behalf, and when he came out to meet them the pathos of Jeremiah and the benignity of John were struggling in his bosom and flitting over his transparent countenance by turns; and though he had much success, he had not all he wished, for he had not all his people."

Mr. M'Cheyne was emphatically a man of prayer. He often rose a great while before it was day, that he might spend a few hours in this holy exercise. When from home, he would seek some secret place for retirement. When traveling by railway, he would try to secure a private compartment. An old ruined chapel in the suburbs of Dundee was a consecrated spot in which he spent hours alone with God. He was accustomed to frequently peruse the "Letters of Samuel Rutherford," which have been a rich heritage to thousands of ministers. These letters were an inspiration to him, and he often expressed his thankfulness for them. He walked with God, and his main anxiety always seemed to be to know what the Master would have him do. He once told a friend, "I bless God every morning, that I live in witnessing times."

As might be expected, this faithful servant of the Lord Jesus was "a house-going minister." Dr. Cuyler advises young ministers to study the Bible in the mornings, and in the afternoons to study the door-plates of their people. Mr. M'Cheyne did this, even on Saturdays. He was accustomed to visit some sick or dying persons on the Saturday afternoon, with a view to solemnize his own mind, for he said to a friend that before preaching he liked to look over the verge.

Mr. M'Cheyne acted as though his sole business was to "save souls." His sermons were always full of Gospel truth. He never neglected to point out the way

of salvation, but, while he might often be a real "son of consolation," he was, nevertheless, equally "a son of thunder." Knowing the terrors of the law, he sought to "persuade men." When engaged in evangelistic services, as well as when preaching to his own people, he delivered faithful warnings as well as proclaimed the precious promises of the Gospel. He once preached a terrific sermon on "hell," taking for his text, "Snares, fire and brimstone he will rain upon sinners"—Psalm 8—and began thus: "There is a real hell—real fire and brimstone; these words are literally true." He did not say "*real* snares." The effect was unprecedented. The people were convulsed with terror, and he was asked to return and preach the people out of the pit into which he had hurled them. Some who heard this terrific sermon said there was nothing like it in the English language, except it might be Edwards' famous discourse, entitled "Sinners in the hands of an angry God."

It is no marvel, therefore, that such an earnest, devoted minister should be so successful in turning men to righteousness. Like William Burns, Andrew A. Bonar, Somerville, and others of his coadjutors, he carried an influence wherever he went which prompted many to believe that, like Barnabas, he was "a good man, and full of the Holy Ghost and of faith." He died, as men say, prematurely, for his sun went down while it was yet noon, and before many years of usefulness might have been anticipated. He was taken ill while visiting some sick members of his congregation, went home and took to his bed, where, in a few days, the end came, and though prayer was made for him continually—even a whole night was spent by his people in the church, entreating that his valuable life might be spared—God saw fit to order it otherwise. A journalist, in describing the scene when it was known that he was done with earthly things, wrote: "In passing along the highway you saw the faces of everyone swollen with weeping." A good man had gone the way of all the earth. A faithful minister had died at his post. A saint had gone to glory; and while men said "A man is dead," angels exclaimed "A child is born."

WOMAN'S CHRISTIAN TEMPERANCE UNION.

BY J. FOWLER WILLING.

(*Continued from page 141.*)

hundred and fifty or two hundred propositions, more or less, of this Course of Study, he will be able to think his way through the complications that constantly clog the worker's path, and he will also be able to say what he thinks so plainly that people can understand him. Already a large class of ministers, missionaries, and others beside W. C. T. U. evangelists, are taking the Course of Study by correspondence.

The School is carried on the "Settlement" plan, the resident students doing the work of a mission in one of the hardest parts of New York. They who succeed in these spiritual "clinics" will be able to "practice" anywhere.

The second need, spiritual power, can be met only by much prayer and waiting on God. With the increase of ecclesiastical machinery there is apt to be a lessening of dependence on the Lord that is the secret of power. This writer, who is in care of the Training School at present, begs most earnestly that Christ's hidden ones should pray for a great outpouring of the Holy Spirit upon the entire School, resident and non-resident, that each may be filled with all the fulness of God.

I met Bishop Joyce one day after a wonderful Conference that he had held, in which many sinners were converted and believers sanctified. "Yes," he said, when joyful reference was made to it, "I've learned the secret." "Do tell me what it is. There is nothing I so much desire to learn." "Absolute dependence on the Holy Spirit," was his reply.

Will not all our friends pray that every one connected with this School may learn this secret? Remember us especially at seven o'clock Sabbath morning. Time is short. Every one of us must count the utmost in getting this world to Christ.

THE Word, incarnate and glorified, is the source of spiritual life. The Holy Spirit, under the redemptive economy—the regenerating, life-giving Spirit—is the purchase of the Saviour's death, and the gift of His love.—*Sel.*

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

[This Meeting was held at Mrs. Palmer's residence before her departure. All present were deeply affected at the thought of her speedy departure.]

In consequence of Mrs. Palmer's continued illness, Rev. George Hughes led the meeting. The opening hymn was No. 743, commencing,

"O could I speak the matchless worth," etc.

The usual requests for prayer having been offered, Rev. A. McLean presented them at the throne.

Singing—

"There is a fountain," etc.

Rev. W. G. Browning read the 103d Psalm: "He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty." This shows the close relationship to our Father; we are brought into the secret place. I will say that "The Lord He is my refuge and my fortress: my God, in Him will I trust." The Lord help every one of us to say this very fully this afternoon.

"Surely he shall deliver thee from the snare of the fowler and the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust." Could greater tenderness be shown? And under His wings shall He cover thee. Think of it—the care that the hen gives its chickens—covering them with its feathers and under its wings. Could anything be closer, nearer than this? "Thou shalt not be afraid." O what a blessing it is that we have such a promise! "A thousand shall fall at thy side and ten thousands at thy right hand; but it shall not come nigh thee." Always supported by the wonderful power of God. We shall witness all the terrible things that come upon the wicked. Now then the reason is given again: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil thing befall thee; neither shall any plague come nigh thy dwelling." What does it mean?

"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Keep us trusting O Lord, when everything seems forbidding! "Thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under thy feet." "Because he hath set his love upon me, therefore will I deliver him; I will set him on high because he hath known my name. He shall call upon me, and I will be with him in trouble; with long life will I satisfy him, and show him my salvation."

Singing—

"My gracious Master and my God."

Rev. George Hughes.—Dear Sister Palmer gave this morning this testimony: "I am all the Lord's, fully trusting Him." She is able to give this testimony. She does not ask that the Lord would take her, but she is just waiting, resting in the divine arms, as a child in the arms of its mother.

Christ is All.

Mrs. Faust (*wife of Jewish missionary*).—Jesus Christ is everything to me. I know it in my experience. I am trying to help my husband. He has a great work to do. Since a long time I have no money; no riches; no parents; no friends; just the Lord Jesus Christ, and through Him I am saved.

Last week I received a letter from my brother, telling me he believes in the Lord Jesus Christ. I had sent him a Bible and tracts, and now I get this blessed news. Although I have no money, nothing, I am rich in the Lord Jesus Christ every time.

We are Passing Away.

Dr. Lowrey.—O how affecting a truth it is that "all flesh is as grass, and all the glory of man as the flower of grass." There seem to be quite a number of flowers falling away just now. Yesterday I attended the funeral of one of these flowers that has just fallen away—that is Mrs. Wright. It was a quiet, peaceful funeral at her own house.

Now Sister Wright, as you all know, has long been one of the witnesses in this place. I can say she was an honor to this meeting. We all know the history of this noble woman; how she projected, with some coadjutors, the Mission at the Five Points. She organized a woman's tabernacle in her own parlors, which has been a blessed place for females, and as it was non-sectarian it was largely attended, many of them speaking and praying fully as well as any Methodist. She was the wife, as some of you know, of our civil minister to Berlin, and was instrumental in starting the first Methodist church in Berlin. She has been the president of the New York Branch of the Woman's Foreign Missionary Society. But amid all these honorable positions I shall always think of her as the woman who put her hand to the distaff and kept it there.

Well, now we are reminded that another flower is about to fall away. I wonder if, in a day or two, Sister Palmer will see Sister Wright. I believe a reception in heaven will be more acceptable than a birthday on earth. For if this earthly house of our tabernacle be dissolved, why, I have a habitation in the heavens. It is a house that is not made with hands—human skill. The place is all prepared, and why should we hesitate to go there.

Singing—

"He is just the same Jesus."

The Live Coal.

Young Jew.—I want to give my testimony. I will quote from Isaiah, 6th chapter, 2d verse. "Above it stood the seraphim: each one had six wings; with twain he covered his face; and with twain he covered his feet, and with twain he did fly."

When I first read these words I said, My God, what does it mean? I, too, felt like flying—flying to my Redeemer. Then again I read in the 5th verse, "I am a man of unclean lips." "Then flew one of the seraphim unto me, having a live coal in his hand." "And he laid it upon my mouth." I just took that up, and I said, I want that baptism of fire, and I realized how much I needed to have my lips touched. Verse 8 of the same chapter says: "Whom shall I send, and who will go for us?" Then said I, Here am I; send me. And I feel as if I must go out into the world and preach the Gospel, and tell them Jesus has died for them. This is my earnest desire, and I want to tell you all of it.

Singing—

"The blood, the blood is all my plea."

The Most Holy Place.

Rev. Mr. Morehouse.—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The holy of holies. God is so vast that we cannot reach Him. There is no question that a great work is going on, and I, myself, am in one of the difficult fields of work. I was down in Forsyth Street for four years. I believe God has been opening my eyes. The people come in there by scores, and we want you to come down there and help us. The Lord is working with us, and I have faith in Him. I thank the Lord for what he is doing for me. Let us do what we can for God, and leave the result with Him. And what we want is the Holy Ghost among us. There is power in the Holy Ghost, and what a power! God give us the Holy Ghost!

Self-Examination.

A Brother.—The Apostle Paul says: "Examine yourselves; prove your own selves." O what an exalted idea of religion he had! The blood of Jesus Christ cleanseth us from all sin. "If a man love me he will keep my word." This is the whole of it. There can be no half-way measure. It must be an absolute surrender to the divine will.

Singing—

"Trusting as the moments fly."

God's Way.

A Brother.—I was impressed this afternoon with what Dr. Lowrey said at the

beginning of the meeting. It was this: "Let God have His way." I am willing that God should have His way with me. And if I do that I shall be packed and ready.

Rev. George Hughes expressed the desire that all present should receive a new anointing of the Spirit before the meeting closed. Prayer was offered by Dr. Lowrey, Brother Crane, and a sister, and the power of the Spirit was realized.

The meeting closed with the doxology and benediction.

THE "GUIDE" MISSIONARY.

BY REV. D. O. ERNSBERGER.

I trust the readers of the GUIDE have not forgotten that they have a missionary in India. He is called THE GUIDE missionary because, thus far, he has been supported largely by contributions through the GUIDE. I trust there is another reason which would make it fitting to call Bro. Ellis Roberts the GUIDE missionary, and that is, that many of the readers of the GUIDE pray often and earnestly for him and his work.

Thus far God has signally blessed his efforts to get the people saved. He has been in the country only about a year and a-half, yet he has had the delightful privilege of baptizing about seventy converts from heathenism, not one of whom, so far as I know, has gone back.

Besides his ordinary work as a missionary, he is now editing a religious paper and preparing the Sunday School Lesson Leaves, all in the language of the people.

He is making his headquarters in a gold mining camp about forty-five miles from the nearest railway station. In this and adjoining camps there are fifteen or twenty Europeans, among whom, in addition to his work among the natives, he holds services on Sundays in English. The majority of these Europeans are Englishmen, who have left their families in England and come to India on a three years' contract to work in the mines. In some cases it seems they have left not only their families behind, but their morals and religion as well. So, but for the help of the missionary, I fear they would soon become as bad as, if not worse than, the heathen.

Not only has your missionary had the privilege of ministering to the souls of these men, but to their bodies as well. For about two months cholera raged fearfully in that region of country. A European miner in one of the camps was attacked. The natives who should have attended on him became frightened and ran away, leaving him with no one to care for him. Then Brother Roberts volunteered to nurse him through. Cholera is always a fearful disease, but this seemed a most virulent type. In one village, of twenty persons attacked seventeen died. The victim usually dies within from twelve to forty-eight hours. At one time it must have looked very dark to our brother. Almost all business, except nursing the sick and burying or burning the dead, was suspended. It seemed like one uninterrupted funeral procession. Yet our brave missionary did not leave his post. About this time he wrote me, saying he did not know how soon his turn might come, and gave me the addresses of certain parties to whom he desired me to write in case he should be taken. He told me, also, where I would find a check for the balance of mission funds in hand. But thank God, who heard the prayers of His people and spared him to the work and to his friends.

Since beginning this letter I have word from Brother Roberts that he has baptized twelve more converts, and that the "prospects are bright."

I hope you will, ere long, have the pleasure of reading a letter from Brother Roberts himself. If any of the readers would like to write to him, a letter addressed as follows, and bearing a five cent stamp, will reach him: Rev. Ellis Roberts, Lingsugur, India.

WHAT do we mean by perfect love? I think we mean that as love is the center of all grace, so when it is present all the other graces of the Spirit are perfected in the same degree in our hearts. The state of perfect love includes not only perfect love towards God, but perfect love towards man. It is that supreme love that prefers God to everything else, and only loves other things in reference to Him.—*Sel.*

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

No. 19. JUST BEYOND THE RIVER.

FRED. WOODROW. T. C. O'KANE.



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This is a selection from "SONGS OF THE PENTECOST," the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING. LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

GOD'S GREAT COUNSEL.

"I counsel thee to buy of me gold tried in the fire."—Rev. 3: 18.

God's great counsel to the Laodicean Church—the lukewarm Church, "neither cold nor hot." She is counseled to buy "gold tried in the fire." Sterling spiritual wealth, as contrasted with its counterfeit, on which Laodicea boasted itself.

—*"And white raiment"*—True holiness—Christ's righteousness imputed in justification, and imparted in sanctification.

—*"And anoint thine eyes with eyesalve."* Buy of me (Christ) eyesalve. This will open the spiritual eyes to "behold wondrous things out of the divine law."

THE MISSING LINK.

There are many chains of truth from which there is a missing link. The character of the missing link—its value and relation to the whole chain—determines the mischievousness of the omission.

The Gospel is the great golden chain let down from the divine throne to lift our fallen world to its predestined place in the universe. Each link of the chain is essential.

There is one link of this golden chain, so grandly constructed in heaven, and let down to the earth, so wondrously adapted to saving purposes, even to the uplifting of the fallen race, that is often missing. It is the potential "Now"—a most important, yea, essential, link in the golden chain of the Gospel.

There is a disposition on the part of many Gospel teachers to substitute the Cospel revelations of future glory for the Gospel of present privilege and realization. Hence there is a frequent dwelling on such passages as these: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Phil. 3: 12. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit:" etc.—I. Cor. 2: 9, 10.

There is no great doctrine of Revelation from which there is more proneness to omit the potential "Now," than that of *Christian Perfection.* That there is such a realization as Christian perfection, is readily admitted. It is the high ideal of our humanity, the predestined mark to the attainment of which we must "press with vigor on." "But it is the unattainable until we drop 'this dying flesh' and put on immortality. Not until then may we reach the goal, and be divested utterly of the carnal mind, and put on the fulness of divine perfection." This is, according to some of the advanced thinkers, the modern theologians of *the growth order*, "the better hope" which the Gospel brings in, and which gives the latter dispensation the "glory whereby it excelleth the shadowy dispensation of the law."

We cannot consent, however, to have one essential link missing from the golden chain of Gospel truth, especially the potential "Now." This sweeps down into the depths of the inner being, revealing light and life and power, glorious beyond description. It goes into the very depths of personal consciousness as with thunder-notes, saying, "Behold, *now* is the accepted time: behold, *now* is the day of salvation."

There is a double Gospel revelation of perfection. In the *present* a moral perfection, a perfection answerable to all the demands of the moral law—a perfection in love. In the future, a perfection of body and mind, conjoined with the moral perfection obtained here, whereby the whole man shall be heavenly and divine. Till the final consummation, we must earnestly contend for the potential "Now," a present moral perfection for all the saints.

"Give attendance to reading."

So Paul instructed Timothy. Is it not needful for us? Pure reading is promotive of Christian growth.

Let the counsel be heeded.

AN EARNEST WORD.

At the close of this number the Publishers' annual letter to subscribers is found. Every line of it is important and should receive careful attention.

It states our present position very clearly, and what is absolutely necessary to be done to make us comfortable in our work and to give enlarged prosperity—that is, to secure a great increase of our *subscription list*. We grant that the times are hard—but they might be harder. Let us not yield too much to discouragement and cast away our confidence. The Lord has not cast away His people.

Besides, the most sagacious business men are anticipating better times ere long. "*Hold on and wait*," seems to be the motto in commercial circles.

Now, when times are hard and money scarce, one of the first things done is apt to be a discontinuance of periodicals. People say—and very naturally, too—"We must have food and clothing and shelter for our family, and we can dispense with that periodical for the present, though I like it much and it is very helpful to me."

Many make mistakes in doing so. Subscribers have written us this year that at its opening they were inclined to stop the magazine, but the rich repasts set before them monthly have made them glad that they "held on."

Now, in order to avoid discontinuances, we have, as will be seen, offered to receive subscriptions in semi-annual instalments—half in advance and the other half in July. So we hope none will deprive themselves of the visits of the GUIDE on account of money-straitness. *Soul-food* is of prime importance and cannot be dispensed with. Better do with less for the body and have a full supply for the soul.

Let every one help us in this trying period. There is a better day coming. Let "*Hold on*" be the motto. Ring it out all along the line. We trust every minister interested in the work of Holiness will lend us a helping hand at this time, and send us many subscribers.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." Psa. 87: 2.

The places where saints congregate for worship are pleasing to the Lord. He is in the midst. He displays His power and glory there.

FOREST TEMPLE NOTES.

The past summer has been to us a time of privation. We have not had our usual Camp Meeting portion. We love the tented grove and have been accustomed to visit six or more of these inspiring convocations. Having other work providentially assigned, we announced that we should have to decline all such engagements. But it is a happy thing to acquiesce in God's arrangements, however much they may cross our personal inclinations and plans.

So, we have been standing in our lot. Nevertheless we have kept our ear open for Forest Temple tidings. And we are glad to know that God's work has been progressing gloriously.

Among the early encampments are "Silver Lake," Vt., "Des Moines," Ia., "Mountain Lake Park," Md., and "Douglas," Mass. These were divinely visited and fire-crowned. Following in the Pentecostal line were "Pitman Grove," N. J., "Ohio State Holiness Association," at Mount Vernon, O.; "Silver Heights," Ind.; "Waco," and other grounds in Texas. These, and a long line of other hallowed gatherings, filled up the months of June, July and August. On these grounds the Gospel trumpet has been blown "not uncertainly," the tides of testimony have been flowing in deep currents, and victorious shouts have risen to heaven as great numbers of sinners have been converted and believers sanctified.

OCEAN GROVE, which is now the great Christian Mecca of our country, comes in at the close of the season, as if to bring on the capstone upon the Forest Temple, with shoutings of "Grace, grace unto it!" President Stokes has been wonderfully sustained in bearing his heavy burdens. The Gospel has been preached in power. Two Sabbaths, instead of one, were included in the program. The Holiness meetings were well sustained. There was a rising above routine, and unusual liberty was enjoyed. Large numbers professed to be saved. Many will have cause, in time and in eternity, to remember this occasion with joy. To God be glory!

THE SUBLIME RESURRECTION.

"Whom God hath raised up."—Acts 2: 24.

Who? Jesus, the crucified. According to promise, "*raised up*"—raised from the dead.

"Because it was not possible that he should be holden of it."

No; the grave could not hold Him. He held the keys of death, and proclaimed, I will be thy plague, O death!

"PERILOUS TIMES."

Paul, in writing to Timothy, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good."

These three verses present a frightful picture—human nature unrenewed in its revolting selfishness, and vile passions in pre-eminence. Following these potent sentences are other verses, increasing the catalogue of iniquity—"traitors, heady, highminded;" and of others having a form of godliness, but "denying the power thereof;" and in reference to these he gives very explicit instruction—"From such turn away." Godly people must "have no fellowship with the unfruitful works of darkness."

Have we come to the "perilous times"—the perilous times of "the *last days?*" Is the picture so graphically drawn by this master apostolic hand open to our view? The signs of the times are ominous. Ungodliness in multiform manifestations stalks abroad. "The deceivableness of unrighteousness" seeks to take captive, as it were, "the very elect." Satanic subtlety is working mightily to prove that *black is white.* The very elect need to be on the alert. Hell is moving on lines of frightful abominations, and will surely capture unwary souls. The word of the Master is, WATCH!"

When the times are perilous—and these are certainly perilous times—wisdom dictates that we hide ourselves in the Rock that has been cleft to take us in. And yet not hide ourselves so as to avoid responsibility, or the offense of the Cross, by failing to testify against prevalent iniquities, whether in high or low places. No; hide ourselves so as to have our personal, spiritual life "hid with Christ in God," and yet stand nobly, uncompromisingly, for the truth.

—THE DEVIL ON THE MARCH.—"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."—I. Pet. 5: 8.

A Fact. The devil is on the march. He is not dead. He seeks whom he may devour.

Our defense—"Be sober, be vigilant," and that ceaselessly. No time to sleep.

CHURCH FROLICS.

The time has come for Satan to insinuate himself into the Churches. He will, if possible, counteract the summer Camp Meeting work. The fall and winter, which should be devoted to saving operations, in the conversion of sinners and the sanctification of believers, he would have consecrated to frivolity. Hence, Sisters "Worldly Mind" and "All-Dazzle" are already besieged with his majesty's evil suggestions. These notables in Zion have their heads close together, and they agree that they need a "*Church Frolic*" to enliven the season and keep the dear young people from going to the theater—for they surely will, unless the Church provides entertainment for them.

These notable women are planning to enlist the "Epworth Leaguers," or the "Church Endeavor Society," in the furtherance of their plans. Perhaps they urge as a special reason for a "frolic" that the political excitement is running so high that all the money will be spent on politics, unless the Church puts in for a share. "And you know," plead these eloquent women, "our parsonage is in debt, and greatly needs new furniture—and our Sabbath School library has not been replenished *in three years;* and we can aid some of these worthy objects by having a frolic—and you know how these things promote sociability in the Church."

What specious reasoning! How pleasing to Satan! But how destructive to Church life. No wonder the Missionary Society is in debt. How can they be interested in the salvation of souls when the *frolic idea* prevails. Ye faithful ones in Zion, put in a protest. "Give no place to the devil." Stand clear of these abominations.

Be loving in spirit, but positively have no fellowship with the "unfruitful works of darkness." Circulate Dr. Carradine's booklet, "Thirty Reasons Against Church Entertainments." It is a timely issue.

THE WORK IN INDIA.

Rev. Rockwell Clancy, one of our missionaries, writes:

"Now let me tell you about the condition of our general work. We have reached a financial crisis. Northwest India Conference, which had 8,397 baptisms last year, has had Rs.12,000, or 16 per cent., cut from its current work. North India Conference, which had 5,885 baptisms last year, has had its current work cut 7 per cent. Most of the missionaries are paying 10 per cent. of this year's salary to make up last year's deficiency on work, and, besides this, most of the missionaries give their tenth to the work. Unless Bishop Thoburn can collect Rs.100,000 (about $30,000) for his Special Fund, to supplement the appropriations of the Missionary Society for this year, there will be a big debt on our current work at the end of 1896. Last year our native churches gave about Rs.10,000 for self-support, most of which was given in grain, flour, cloth, fowls, eggs, etc., which were sold and the money given for the work. Rev. Hassan Raza Kahn, a native presiding elder, and 27 native preachers of the Northwest India Conference, are entirely on self-support. In the Pilibhit district, whose presiding elder, Rev. Abraham Solomon, is a native, 11 native preachers are on self-support. In addition to this, they raised Rs.800 to build a native church. One native brother in Cawnpore has given Rs.900.

Bishop Thoburn is sending home five missionaries; and four missionaries who are now in America have been cut off without salary. Of these Rev. J. W. Waugh has had thirty-seven years' service and Rev. T. J. Scott thirty-three years' service in India. These returned missionaries will have to remain in America until there is enough money to support them. We are very sad at having to do this, but are helpless. We have more than 15,000 converts of last year who must have teachers. They are largely from the lowest classes, and are very ignorant, very few of them being able to read. We must have money to keep up our training schools to prepare teachers and pastors for these new Christians. It costs from $30 to $100 a year to support a preacher. Will you pray for us, and use your influence to get others to support workers? Money may be sent to Rev. C. C. McCabe, 150 Fifth Avenue, New York, stating that it is for Bishop Thoburn's Special Fund. Remember that thousands of heathen are knocking at our doors for the bread of life. How can we refuse them?"

The above letter affects our heart sorrowfully. It is sad that, while that great land of India is open to the Gospel, that there should be these hindrances, for want of means. The Methodist Episcopal Church is abundantly able to respond to the demand, and ought to do so, if she will not be guiltless before God.

We have solicited contributions to help support the second missionary at Gulbarga. Some liberal offerings have been made, but much more is needed.

THE TUESDAY MEETING.

This Meeting, held for so many years at the residence of the late Mrs. Sarah A. Lankford Palmer, is now held in the home of

Dr. Miles W. Palmer,

brother of the late Dr. W. C. Palmer, 215 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend, also earnest inquirers after salvation.

PASSING NOTES.

☞ ***Let no one be tempted to discontinue the GUIDE TO HOLINESS for the coming year. Grand things are in preparation—brighter times are coming. "Have faith in God," and HOLD ON!***

—*How many* souls have you won for Christ during the past summer?

—*Rev. John Parker* is open for evangelistic engagements. Address, Mt. Kisco, N. Y.

—*Are any dead in your house*—"dead in trespasses and sins?" Have you power to raise the dead? Call on Omnipotence!

—*The two Capital P's.* They begin two mighty words: "PENTECOST"—"PURITY." No Pentecost without *entire* heart purity. See Acts 15: 9.

—*Holiness people* are the last people who should, in "*hard times*," economize by dropping periodicals that feed their souls. Let coffee, tea, sugar, pastry, etc., go, rather than that!

—*Are you praying much* for the Editor of the GUIDE TO HOLINESS? He needs it greatly in these times. Pray, and "*don't bundle him*" with all mankind. Pray for him by name, *daily*.

—*Read and ponder* every sentence of the Publishers' Address, on page 156. It is of the highest importance. Do some downright earnest praying about it, and ask, "*Lord, what wilt thou have me to do?*"

—"*The Volunteers*," under the direction of Mrs. Ballington Booth, had a great demonstration in the Auditorium at Asbury Park, Sabbath, August 30th. Great crowds, great collections, 114 "Defenders" made at $5 each.

—Are you a tract distributer on the line of Holiness? If not, begin at once. Have a district, and visit from house to house regularly, with tracts all alive with salvation. See our tract list for the month in our Literary Department, page 155. *Order some at once.*

—*The portrait* of Dr. A. J. Gordon, the eminent Baptist minister, late of Boston, given in this number, will be appreciated. Some excellent spiritual works from his pen have been published—one on "The Mission of the Holy Spirit." Such works help to make strong Christians.

—*Will you be a Holiness Library?* How? Select one book—*one*, if no more—in the list on cover page 154, and lend it around in your Church all the Fall and Winter. No matter if the covers are worn off—get *another*, and continue the work. One book, of the right sort, makes *a library*, and will do wonders. *Go to work.*

—*Thousands of dollars* should be invested in the Literature of Holiness this Fall. "*Times*" or *no* times, the Lord's money, a lot of it, should be put out at interest. Don't hoard it. Don't assert your unbelief in saying, "*Everything is going to smash!*" "Believe God"—and put your money on His altar—in clouds and sunshine!

THE DEVOTIONAL HOUR.

[Commit the passages to memory daily, and ponder them in your heart.]

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5: 8; Isa. 33: 17; Lam. 3: 58; I. Chron. 16: 25.
2. II. Tim. 2: 16; I. Cor. 12: 7; Psa. 119: 170; Psa. 148: 2.
3. I. Pet. 4: 12; Job 5: 19; James 5: 13; Psa. 145: 11.
4. John 3: 13; I. John 4: 4; Psa. 54: 2; Psa. 61: 5.
5. Zech. 8: 19; Psa. 32: 10; Lam. 2: 19; Lam. 2: 17.
6. Prov. 3: 11; Deut. 33: 25; Lam. 3: 59; Col. 1: 12.
7. Phil. 2: 14; Prov. 14: 22; Lam. 5: 21; Lam. 3: 38.
8. Col. 1: 10; Eccles. 8: 5; Psa. 119: 31; Psa. 68: 34.
9. I. Cor. 4: 5; I. Cor. 4: 5; Psa. 139: 19; Psa. 92: 8.
10. Ephes. 4: 29; Heb. 6: 14; Psa. 141: 3; Psa. 119: 171.
11. Matt. 5: 37; Prov. 21: 23; Psa. 119: 17; Psa. 45: 17.
12. Psa. 105: 4; Matt. 7: 7; Psa. 63: 8; Psa. 40: 16.
13. Gal. 5: 26; Prov. 29: 23; Psa. 10: 17; Luke 1: 40.
14. Matt. 20: 26; Isa. 66: 2; Isa. 26: 13; Isa. 33: 22.
15. Ephes. 6: 6; Heb. 13: 16; Psa. 57: 2; Matt. 26: 30.
16. Isa. 41: 14; Deut. 33: 29; II. Sam. 23: 17; II. Sam. 22: 31.
17. I. Sam. 12: 14; II. Chron. 15: 2; John 13: 37; Isa. 60: 18.
18. Deut. 8: 2; Deut. 8: 7; Deut. 9: 26; Deut. 12: 7.
19. Josh. 22: 5; Deut. 11: 27; Deut. 21: 8; Deut. 11: 25.
20. Col. 3: 12; Job 36: 7; Matt. 11: 26; Psa. 147: 12.
21. I. Thess. 5: 15; Rev. 3: 5; Isa. 63: 15; Psa. 16: 11.
22. Luke 10: 20; John 10: 28; Psa. 119: 43; Acts 2: 46, 47.
23. Phil. 2: 3; Isa. 58: 9; Psa. 71: 3; Psa. 72: 19.
24. II. Tim. 2: 22; Acts 15: 11; Psa. 86: 16; Ezek. 3: 12.
25. James 5: 7; John 15: 16; Psa. 27: 8; Psa. 50: 14.
26. Rom. 13: 14; Heb. 8: 12; Jer. 31: 9; Psa. 89: 8.
27. Gal. 5: 25; Isa. 30: 18; Acts 8: 15; Psa. 83: 18.
28. II. Thess. 2: 15; II. Tim. 4: 8; II. Thess. 3: 16; Psa. 47: 6.
29. Heb. 13: 5; James 5: 8; Prov. 15; 8; Luke 19: 37.
30. James 4: 8; Psa. 145: 9; Psa. 57: 11; Jer. 32: 18.
31. Isa. 24: 15; Job 34: 23; Psa. 134: 3; Psa. 148: 13.

THE GUIDE INTERNATIONAL PRAYER UNION.

We set apart as the day for special prayer this month,

TUESDAY, OCTOBER 13TH.

The Scripture for the day is Psalm 1st, and the hymn to be read or sung, No. 684 in the Methodist Hymnal.

Let the families of all who are represented in this Prayer Union be remembered; also all who are specially engaged in spreading Scriptural Holiness over these lands, whether by evangelistic effort, or in circulating Holiness Literature. Get near to the Father's throne on this day, and claim a blessing.

LIFE-POINTS:

—"And they shall call them the holy people."—Isa. 62: 12.

—The time is coming when God's people shall have this high designation, and be so recognized. Happy day! May it come soon.

—"The redeemed of the Lord."

—He has wrought out a great redemption for them—through the sacrifice of His dear Son—and His people should bear the blood-mark.

—And thou shalt be called, sought out. A city not forsaken."

—"Sought out" of the Lord, for His own habitation, and "sought out" of men to partake of her joy and privileges. "*A city not forsaken,*" but ever under Divine guardianship and protection—proof against the attacks of all her foes.

CLOSET TESTS:

—Do you wait patiently for an answer?

—Do you have reference to God's will in all your asking?

—Do you always ask in Christ's name—positively, and continuously?

CLOSET EXERCISES:

—Connect *faith* with every petition.

—Plead earnestly the Father's promises.

—Lean hard on the infinite merit of Christ's atonement.

—Make mention of personal unworthiness at the foot of the throne.

LOOK ON THE BRIGHT SIDE.

"A little child shall lead them." An exchange relates a touching incident of childlike self-denial:—

A man met a little fellow on the road carrying a basket of blackberries, and said to him,

"Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.—*Selected.*

WORLDLINESS closes the mouth of the Christian. To his appeal to become a Christian the answer is, "I am as good as you are," or "Christians are no better than other people."

THE GOSPEL FIELD.

BY REV. E. BARRASS, D.D.

AT HOME.

—The Book Concern has paid $460,000 to the various Conferences in aid of the superannuates.

—It is announced that John D. Rockefeller will give $1,000,000 for a new recitation hall at Vassar College.

—The Gospel is preached by the Church in the United States in fifteen different languages. Outside the country there are 150,000 communicants.

—The Epworth Leagues have 1,350,000 young people enrolled in 21,000 chapters. The Epworth Herald has a circulation of 100,000 copies.

—The Sunday-schools increased during the quadrennium 2,766, making in all, 30,259. Teachers and scholars number 2,938,305, a gain in four years of 280,858.

—The receipts of the American Board for the past ten months were $469,520.30 as against $498,140.55 for the corresponding period a year ago. In legacies and subscriptions there is a decrease of $28,620.17.

—The American Bible Society, for the first time in its history, circulated more volumes abroad than in the United States last year, 890,150 of 1,750,283 going abroad, of which nearly 400,000 were issued in China.

—The church and parsonage property has increased $11,600,000 and the pastoral support $500,000. The number of pastors has increased 1,400. There was an increase of missionary income in three years of the quadrennium.

—Dr. Morrison, Missionary Secretary of the M. E. Church, South, says: "If Methodist people would give to Missions what they spend for tobacco, the Church could put 1,000 missionaries in the field and keep them there."

—In the M. E. Church 33,000 members die every year. During the quadrennium 386,000 were added, making the present membership 2,766,656. There are 43,000 students in the colleges and schools, a gain for the past year of 1,000.

—There are fifty-one deaconess' homes, hospitals and orphanages, fifteen of which are in foreign lands. There are 574 deaconesses, of whom ninety are in the foreign work; 110 are trained nurses. The organization has $641,850 worth of property. During last year, those who work free made 262,416 calls, held 11,060 meetings, and cared for 6,209 sick people either in hospitals or their own homes.

IN FOREIGN LANDS.

—Twenty-three thousand souls pass into eternity every day in India.

—There are 600 papers and periodicals at present in Japan, where not one existed twenty-three years ago.

—There is in the United States one Protestant minister to every 800 inhabitants. In foreign lands there is only one to every 400,000.

—During a few months of last year six societies sent out 250 missionaries to the foreign field. Three-fifths of them went for the first time.

—Rev. J. Hudson Taylor says that the number of opium smokers and their families in China who are suffering directly from this evil is 150,000,000.

—There are now 1,360 Christian congregations in Madagascar. The Roman Catholics began work in 1616, but not a trace is now left of their labors.

—Dr. John Paton has given $60,000 to the Victorian General Assembly, for mission purposes. The money is the profit of his autobiography and private subscriptions from friends.

—The Rhenish mission in Sumatra is a great success. At the last report there were 6,000 candidates for baptism in the Battak tribe, 1,000 of them being converts from Mohammedanism.

—Several young women are to be sent to China by the Church of England Missionary Society. They are to be sent to Foochow, where they will learn the language before they proceed into the interior.

—Rev. G. S. Miner, of Foo-Chow Methodist Mission, writes: "In 1893 I had 3 day schools, in '94, 16, and now 100, with about 3,000 pupils. Within the last six months we have brought fully 2,000 children under Christian influence for the first time."

—Rev. Mr. Fairbank, of the American Mission Board in India, rides a bicycle on his preaching tours. He says: "Wherever I go I find plenty of people willing to come and listen to my preaching if they can only catch a glimpse of the horse that needs neither grass nor grain."

—Chinese converts are often of advanced age. A missionary of Che Foo baptized a man 73 years old, a widow 79, and still another 88 years. At another station there came to a Presbyterian missionary a man who had wheeled his aged father, 75 years old, for five miles on a wheelbarrow. The old man wished to be baptized, but could only say, "All I know is, I am a helpless sinner, and that I love Jesus and trust Him for my salvation."

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

This is a time of marvelous political activity. It is said that "the present presidential campaign must be one of *education.*" To this end millions of printed documents are being circulated.

Now, if such marvelous energy is thus displayed by politicians in order to set the pending issues before the people, should not the Church of God act up to the responsibilities of the period? Should she not be scattering the leaves which are for the healing of this nation, and not only this nation, but all the nations of the earth? Undoubtedly.

In regard to the particular publishing interests on the line of Holiness which we have in hand, its claims are very fully set forth in the Address of the Publishers on page 156. We hope every subscriber to the GUIDE will give it careful consideration. It makes important proposals for advance and enlargement in the circulation of the Literature of Holiness.

We invite special attention to the Premium Offers, and list of desirable books at astonishingly low rates. We make these unusual reductions of price on account of "the times," and in order to encourage our friends to exert themselves to disseminate a pure literature, in order that the deadly influences of the issues of the "*Satanic Press*" may be counteracted by the powerful agency of *Gospel* Truth on fire. Shall our appeal be in vain? We trust not. If the times are hard—and they are—then there is cause for real self-denial on the part of *living Christians*—self-denial that amounts to something, and which is conspicuous and luminous amid the prevalent darkness. Let luxuries, for the time, be given up, and even things that are necessary, rather than allow *Holiness Periodicals* to suffer and the work of book-circulation on this line to be brought to a stand-still.

And, while we plead for our particular interest, we do it also in behalf of our excellent *fellow-publishers*, who have, as well as ourselves, claims upon the generous support of the Christian public. We are endeavoring, as far as our space will allow, to keep our readers posted, from month to month, concerning their new and choice publications. We thus try to love our neighbor as ourselves. We hope the notices in this Department will be favorably considered.

NEW WORKS JUST ISSUED.

By THE FLEMING H. REVELL COMPANY.

Through Fire and Flood. By F. B. Meyer, B.A. Author of "The Shepherd Psalm," "The Present Tenses of the Blessed Life," etc. Price, 50 cents.

This is in the "Christian Life" Series. It is from the pen of the eminent evangelical writer, Mr. Meyer, whose works are so deservedly popular.

Thirty Studies in the Gospel by John. By Prof. W. W. White, Ph.D., of the Bible Institute, Chicago. Price, 50 cents.

This is a beautiful and very helpful work. The plan of it is skilful, and will aid Bible students in grasping the strong points of the Gospel by John. It should be widely circulated. Young people, and teachers of all classes, will find it valuable.

ATTRACTIVE BOOKLETS,

16mo, decorated paper, each, net, 10 cents. Per dozen, net, $1.00:

"God's Box." A Home Missionary Episode. By Mabel Nelson Thurston. Illustrated. "Expectation Corner, or, Is your Door Open?" By E. S. Elliott. "Temptation." A Talk to Young Men. By Rev. James Stalker, D.D. "The Four Men." By Rev. James Stalker, D.D. "The Fight of Faith" and "The Cost of Character." Talks to Young Men. By Rev. Theodore Cuyler, D.D. "Hope: The Last Thing in the World." By Rev. A. T. Pierson, D.D. "The First Thing in The World; or, The Primacy of Faith." By Rev. A. J. Gordon, D.D. "The Message of Jesus to Men of Wealth." A Tract for the Times. By Rev. George D. Herron, D.D. "Power From On High." By Rev. B. Fay Mills; "Love: The Supreme Gift:" "The Greatest Thing in The World." By Prof. Drummond. "The Startled Sewing Society." By Mrs. L. H. Crane. "Wanted: Antiseptic Christians." By Maud Ballington Booth; and others of like character.

A fine series of Booklets. Will do good. Read and circulate them.

From FUNK & WAGNALLS, Publishers.

Platform Pearls. For Temperance Workers and Other Reformers.

A Collection of Recitations and other Selections for Public Meetings; especially adapted for Christian Endeavor Societies, Prohibition Clubs, Loyal Temperance Legions, Women's Christian Temperance Unions, etc. Compiled by Lilian M. Heath. Price, 75 cents.

A timely and helpful book for all classes of Temperance Workers. We commend it to the attention of those who are interested in promoting the great Temperance reform.

From THOMAS WHITTAKER, Publisher,

2 & 3 Bible House, New York.

The Inspiration of History. By James Mulchahey, D.D. 12mo, cloth binding. Price, $1.00.

Its title indicates pointedly the purpose of this book; which is to put the inspiration of the Bible in

its true historical light, and to test the questions relating to it, which have been raised in modern criticism, by reference to the principles of historic certitude. The book is intended for general reading, and we have great confidence, not only that it will prove to be of pronounced interest to the reader by the importance of the subject and the author's clear thought and lucid style, but also that it will take and hold a prominent place as a contribution of positive value and stimulation to Christian thought and belief

Some Modern Substitutes For Christianity. A consideration of the Claims of Theosophy, Christian Science, Spiritualism, Socialism, and Agnosticism. By George W. Shinn, D.D. 12mo (paper covers, 25 cents); cloth, 50 cents.

The contents of this book were delivered originally as a course of lectures in Boston. The treatment of the topics is not after the manner of technical theological essays, but in the language of the people. It may, and ought, to be freely distributed as a defense of our common Christianity against these new assailants. Its cheap form is favorable for its wide circulation.

"SUNSET MEMORIES."

A real beauty—an attractive home picture—is the new volume of Rev. N. Vansant, author also of "*Rachel Weeping for Her Children*," which has proved a great comfort to bereaved parents. And not only so, "Sunset Memories" is full of sparkling gems of truth which the careful reader will highly appreciate. We would like to send out a large number of copies. The price is only $1.00, and if we could not obtain another copy we should not like to part with it for double the amount. We consider it a treasure in our home, helpful to the whole family.

"THE BUTLER BIBLE WORK."

We invite the special attention of our readers to this great Biblical work of Rev. Dr. J. Glentworth Butler, D.D.

It is a series of eleven volumes, on the Old and New Testament. It is not a commentary, in the ordinary sense of the term. It embodies the best thoughts of the most eminent practical Bible expositors. Dr. Butler has bestowed many years of research, and has produced a work of priceless value. To ministers and all classes of Christian teachers and workers, it is an almost exhaustless treasury of pure and excellent things. We cannot be too emphatic in our commendation. It gives to us and our family many a rich repast. For particulars, address Butler Bible Work Co., 85 Bible House, or, to us, and we will see that you receive circulars.

"THE TRUTH AND THE WAY."

A precious little volume, by Rev. H. G. Scudday, a successful evangelist. It contains a Pentecostal Sermon of real excellence, and a thrilling account of his experience. Order at once. Price, 50 cents.

COUNSELS FOR OCTOBER.

TWO THINGS TO DO BEFORE JANUARY FIRST.

We counsel every reader of the GUIDE to do two things before January 1st, if they can raise the money at all.

1st. Procure a copy of the

BIBLE HOLINESS CHART,

by Mrs. James, with her portrait and THIRTY-ONE Bible selections on Holiness, with a choice gem of Mrs. James' poetry. Thirty-one sermons, one for each day in the month. It will beautifully embellish your home, and greatly bless your family. It costs only *seventy-five cents.*

2nd. Order a copy of "FOUR PEARLS," the beautiful text book, to carry in your pocket, or to keep in your closet. *Four Bible Pearls* for each day! How rich you may be, despite "hard times!" Don't neglect this. Be ready to follow up the Bible lessons in the GUIDE from January 1st. It costs *only 15 cents.*

☞ **A CAUTION! Satan will tell you, O so adroitly! you ought to discontinue the "GUIDE" on account of "the times." Believe him not! "Give no place to the devil." Go with one meal less a day, or one garment less, rather than do it. You cannot afford to be without *SOUL FOOD!***

THE TRACT WORK!

We wish we could put emphasis enough into that word, TRACTS! We would, if we could, wheel the whole body of readers of the GUIDE into line as TRACT DISTRIBUTERS! October is the time for outdoor exercise. Every Christian who has health, and feet to walk, should go into the homes of the people with TRACTS ON HOLINESS, glowing with PENTECOSTAL FIRE!

NEW CHOICE HOLINESS BOOKLETS.

Prices for the times. Six Choice Holiness Booklets, 50 cents: "Salvation Papers," S. A. Keen. "The Better Way" (abridged), B. Carradine. "Gifts and Graces," W. B. Godbey. "The Double Cure," M. W. Knapp. "Victory," W. B. Godbey. "The Gibeonites; or, Sins versus Infirmities" B. S. Taylor. Only 10 cents each, or six assorted, post-paid, on receipt of 50 cents.

TRACTS TO CIRCULATE THIS MONTH.

"Key to the Storehouse." By Rev. A. J. Jarrell. Price, 3 cts. Per dozen, 30 cts. An Episcopalian lady has circulated hundreds of these. God has taken Brother Jarrell home, but his work lives, and this excellent tract is still doing its work.

Wesley's Sermon on **"Perfection;"** 3 cts. each; per dozen, 30 cts.

Wesley's Sermon on **"Repentance of Believers;"** 3 cts. each; per dozen, 30 cts.

"Heart Purity: The Chief Means of Growth in Grace." By Rev. William Nast, D.D.; 2 cents each; 20 cents per dozen.

"How to Obtain the Joy of Christ." By Mrs. Phœbe Palmer; 2 cents each; per dozen, 20 cents.

"Robbing God." A Sermon. By Rev. Wallace McMullen; 3 cents each; 30 cents per dozen.

"From Darkness to Light; or, How a Romanist was Wholly Sanctified;" 3 cents each.

"Experience of Mrs. Jonathan Edwards;" 3 cents each; 30 cents per dozen.

"Five Years of the Indwelling Christ." By Dr. Daniel Steele; 3 cents each; 30 cents per dozen.

THE PUBLISHERS' ANNUAL ADDRESS.

IMPORTANT MATTERS FOR CONSIDERATION.

DEAR PATRONS:

The time has come for us to communicate, as we have been accustomed to do, annually, with our patrons. The year is rolling away. It has been a year of care and toil, and in certain respects one of difficulty. We gratefully recognize the favor of God which has been shown, in preserving our lives, and in affording strength for the performance of the work that has been laid upon our hands. And we highly appreciate the interest and co-operation of the thousands of our patrons who have given us their hearty support.

"THE NEW DEPARTURE."

At the opening of this year we made **a new departure** by greatly improving the ***Guide.*** We added eight pages and appeared in attractive dress by procuring new type throughout, and that so bold and clear as to be a comfort to the aged and those of weak eyesight. We agreed to furnish a portrait **monthly,** instead of every six months. The matter of the Magazine was re-arranged, giving freshness and life. New Departments were added. Great care was bestowed in providing for **"The Biblical Department,"** which was arranged in four divisions and the ablest writers were engaged to provide the matter. The Departments, **"Historical and Biographical,"** and **"Woman in Gospel Evangelism,"** under the able supervision of the gifted writer, Mrs. Jennie Fowler Willing, which were new departments, have added much to the value of the periodical. We promised also to give **two** (instead of **one**) reports of the Tuesday Meeting, which was kept up until Mrs. Palmer's translation. The Memorial Number in June, which was exceedingly rich, came in to interrupt the order, but richly repaid for this interruption. We have endeavored to keep up reports of the Meeting, now continued at the residence of Dr. Miles W. Palmer. Taken altogether, the style and superior matter of the Magazine have stamped each number as excellent, and the many commendations of our friends have afforded us no little satisfaction.

THE COSTLY OUTLAY.

This "New Departure" has been costly. We were aware that in making it in the midst of an unsettled state of business in the country we were taking a **serious risk.** But the encouraging words of friends prompted us to go forward. And so we launched our craft, trusting in God for His aid, and the support of those for whom we were regularly ministering. We distinctly apprized our subscribers that this **enlargement** could not be maintained except by a decided increase of our **Subscription List,** and for this we made a very earnest appeal. But we are obliged to say that we have not realized all that we desired and expected in this regard. For this we are well aware there is a very sufficient reason. Instead of "the times" **lighting up,** as we hoped at the beginning of the year, the general business depression has continued, and even deepened, especially in the manufacturing sections. As a consequence many have been out of employment, or on half time, and of course there has been a scarcity of money. Under such pressure there is a disposition to forego the visits of periodicals, however lovingly cherished. In common with other Publishers, therefore, we have

suffered as the consequence. Some old subscribers have had to discontinue, reluctantly, with pain, under the law of necessity. And our Agents have not had the usual success in canvassing for new subscribers. There has not, therefore, been such an enlargement of our subscription list as we called for.

IMPORTANT QUESTION.

What shall we do? Shall we retreat from our position? Shall we return to the arrangements of former days, as to the number of pages, and of course to a reduction of matter? We are disposed to give our subscribers **more** rather than **less** matter, as some periodicals have done—giving the most that is possible for the amount of the subscription. And as the case now stands, we are sure competent judges, if the question were submitted to them, would decide that each number of the ***Guide*** is worth the year's subscription. And if so, multiplied by twelve, we are actually furnishing to subscribers **twelve dollars worth of matter for one dollar.** But the value of the matter cannot be expressed by dollars; it is the good influence thereof, the **saving results** which are achieved. And these we have no means of estimating. They cannot be determined until the final day. But we are persuaded the aggregate of results which will then be presented will be highly remunerative.

"THE *GUIDE* ONE MORE LEAGUE!"

We have a new proposition to make which, if generally accepted, will, we doubt not, greatly help at the present time. It is that we enroll our subscribers in what we are pleased to call **"THE *GUIDE* ONE MORE LEAGUE."**

This is the simple condition of enrollment, that every subscriber who has sufficient health and strength, and whose circumstances will allow, shall agree to make earnest effort to send us at least

ONE NEW SUBSCRIBER FOR 1897!

dating from January 1st, 1897, and all such new subscribers will receive the remaining numbers of this year **free,** making **fifteen** numbers for one year. Is not that liberal enough?

That all subscribers, willing to become members of this "League" send us their name and address on a postal card before November 1st, and they will be duly enrolled as members of the

***GUIDE TO HOLINESS* CANVASSERS' LEAGUE,**

established in **The King's Name,** for the enlightenment and salvation of the people. Now then, let names to be enrolled in this noble **"League"** reach us in the next few weeks by the thousand. **Roll them in!**

Remember, the motto is,

"TRY FOR ONE MORE!"

Of course the **Leaguers** are not to be restricted to one. Get **one** at least, and as many more as possible. Will you join our **"League?"** If so, write a bold, strong **"YES"** on a postal card and, after reading this, mail it at once to **GEORGE HUGHES & CO., 64 Bible House, New York.**

THE ONLY MAGAZINE.

We desire to have it well considered that the ***Guide to Holiness*** is now the

ONLY HOLINESS MAGAZINE IN THE COUNTRY,

that is, on the Holiness line **exclusively,** definitely and distinctly. There have been others, but they have either ceased to exist or have taken other forms—so that

the **magazine field for holiness alone** is now solely occupied by the ***GUIDE.*** There was a time, when the work of Holiness was in its infancy, when the ***Guide*** was the only Holiness periodical of any sort. It was established by the noble Timothy Merritt, and hence was **The Pioneer Periodical,** and has run an honorable and successful career of fifty-five years uninterruptedly.

Papers and Magazines have their respective advantages, and meet diverse tastes. We have no disposition to disparage papers. But we would have it specially noted that the form of the **magazine** is more compact, convenient for reading, more easily preserved, particularly under a neat cover such as we furnish, and at the end of the year the numbers can be bound, making a handsome volume, which will endure for years, be a joy and a help in the home, and is really **A Library of Bible Teaching** in itself, and a blessing to many for years to come. Consider these points which show the value and excellence of the **magazine form**—and remember, what we have said above—**it is now the only magazine definitely on the line of Holiness, exclusively, in the country.** Those, therefore, who desire **A Holiness Periodical,** in this neat, beautiful, convenient and enduring form, should be subscribers to the ***GUIDE TO HOLINESS.*** We hope this will be duly emphasized in the thoughts of our readers, and tend to largely increase the circulation of "**The Old Pioneer Magazine**" the coming year.

SUBSCRIPTIONS IN INSTALMENTS.

Notwithstanding the extra expense connected with our improvement of the Magazine, we have not increased the price of subscription. There was a time when the price was $1.25, and not nearly so much matter, nor was it anything like so pleasant in appearance.

Now, in order to accommodate our subscribers during these "**hard times**" we make this liberal offer, that subscriptions may be paid **semi-annually,** that is, fifty cents January 1st and fifty cents July 1st. This will no doubt relieve many.

First.—Many who might think they would have to discontinue may be led to hold on. They will say, "I can do that," and so continue their subscriptions.

Second.—It will encourage quite a number, we trust, to become new subscribers, who might not do so if the whole subscription had to be paid at once.

SIX MONTHS' SUBSCRIBERS!

For the accommodation of those who wish to become acquainted with the ***Guide,*** we will accept subscriptions for six months, dating from January 1st. We hope we shall receive very many **six months' subscriptions.** Those who canvass for subscribers, especially members of "**The *Guide* One More League,**" will please make a point of these offers.

A MINISTERIAL MOVEMENT.

We are exceedingly desirous that the ***Guide*** shall reach a much larger number of ministers in the country, of different denominations, for the interest on the subject of Holiness is increasing among all Christian ministers and people. And if ministers could be induced to read what is being published on this great theme, it is likely many would be led to seek after the experience and, coming into this glorious light, the influence would be felt in their congregations. The people, led by their beloved pastors, would speedily enter into the "Canaan of Perfect Love," the land described by Mr. Wesley as

"A land of corn and wine and oil,"

and the number of those who claim their inheritance in "the land" would be

grandly increased. All the people need is *Pentecostally endowed leaders*, and they will gladly follow.

How shall the GUIDE be more widely circulated among ministers? That is the question. **HOW?** We will tell you.

Let every subscriber see that his or her pastor is supplied with a copy for the coming year. This may be done as a gift from the subscriber, or, by getting a few friends to unite in making up the amount, **seventy-five cents.** We will deduct **twenty-five per cent.** from the regular subscription price to those who wish to provide for their pastors in this way. And the names of these ministers should be sent forward quickly, by the middle of October, or sooner, in order that they may have the benefit of the remaining numbers of this year **free**—October, November and December—being **fifteen numbers** for one subscription, dating from January 1st. And as we are disposed to give every encouragement possible to those who wish to get the magazine into the hands of their pastors, if it will accommodate, in "these times," the **seventy-five cents** may be paid **in instalments,** viz.: **Twenty-five cents in October, twenty-five in January, and twenty-five July 1st.** Will you thus help to get the truth before **Christ's beloved ambassadors?** Will you make a decided effort? For **Christ's sake,** and for the **Church's sake,** make the effort. If need be, deny yourself of something, tea or coffee, or some article of dress, to accomplish this desirable object.

ONE THOUSAND ON THE FRONTIER!

There are many ministers on the frontier, in the West and in the South (Colored), who are suffering at this time. They are working hard and receiving little for their support—money and provisions contributed altogether give them a very scanty support. They need something to encourage them.

This class of noble and heroic men would be greatly helped by receiving the ***"GUIDE TO HOLINESS"*** monthly. They would be cheered, inspired and comforted by it. Shall they have it? Who will help? **HOW?** By a very simple method. We ask each subscriber, in renewing his or her subscription for 1897 to forward therewith,

A CONTRIBUTION OF TEN CENTS!

for our "***Guide* Benevolent Fund,"** to enable us to supply the magazine to these **Frontier Preachers.** Of course, if there is ability to contribute more, so much the better. Do it in the name of the Lord, to aid His **suffering ministers,** and He will be pleased with the offering. We will supply these copies of the magazine at the lowest price possible, and make a liberal contribution of quite a **number of copies** for our own account.

Now, we beseech our subscribers to take hold of this matter **vigorously,** for the sake of the **cause of Holiness,** and for the comfort and edification of the **Frontier Preachers.** Act at once. Let us hear from subscribers, quickly. Let us have **ten cents** from every one, at least.

Our ***Guide* Benevolent Fund** is thoroughly depleted. It needs replenishing. We employ it not only to furnish the magazine to needy Ministers, but to Benevolent Institutions, Hospitals, Asylums, Missionaries, Widows and Invalids, who are helped by it. We hope this most desirable work will be heartily and liberally supported. Contributions of any amount from ten cents up gladly received. If possible, let us hear from every subscriber.

Now, in reliance upon God, and with confidence in our subscribers that they will afford us, by January 1st, such an increase of subscribers as will enable us to meet the cost of the ***Guide*** in its present enlarged and improved form, we venture to announce the following as

OUR PROSPECTUS FOR 1897.

1. THE BIBLICAL DEPARTMENT.

We promised, at the opening of this year, to have **three** divisions in this department. We have done better than we promised; we have had **four** divisions, and the matter has been furnished by gifted writers, including an able **Sermon** each month, which is no small matter. We hope to do as well, if not better, in the year to come. We recognize the fact that persons, in order to be well established in holiness, must have the best **Bible instruction.**

2. HOLINESS IN CHARACTER AND LIFE.

Variously presented. The great theme is many-sided, and may be presented in unnumbered phases. Competent writers can unfold them with interest, attraction and power. We are arranging a series of topics to be discussed by a corps of eminent writers in the coming year, that will have special application to practical, everyday life.

3. HOLINESS IN TESTIMONY.

As, in the providence of God, arrangements have been made for the "**Tuesday Meeting**" to be continued at the house of Dr. M. W. Palmer, 235 East 18th Street, we shall give our readers one or two reports monthly with, occasionally, perhaps, glances at other Meetings in different places.

It is also in our plan to enrich this department with well-written personal experiences that will be edifying to the saints. The power of testimony is beyond computation.

4. OTHER DEPARTMENTS.

"**The Home Circle,**" so well conducted by REV. L. H. BAKER and MRS. BAKER, which so greatly interests the "young folks," will, we trust, continue to be an attractive feature of the Magazine.

"**Woman in Gospel Evangelism,**" under the able supervision of Mrs. JENNIE FOWLER WILLING, who has furnished a series of articles which have been highly appreciated by thoughtful readers, is a department which will, we expect, continue to be a source of comfort and strength.

"**The Historical and Biographical Department**" has been supplied with excellent matter, including some real gems. We desire to keep this in line in the coming year.

5. THE EDITOR'S CABINET

Has been opened to subscribers monthly, containing the most desirable things at our disposal. It has included "**The Devotional Hour**" and a choice selection of Music. DR. BARRASS, of Canada, has kept us cheered with good tidings from the "**Home and Foreign Field,**" and we have posted our readers in regard to new issues on the line of **Christian Literature** in our "Monthly Review."

All these excellent features of the magazine, will, if possible, be rendered increasingly attractive in 1897. We shall try to sharpen our Editorial pen, under Pentecostal inspiration, and bring out of the Divine treasury "things new and old" for the edification and upbuilding of the saints.

6. ILLUSTRATIONS.

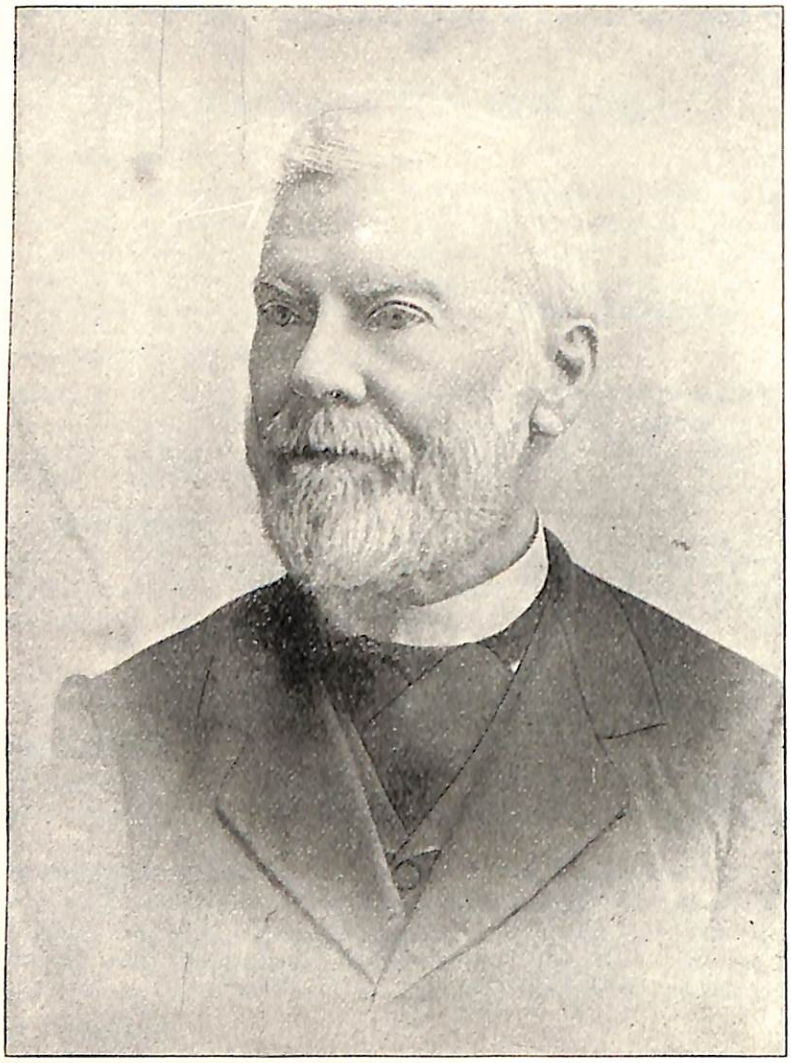
We have this year given more illustrations, considerably, than heretofore. Each number has been embellished with a portrait of some noted Gospel worker. We will do according to our best ability, in this line, in the year to come, furnishing portraits and other illustrations as often as practicable—monthly, if we are able.

The mechanical execution of the magazine will continue to be superior, including good paper and clear type.

Subscription price unchanged, $1.00 per year, including postage.

GEORGE HUGHES & CO.,

60, 62 & 64 Bible House, New York.



Thine fraternally

Dougan Clark,

DOUGAN CLARK, M.D., is a Minister of the Society of Friends, and has been engaged for a number of years in Evangelistic work, and God has crowned his labors with abundant success. He is the author of, "Offices of the Holy Spirit;" "The Holy Ghost Dispensation;" "The Theology of Holiness;" and "Counsels to Christian Converts," all excellent works.



NOVEMBER, 1896.

OUR FATHER'S MESSAGE.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8.

"Yes, I will bless Thee, O my God,
Through all my fleeting days;
And to eternity prolong
Thy vast, Thy boundless praise."

"Nor shall my tongue alone proclaim
The honors of my God;
My life, with all its active powers,
Shall spread thy praise abroad."

FRUIT-BEARING DISCIPLES.

Here is the message of the Father to the disciples through the lips of His beloved Son, "Herein is my Father glorified, that ye bear much fruit," etc. This is the proof of real discipleship, and by this is the Father glorified.

Christ is the Living Vine. His disciples are the branches, vitally connected with Him and drawing from Him spiritual nourishment. This vital connection excites high expectations on the part of the Eternal Father and the Eternal Son. They expect that every disciple will be a fruit-bearer, not in small but in large degree, that the living branches united to the Living Vine will be well laden with beautiful and luscious fruitage. Not only the fruit of the lips, but of holy character, fully developed, glowing with the Spirit's graces.

And this fruitfulness is to appear in holy activities, leading the Christian disciples in good works among the poor and the degraded to honor his Divine Master.

Such a character and life, full of excellent fruitage, brings glory to the Father. His glory shines brilliantly in stars and mighty planets, in the varied and mighty sweep of creative wonders. But His glory is pre-eminently manifested when in a human character the image of Jesus appears, and in an earthly sphere the heavenly and the divine glow with becoming luster. "God is glorified," as an eminent writer says, "not only from His delight in it (the bearing of much fruit) for its own sake, but as from the juices of the Living Vine."

What the world desires to see, more than anything else, is a fruitful Christian life, reflecting the beautiful image of Jesus, and abounding in holy activities. That is impressive, and challenges homage everywhere.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

THE WILL OF GOD.

BY REV. J. A. WOOD,

[Author of "Perfect Love," "Purity and Maturity," etc.]

TEXT: "For this is the will of God, even your sanctification."—1 Thess. 4: 3.

WHEREVER we present this subject, especially if we do it, as we always should, in the spirit of Christ, and with the power of the Holy Ghost, we find always an interest in it, for its want must always be felt by the sincere heart until it is realized.

In just so far as a man has within him a tendency to sin, does the devil have an ally in his heart. Bishop Janes has well said, that "when the devil comes to a man who is but partially sanctified, he finds some property, something that is his, there, and the man is disposed to sympathize with the temptation; but the heart that is fully sanctified is free from all inward inducement of sin."

REASONS FOR SEEKING.

I wish now to notice a few reasons or motives which I think should lead every one to seek this precious fulness, this entire sanctification, this gospel purity, and to seek it now.

One reason, and to me a very important one, is, that it will bring out in the believer's heart the most satisfactory evidence of his justification. Do you know, brethren, that vast numbers of those whose names are upon our Church records are not clear in the light of justifying grace? Do you know that there are multitudes who have not "the witness of the Spirit?" Alas! How many live in a state of constant doubt and anxiety as to their justification! I have marked this, and you have not failed to observe it. If the faithful pastor presses this question personally upon the members of his flock, as to the present witness of the Spirit to the fact of justification and adoption, he will find many who will confess that they have it not. Now, I say that this grace will settle this question forever, so that you shall constantly know of your acceptance with God. Not that I would teach that there are degrees of justification, but at the same time the clearer light of personal purity will bring evidences to the believer's heart that will necessarily drive away his doubts. I have known many who were never fully clear in the light of justifying grace till they had experienced the fulness there is in Jesus.

I would carefully guard against underrating the great work of regeneration, for I believe that if the standard of justification were held more prominently and clearly before the people, we should find less difficulty in bringing the Church up to the idea and experience of entire sanctification. Those who have, as Wesley suggests,

been in the lazy beaten track, those are they who most disparage sanctification; but show me a man who is anxious to do all his duty and to fulfil all the good pleasure of God, and I will show you a man who is in sympathy with salvation to its fullest extent.

And how blessed is this experience, to be able to grasp all this, to be where he knows constantly that he is a child of God; to have a clear assurance that God is indeed his Father; and to be able to cry out with perfect confidence "My Lord and my God!" I am inclined to the opinion that I should preach this subject less, and have need to preach it less, if the Church of God were more generally in the clear light of justification. I believe that many have justification restored in seeking for purity, for the reason that they have before refused to seek for purity. God requires the Christian to have a pure heart; and if he measures his steps wilfully back into the wilderness, he must suffer loss, and he may have God's favor restored when he is seeking purity. But if a man is in doubt whether he is backslidden or not, let him first seek the evidence of God's favor, and then not rest till he is fully sanctified.

ANTIDOTE FOR BACKSLIDING.

Another reason for seeking this, and which is nearly related to what has gone before, is that it is the surest protection against backsliding. Though the possibility still remains, yet sacred and ecclesiastical history conspire with experience to declare that few who enter this grace, really and fully, ever apostatize. Peter was weak as a child, and cowed before his enemies till he received this baptism, but after that he lived a hero and died a martyr. And so was it with the "one hundred and twenty," and so has it been with thousands; this glorious grace has nerved them to withstand manfully the assaults of all foes, and having done all, to stand.

RELIANCE.

I remark again, that this grace will enable you to rely upon the atonement of Christ with a steadiness and a completeness of confidence that nothing can disturb. How often have you occasion to lament the weakness of your faith in and love toward the Lord Jesus Christ? Let me say to you that at the point where your soul enters into this precious rest, you will find a confidence and trust that nothing can disturb You will be enabled to rest upon the atonement of Jesus with such a consciousness of its preciousness and power as no influence can disturb or remove from your breast. Hence, the erroneous notion of some that Christian purity excludes the necessity of constant reliance on the atonement. It is the direct reverse of this. No man sees his need of the atonement more clearly than the man whose heart is thoroughly washed in the blood of Jesus Christ. No man feels the merit of Christ's atoning blood so constantly as that man whose heart is washed in the blood of Christ. Fletcher said, "To suppose that Christian purity excludes the need of the atonement is not less absurd than to suppose that the perfection of navigation excludes the need of the ocean as a great reservoir of water." Let your hearts be cleansed in the blood of Jesus and you will know the sweetness of living a life of faith on the Son of God. There is a vast difference between the faith that a man exercises while under the influence of sin and that which he exercises after grace has pressed out every unholy element from his heart.

And then Christian purity reveals Christ more fully to the heart. How often the believer looks away sorrow-

ing and saddened with the thought that he experiences so little of the preciousness of Jesus! You read that He is the chief among ten thousand and the altogether lovely; that in Him dwelleth all the fulness of the Godhead bodily; that He is the brightness of the Father's glory and the express image of His person; that He is the rose of Sharon and the lily of the valley; and you chide yourself that you cannot feel it with the intensity you desire. My brothers, there is a standing point from which you can see the King in His beauty, and whence He burns into your very soul the conviction of His excellency. This perfect purity of heart brings Christ so near that you are constantly conscious of His presence and smile in your heart.

During the first ten years of my ministry I used to sit and weep in sorrow over the depressing consciousness of a Saviour at a distance; I felt, as every true minister must feel, the need of a present Christ; and a number of years ago, before some fifty ministers of the Wyoming Conference, the blessed Jesus let His grace come in a stream from heaven upon me that so filled my soul that for three hours I was conscious of nothing but that Jesus had me and that the heaven of heavens was streaming through my full soul. Since that day I have realized a new experience of the presence of Christ, and everything in the light of my justification has been wonderfully intensified, and I have experienced and do constantly experience the meaning of perfect love in a pure heart.

GROWTH IN GRACE.

Another reason why you should seek this precious grace is that it will wondrously minister to your growth in grace. You wish to be a faithful Christian, to climb the hill of Zion, to reach the highest summit of Christian experience. Get Christian purity, and you will realize the most steady and rapid growth in grace possible this side of glory.

But, you ask, "When a man's heart is cleansed is not this the climax?" There never was a more pernicious error than that which teaches that there must be ten, twenty, or thirty years intervening between partial and entire sanctification, and that when this is reached there is an end of growth. What God wants is to have your heart cleansed *now*, and then to have you realize a rapid growth in grace through the entire period of your probation. Holiness is moral and spiritual health, and just fits a man to grow most rapidly. Come to Christ at once and obtain this purity of heart, and your growth in grace and knowledge will be unsurpassed, nay, unequaled in all your previous experience.

But, says one, "I do not know about this leaping into the experience of ten years in a single hour or moment." No more do I. Do not, I beseech you, confound Christian purity with Christian maturity, for they are distinct, though related. We do not teach that a man may become a mature Christian in a moment; but we do teach that he may become a pure Christian at once, in an instant. And that will give him a chance to become mature; for the great reason why we have so few mature Christians, is, I apprehend, that there are no more pure Christians in the Church. Come, then, now, to Jesus, and experience what is the privilege of every believer—have your heart cleansed from all sin.

"*If any man preach any other gospel than ye have received, let him be accursed.*" This makes very serious business of the ministry. Serious in view of the fact that we have no more choice as to what kind of gospel we will preach than as to what kind of money we will use to pay our debts.—*A. J. Gordon.*

BIBLE EXEGESIS.

A DIVINE VISITATION.

BY REV. JOSEPH H. SMITH.

MALACHI III.

PAPER III.

We have seen that this promised visitation is to be evangelical rather than judicial in its character; and that, while it primarily refers to this dispensation as a whole, this promise is nevertheless legitimately applicable to particular individuals and Churches as well as to "epochal times of refreshing" in the history of the Church.

We come now to study more carefully *the character of such a visitation* as indicated by the symbols employed and the announcements made. "*He is like a refiner's fire and like fuller's soap*" (v. 2). Both of these figures point to cleansing or purification. Nor are they without different shades of meaning. *Soap* is for cleansing surfaces—externals, as of fabrics, etc.; *fire* is for purging the very constitution—the hidden places of the metals. So that we have in this prophecy promise of outward and inward cleansing. It implies *the need* of such cleansing in both kinds. It is in harmony with all the teachings of Scripture, which everywhere reveal the truth that not only man's habits, but also his nature, is defiled. Here, then, the Gospel is fore-announced to bring both inward and outward holiness. No room for the idea of mere repression of sin here. No quarter, either, for the teachings of a holiness which is only imputed. But a thorough washing, as with a *fuller's soap;* a thorough purging, as with *a refiner's fire.* Sin must give way before such a visitation, or else the sinner in Zion must fall into burning confusion and contempt. No wonder the prophet halts us for a moment, as in our eagerness we call for God to visit us thus, and demands of us a self-examination as he says: "*Who* may abide the day of his coming? *Who* shall stand when he appeareth?"

Nor is this work of cleansing merely incidental to a *divine visitation;* for we find it added: "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver" (v. 3). A refiner of gold and silver will not allow his attention to be diverted to anything else while he is thus occupied. He will not rush the process through with untimely haste. His object is not quantity, but purity. There is nothing of half so much importance to him as this work of purifying and refining. Why is it that so many of us, even in our anticipations and preparations for a divine visitation, seem to regard the purification of the Church as bu'. an incidental and a secondary consideration? Why is it that many ministers and others actually lose sight of the purging purpose of the Baptism with the Holy Ghost? The need of the hour is not so much an extensive as it is an *intensive* revival of religion. If God symbolizes His coming and presence by a refiner's fire, we ought to be absorbed, first of all, with the thought of purification. If He announces that He will "sit as a refiner," we ought not to be in such a hurry to pass by the needed work in the Church to get on to something else.

Let us unite with God and concentrate all attention and effort upon the great work of heart purification. Then, as we may see further on, every other part of the work will follow in just and regular order.

God first visits those in ecclesiastical responsibility. "And he shall purify the sons of Levi." True, we are all priests and kings, and Pentecost may

begin anywhere in the Church; yet there is a special fitness in the ministry and those in official position in the Church leading the way in submitting to the purifying power and presence of God. Indeed, there is a special necessity for a divine visitation to the ministry itself, even in our own times. Not that we have any arraignment of the ministry to make on the ground of deep or general corruption. We do not know, in fact, whether the ministry as a whole has ever, in modern ages, been freer of moral corruption than at the present time. But this is our charge against the Levites of the present day: THEY ARE DIVERTED. Diverted from the great and true work of the ministry. The salvation of souls and the sanctification of believers do not constitute the all-engrossing occupation and devotion of these men of God. *Personal ambition* is eating the very heart of many a preacher's piety and starving the people he is sent to feed. *Sectarian zeal* is engaging more of the time and the temper of some preachers than the fundamental principles of truth and righteousness. *Intellectual gratification* has caused many to lose relish for intensely spiritual occupation. *Ecclesiastical politics* (though not in the published curriculum of the Theological Seminary), as a science, receives more attention than the conduct of an altar service or the personal leading of souls to Jesus. *Love of reputation* and fear of being "changed" before the expiration of the time limit, keep many from a courageous declaration of doctrine and administration of discipline, as well as from an earnest personal devotement to the promotion of Holiness. And many more are so *influenced* by those who lead off, in some of these lines, that they have stunted their own manhood, without which no one can be a creditable minister of the Gospel.

These are simply observations which lead us to think that, while the ministry of our times is on a higher moral plane than that of some other generation, it nevertheless needs a divine visitation to lift it to the Pentecostal standard of complete deadness to self and fulness of life and zeal and courage for the kingdom of God and His righteousness. This is to be the design and result of such a cleansing of the Levites. "*That they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years*" (vs. 3 and 4). Perhaps we should be a little more careful about decrying and discounting those who keep talking and praying about "the old-time religion." Perhaps that is optimism "gone mad" which sees *only* progress in the state and condition of the Church. That there is much and manifold progress, none can deny; but that the spirituality of the fathers, either in teaching or in the power of their ministry, is surpassed, or even equaled in our own day, who is willing to affirm, much less ready to prove? Most certain it is, that the old-time tokens of divine favor and power, falling upon the seasons of worship in many modern congregations, would produce amazement and consternation. Some of the children—yes, not the youngest among them only, either,—have never witnessed a mighty outpouring of the Spirit: such as manifests itself in the shouts and songs of the redeemed as well as in the conversation and sanctification of souls. And this is the way, in former years and in the days of old, the Lord showed His pleasure in the worship of His people. A divine visitation contemplates a return of these days, a restoration of this pleasure and a recurrence of these tokens of the Lord's favor.

Following this, and as a result, comes the conviction of sinners. "And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against them that oppress the hireling in his wages . . . and fear not me, saith the Lord of hosts." Mere Christian sentiment against these evils does not correct them. The effort to produce what is called a "social conscience" on such social, commercial and superstitious evils, does not rebuke men's hearts as they should be rebuked. Not the civil law, nor the public sentiment, but the bar of God is the tribunal to which sinners are to be made to feel their accountability. Conviction is the certain consequent of a divine visitation. Whoever will aid in securing such a visitation to the Church, will so far contribute to an old-time awakening amongst sinners.

CHRIST'S BLOOD CLEANSETH FROM ALL SIN.—Sin exists in various forms. There is original sin, and actual sin; there are presumptuous sins, and aggravated sins, sins of ignorance, and secret sins. So there are various degrees of sin, as represented by the unrighteous, the wicked, and the ungodly. There are the outbreakingly wicked, and those who are outwardly correct, while they are inwardly unholy. How various the forms and degrees of sin. In the light of the holy law even our infirmities are sins. From sin, from all sin, the blood of Jesus cleanseth. If it had said from sin, we might have said, "it may cleanse others who have not been so bad as I;" but it does not say so; it says from *all* sin, hence we may each confidently say, "I have redemption in His blood." We repeat, this provision is for all sin, and to cleanse at once. After the believer is justified, he feels the remains of sin in his heart. Pride will rise up and struggle for independence, and the old passions stir within him. They do not reign, but they struggle; and how many tears, and headaches and heartaches have they cost us. But there is a cure for all this; there is an unfailing panacea for all these ills. It is the blood of Jesus. Glory to God! Jesus is the Lamb of God, 'slain from the foundation of the world,' and He is our great and perfect Saviour."—*L. R. Dunn.*

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

Nov. 1. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11: 27.

This eleventh chapter of Hebrews is a catalogue of heroes. One cannot read it without being kindled to the intensest longing to be loyal to God even unto death. In this long list Moses stands conspicuous. His history has been familiar to us from childhood. What a forsaking that was! Emolument, position, royal patronage, literary companionship—all surrendered, for what? To lead a host of slaves into freedom; yea, to carry out a plan of God's which, like all His plans, always ends in glory, though the way may require sacrifice and suffering. He had no gospel with rich promises of grace to cheer him on—no cross to encourage his purpose by its Christ example. But he had seen God in the mount. He had stood by the burning bush. The Invisible had appeared to him, and had issued His word. It was enough. All that followed that heavenly visitation was endured as seeing Him. This is God's order. Get your commission in the Holy Presence. The burning bush is in the mountain of your prayer service. The Invisible appears always to the soul that is willing to endure only as by Him.

Nov. 8. "Abraham believed God."—Rom. 4: 3.

Another sturdy spirit stands in clear outline as we open our Old Testament. How he inspires our courage and stimulates our faith! All the strange events that mark his career are made significant by these words, "Abraham believed God." These explain the glory that gilds his history

like a light from heaven. He believed God. Within that faith he grasped the mysterious promise and was obedient to the command he could not understand. To believe God without physical demonstration; no signs, no sounds to prove the certainty of the faith, this is the kind of believing of which Scripture heroes are made. We would believe if we could see, but to believe without a sense confirming, is to believe God alone.

Such a believing makes no note of time. Months and years may elapse, but faith's prophetic vision sees the fulfillment ever drawing nearer. Every strong believer is a prophet and may shout to-day of the realization of his faith to-morrow. Faith says, "God has spoken; I will leave all behind, for His call is to broader and fuller good; there is no uncertainty with God nor with the faithful who walk with Him." It is an answer to all cavil, an explanation of all holy daring in the Holy Spirit, *I believed God.*

Nov. 15. "For one star differeth from another star in glory."—1 Cor. 15: 41.

The apostle under the guidance of the Holy Spirit here states a great and important truth. He leaves it without explanation in detail, but we close our Bible and go out into the field of duty with the consciousness that somehow we are responsible for our grade in the glory-life beyond. The thought is both solemn and noble. It is a serious matter to fall below the place we might occupy "in the resurrection." It is a noble, transporting inspiration that our allotment in the heavenly citizenship is subject to ourself, that our choices, our faithfulness, our patient self-denials and sufferings for Christ's sake, are made to be steps upward to higher spiritual distinction in His kingdom. How it should arouse us to come to our best! What earnestness, diligence and steadfastness should characterize our Christian life! And here the differences must appear among God's saints. And here they do appear. Allowing for the varieties of temperament, constitution and conditions, there is a wide difference of faith, devotion and Christian development. Every Church shows it.

Nov. 22. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Matt. 22: 21.

One of the obstacles frequently adverted to in the experience of Christians is found in commercial life as commonly represented. The maxims of trade, the rush for the front regardless of methods, and the unscrupulous increase of great fortunes, are huge challenges to simple honesty and slow financial advance. The social customs, the styles, the apparent necessities of keeping up appearances are amazing currents against simplicity and contentment with a quiet social life. No wonder many go down with these currents, and even members of Churches are submerged in disastrous ruins of character and reputation when we consider the reliance such ones place upon a profession of religion and the routine formalities of a conventional service. Even where some do not publicly break, there are not a few who fall into the wrong that "religion is religion, and business is business." Such a divorce is death to piety. The Saviour's searching reply to those cunning Pharisees meant that we can only deal with Cæsar justly by rendering to God His claims. In a word, God is not only interested in His own rights, but Cæsar's rights are involved in His. It takes all the spiritual might the Holy Spirit can give you to deal with Cæsar aright.

Nov. 29. "And there was a man whose right hand was withered."—Luke 6: 6.

This man was in the synagogue. Of course the loving Saviour would

pay special attention to him. Before He would open the book or observe the devotional methods of the service, He would heal this man. Why it should make such a commotion as it did is unaccountable, except by a knowledge of the hateful prejudices of these Pharisees. The healing of an unfortunate cripple occasioned in them no congratulatory feelings, but "they were filled with madness; and communed one with another what they might do to Jesus." And they shielded their madness behind their veneration for the Sabbath day. How strange that Jesus should so traverse the rigid rules of a cold formalism! Yet there are withered hands in your Church. Is there any strict arrangement that may hinder the Lord Jesus from healing them? What is the Church for but to heal the paralyzed hands that never have strength to lift, carry, or give for God? Would not some cripple be cured, and more cripples come to be cured, if the Christ were to be helped to come straight to them instead of always after a rigid order? I remember an intemperate man threatened to be ejected from the Church because some were afraid of his presence. Nothing was said about his moral lameness, nor was the Christ introduced to him. Something is wrong when the regularity of a service is of more account than the healing of a cripple. Order is a heavenly law, but it is Christ's order first to heal the withered hand, then let the meeting proceed, with a new voice of praise in the worship. And this will be the order of the Holy Ghost Church.

THE most prolific source of care is *anxiety for the future*. The man of care not only bears the evils of to-day, but imports from the imaginary future all sorts of evils to increase his discomfort and distress.—*Sel.*

THE remedy is here: "Casting all your care upon Him; for He careth for you." (I. Pet. 5:7).

THE BIBLE IN EVERY-DAY LIFE.

CAUSE, FRUITS AND CURE OF CONFUSION.

BY REV. G. F OLIVER.

(NOTE.—Dr. Oliver, who supervises this department, has been overworked of late, and sends us the following as a substitute for his usual communication. It treats on an important subject.)

Difference of opinion as to non-essentials may exist without confusion on doctrine. There may be perplexity and conflict of ideas without blindness as to the certainties of grace. But misconception concerning spiritual truth is largely traceable to the inconsistency of professors of religion, and the experience of the reasoner, especially the latter. If we reason from false or defective premises, the conclusions will be correspondingly faulty. If we gather our facts or premises from the apparent or real inconsistencies of witnesses to entire sanctification, the result may be prejudice, doubt or unbelief. Absurdities in the exponents of perfect love may hinder the spread of holiness, but they do not demonstrate the unreality of the doctrine of instantaneous sanctification unless all the witnesses can be impeached. This no critic has attempted. Besides, the same procedure of reasoning would discredit a like number of witnesses to regeneration, and lead to the same repudiation of the doctrine of the new birth. The apparent failure to demonstrate in actual life the higher experiences of grace will be less of a stumbling-block when we cease to measure the value of God's work and words by the ways of man. It neither begs the question nor apologizes for wrong to remember that correct living is only finally passed on by the divine Judge; that this is the fruit of the thorough operations of the Holy Spirit; and that we are saved

only while we believe. If faith in the cleansing blood breaks or loses its hold, the consequences of sin will appear within or without. Further, even where faith clings, erratic thinking may discount the Holy Spirit's work by an exhibition of defective living.

But a deeper cause of confusion about holiness is the decline of one's own spiritual life. The Holy Ghost is the stay of orthodoxy in the Church. These bodies are His temples—these human hearts the garden of His operations and culture. Spiritual character gives coloring to our views of spiritual doctrine. Some things are spiritually discerned. When the prism of the soul becomes marred or clouded, the spectrum analysis of truth will be imperfect and misleading. If the soul comes short of any former revelation and standard of divine light, he will jumble truth and error in a sad way. He will probably speak of the "second-blessing theory" as a doctrine which teaches that "all depraved tendencies, faults and evil conditions are gone," when no sound teacher of Wesleyan holiness ever declared that "faults and evil conditions" were eliminated in this world of grace. He may call the grace of perfect love "perfect holiness," or a "pre-Adamic and angelic state of heart." Some dictionaries, scientifically edited and otherwise accurate, blunder in a similar manner. This may not be the only cause of confusing utterances, but it is a common one; and preachers are not exempt from the peril, as the writer knows full well from his own experience and observation. The only safeguard against confusion or heresy on the doctrine of holiness is the progressive experience of instantaneous salvation.

The fruits of confusion on spiritual truth are, first, hesitation. The Christian man hesitates to advocate, indorse or seek any advanced instantaneous grace for fear of division, or that he can't live it, or that it is not promised to faith, or because of the consequences of some readjustment of opinions or habits possible thereon. It retains real sympathy for all efforts to promote holiness, but always takes careful exception to special terms and methods which are objectionable. Kindness and criticism are strangely blended, but always with the effect of covering secret protest, which evades consent and co-operation. A second step, often provoked by direct controversy or unfortunate recognition, is opposition. It will show itself in a denial of "original sin" in believers, in a magnifying of the new birth to include purity and holiness, and in a repudiation of the distinctions and terminology which recognize the need of any instantaneous work of grace subsequent to regeneration. This is doctrinal opposition to the Wesleyan and Methodist standards on the subject. Accompanying this, we are often led to personal opposition and fault-finding. The witnesses to a "second blessing, properly so called," are discredited and occasionally denounced, and all blame laid at their door.

The cure of confusion is in a definite and clear religious experience. When definite longing and seeking for perfect love or heart purity, which few clearly-converted souls have not felt, results in abortive or chronic failure, it is likely to continue in indifference, speculation, opposition or heresy on the subject. Clear the prism of the soul and let on the light. God's grace will be resolved into satisfactory outlines of doctrines. They may not be convincing to others, but they will settle disputes within and leave the heart and mind in humble rest. Testimony will be as natural and easy as the fragrance from an uncorked perfume bottle. "He shall guide you into all truth."

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

EPOCHS IN THE LIFE OF ELISHA.

REV. B. CARRADINE, D.D.

IV.

THE SECOND BLESSING.

Elisha had been with Elijah ten years. One result of this companionship was the conviction that the Tishbite had something he did not possess. He made the admission, and preferred the request for it, before Elijah swept upward in the skies.

It is evident from Elisha's conduct that he recognized the superior grace in the prophet, and had made up his mind to obtain it. It is also equally manifest that from this time he encountered discouragements and hindrances to its reception.

One strange thing was that Elijah seemed to try to keep him from beholding his translation. He said three times to him "Tarry;" once at Gilgal, again at Bethel, and also at Jericho. But Elisha's answer was, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

Gloomy prophesies also were uttered about the taking away of his master, in his hearing; but his pathetic reply was, "I know it."

It is wonderful what sorrows come and what painful words are spoken to the man who has made up his mind to have all that is to be possessed in the spiritual life.

The young prophets of the college stood afar off to observe the wonderful scene that was to take place. The teachers of the school, no doubt, now stood with them. The whole thing that was about to occur was deemed "irregular," and they could not endorse it. This being the case, God did not allow one of them to see a single thing of what occurred. To this day the same judgment falls upon men who stand afar off to view the works of God. They see nothing, and are no wiser, no matter how wise they look.

A separation had to be made and a distinction shown between the unbelief and far-off-ness of the schools and the faithful following of Elisha. So the waves were divided by the cloak of Elijah, and the Jordan rolled between faith and unbelief. The young prophets saw nothing, while Elijah saw everything.

It was at this time that Elijah said to Elisha, "Ask what I shall do for thee before I be taken away from thee."

Elisha's quick reply was—

"I pray thee, let a double portion of thy spirit be upon me."

This is what we ask and obtain in sanctification. The Gospel says that Christ came that "we might have life, *and* that we might have it more abundantly." Life first, and abundant life afterward, are the two gifts of the Saviour to the soul. When the disciples obtained the last blessing, it was evident they had a "double portion."

The companionship of Elijah had told upon his follower. The younger prophet saw that the older had something in the line of grace that was different and superior. It is impossible to be with a pure and Spirit-filled man without seeing this. The sight inflames the genuine Christian heart.

The writer once heard a minister of the Gospel say that a certain preacher's sermons always made him hungry. So the life of the sanctified should tell on beholders until they would cry out for what they possess.

Elisha was not satisfied with what he had. He wanted more. He wanted something that he saw in the great prophet of Mount Carmel, who could draw fire down from the skies. Let me have "a double portion," he said to Elijah.

The reply of the older prophet was remarkable:

"Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

A hard thing. Yes, there is no doubt about this fact. It is a blessing not easily obtained. Few have it compared with the multitudes in the Church who have it not. To a question propounded by a college president to one of our bishops as to why so few of our preachers have the blessing, inasmuch as it is Wesleyan and scriptural, the reply was, "They are not willing to pay the price."

It is a "hard thing." One of our leading preachers said to the writer, "If I obtain this blessing, I will have to be sent to the mountains with my family." We thought, it would be better for him to go to the mountains and preach full salvation, than to have to say to the mountains, on the Last Day, "Fall on me!"

Yes, it is hard. Many recognize it, and say, alas! about this feature; when God has so arranged it that only the pure and worthy will obtain the grace. If it brought man-favor and earthly prosperity, there would be a rush for the blessing. If it was a soft place, a thing desirable because of the bodily ease and social preference it brought, what a striving for it! But it is a hard thing.

The price is very great, viz., all we have and are. The way, also, to obtain is trying and difficult—"If thou see me when I am taken from thee, it shall be so unto thee."

It takes the upward look to obtain the blessing. We must give up the lateral gaze. If we regard men—their words and looks—we will never receive it. How can we receive this grace when we seek honor from men, and not the honor which comes down alone from God!

It is the steady upward look that brings God down into the soul with the double-portion blessing. This is what the disciples got after looking up for ten days—the double portion, which overflowed the banks, and worked its resistless way all over Judea, Samaria, and to the uttermost parts of the earth. This was the abundant life Christ promised the Church.

We believe that a child can fix such an earnest gaze upon its mother or father that the parent will be fairly compelled to draw near and say, "What is it, my child? why do you look at me so? what do you want?" In like manner, we believe the upward look persisted in will bring chariots of fire and whirlwinds of grace and glory into the soul—will draw down the blessed presence of the Lord to fill the heart, and will cause His glory and power to go with us, as seen in the case of the mighty ones of the Bible.

In addition to the upward look is the cleaving to the spiritual and holy about us. Elisha left many that day behind him; but he clung to Elijah.

We beg to be pardoned in this thing—but to-day we prefer to cleave to Wesley, Fletcher, Clarke, Richard Watson, and others, men of fire, and to their teaching, rather than to follow persons who stand "afar off" to mock at the things these mighty men of God wrote about. We compare the blessed

sayings and grand achievements of the one, with the contradictory statements and non-performances of grace of the other, and say we will follow Wesley, the man whom God delighted to honor. We walk by his side, drink in his utterances, and wait for the baptism of fire he wrote about.

We read in the Bible account that while Elijah and Elisha went on together, "Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven."

We notice that the very two things prominent in the day of Pentecost were seen here—fire and wind. Wind filled the "upper room," and fire fell on the heads of the disciples. And here on the mountain side sweeps down a chariot of fire and a whirlwind!

In addition to this, something else occurred. As Elijah went up, his mantle fell from him. As Elisha gazed upward, he saw it cast down from the heaven-bound chariot; and as he caught it, and threw it about him, it was more precious to him than the crowns and robes of the kings of the world. It stood, he knew, for what Elijah had. It was his investiture of the grace and power which he craved.

The Bible says he took the mantle up and came down to the banks of Jordan. Twisting it, he struck the river, crying out, "Where is the Lord God of Elijah?" and the stream parted like a flash, and he went over.

In the fifteenth verse of the second chapter of II. Kings we read that when Elisha came to Jericho, and the sons of the prophets saw him, they said—

"The spirit of Elijah doth rest on Elisha."

In a word, something new had happened; something additional in grace had taken place The man had gone over Jordan that day a religious man, a man of God; but all saw a difference when he came back. He had something on returning which he did not have when he went over Jordan that morning. A second work of grace, or blessing, had come upon him.

"And they came to meet him, and bowed themselves to the ground before him."

The new grace and power, the glory of the fire and wind, the touch of God and mantle investment—all now on and in the man—made the sons of the prophets bow themselves on the ground.

Let us have no fear in regard to men's recognition of the blessing God gives us. If the Lord has swept into us, and we are clean, pure, and fire-baptized, those that stand afar from us shall yet in some way bow in recognition of the Saviour's work within us. The descending mantle and splitting Jordan will compel attention and acknowledgment.

PURITY OF HEART—in the sense of "perfect love," according to St. John—"freedom from unholy tempers and from the carnal mind"—is the precious blood-bought privilege of every child of God, and may be obtained at any moment when the faith upon which it is conditioned is exercised, whether it be in the instant of justification or at any subsequent period. The general tenor of inspired teaching, corroborated by actual experience, is that holiness in its incipient stages is imperfect, progressing from the point of beginning to its completion. This seems to be the order of the Divine procedure. The plan of redemption was gradually unfolded through a period of forty centuries, until the Incarnation. And the familiar parables of our Lord are to be understood as referring not only to the diffusion of His kingdom through the earth, but also to the development of the empire of grace in the individual soul. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." "First the blade, then the ear, then the full corn in the ear." Now these parables, while they denote imperfection and growth, do not necessarily imply impurity.—*Sel.*

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

OUR FATHER.

BY REV. L. H. BAKER.

These words, uttered and given to us by The Elder Brother, put a new name upon the lips and a new conception of God into the hearts of praying, worshipping mankind. From that to this it has been flooding the world with billows of joy and gladness. God is our Father. He claims our confidence as well as our reverence. "He seeth in secret." We may come to Him and talk with Him as His very own, opening our hearts and lives to His paternal inspection, and address Him with the endearing titles that inspire sympathy, affection and trustfulness. He has sought to come into most intimate fellowship with His children. There have been progressive revelations of His relationships. From creatorship through the succeeding manifestations of Himself as the Lord Almighty, Jehovah, The Gracious One, The Emanuel, to the precious demonstration of Fatherhood, He was coming in gradual approach to human apprehension and appreciation, until, taking upon Him our own nature, He pillowed His head upon our sorrow-smitten earth and whispered, "He that hath seen me hath seen the Father also." Thus showing us the Father, "it sufficeth us." The orphaned heart crying like a child in the night, with no language but a cry, finds rest and comfort in the blessed fact and whispers back, "Our Father." Whatever is best and purest in our knowledge or conceptions of paternity we accord to Him, and by that admit Him to our lives. Thus His paternity becomes real to us.

So long as we separate from Him and are in conscious discord with His will, we forfeit the relationship and walk in the darkness of estrangement and alienation. When we have "come out from among them and touch not the unclean," He verifies His promises. "I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." These conditions met, the fact obtains. The fact becomes a blessed consciousness when "His Spirit beareth witness with our spirit that we are the children of God."

With this will be the sweet assurance of that sacred *nearness* of a divine personality. He is "in the heavens." In the "third heavens," where the angels veil their faces and cry, "Holy, Holy, Holy." In the second heavens where the stars march in faithful order to fulfil their mission of giving light by night.

In the "first heaven," where "not a sparrow falleth to the ground without your Father," it is the Saviour's effort to bring to us the conception of the divine immanence, that we may know that "the very hairs of your head are all numbered." So deeply and intimately is He interested in the very details of each life. He is here, there, yonder.

He is here in a more intimate sense than we commonly think, even making His abode with those who love and keep His words. What the mansions, mentioned by Jesus, are to them who believe in God and believe in Him, that the believer is to the Father; for only twice did the Teacher use that word which in one place is translated by the word mansion, and in the other by the word abode. The plain teaching of this is, that abiding places are prepared for His own in the Father's house, while His abiding place is in and with them that love Him. "Ye are God's building" are words that interpret this revelation of Fatherhood in us. A blessed fellowship in us. Also a divine revelation *through* us. If He lives in us, He must "work in us to will and to do of His good pleasure." This working will find its manifestation in "working out" that salvation so that

others seeing good works may "glorify your Father which is in heaven."

A QUARTET.

A little over a year ago a layman, associated with Epworth League work, was called by the chapters of several Churches in a University town to conduct a union service for the benefit of the resident Leaguers. This layman, not a professional evangelist, but with a clear experience of full salvation, taught earnestly the privilege of all believers to be sanctified wholly by faith. His testimony and teaching commended the truth to some of the most active and spiritual members of a certain chapter, and four young ladies, with others, entered into the experience. These four, differing in mental traits, yet united in faith and purpose, inaugurated a special work among the young people of their acquaintance, seeking their deeper spiritual advancement. In the home of one, whose mother was eminently qualified and successful in leading souls into the faith and enjoyment of Perfect Love, a weekly meeting was held to which both friends and strangers received personal invitation and in which every week some were led to embrace the truth and obtain full salvation.

Aside from this, frequent meetings of the four for special study of the Scriptures, for united prayer for special cases, so increased their knowledge of the Word and so strengthened their faith that they were soon marked as deeply spiritual and intensely earnest. This won to them a new circle of friends who sought their confidence and help, and thus opened their way to larger influence and usefulness. Their clear, positive, yet modest testimony of sanctifying grace startled some, and convinced others, leading to the seeking. Their fidelity was rewarded by the conversion of their unsaved young friends and by the entire sanctification of many more. The work of their first year was consummated in another union meeting of the same chapters in which their number was increased by more than a score of clear sanctifications and a number of bright conversions among the most intelligent and influential young people of the town. Under the "anointing that abideth and teacheth," why may this not be duplicated in many places?

OUR BOYS AND GIRLS.

Dear Young Friends:

When we wrote you last we were in the midst of our camp meeting tour. After that letter was sent we visited the beautiful camp at Lakeside, O., where several years ago we had the pleasure of singing and working for Jesus. We met here some young people who had been saved in our boys' and girls' meetings twelve years ago, who are now active in the work of the Church.

Each day during this camp we held a young people's meeting in a beautiful temple, erected especially for such work, and there we witnessed the conversion of a large number, among whom were some boys and girls. This daily meeting was thought by many to be the best held on the grounds, and many of the older people were blest in attending them.

Among the young people attending here were some who were born in India, the children of missionaries. They gave sweet testimony to the love of Jesus and were soul-winners.

Our next work was with the Epworth League in Delaware, O. Several chapters here united in an eight-day meeting especially for the benefit of the young people of the city, who are sometimes overlooked when so many students are there gathered from all parts of the world. This was in many respects the most delightful work of the year. The enthusiasm of the young people, the readiness with which they accepted the joys of full salvation, the earnestness with which they sought the salvation of others, the promptness with which they rallied to every call, and the gracious results in conversion and sanctification were all most inspiring. Here in our boys' and girls' meetings the daughter of dear Dr. Keen presided at the piano, and was in other ways a valuable helper.

Now as I write, most, if not all, of you have resumed the work of the school year, gathering wisdom for after years.

The wise man said, "He that winneth souls is wise." To be and live so that we may help others to be good is the winning, winsome life. Jesus said, "Blessed are the peacemakers, for they shall be called the children of God." Every boy and girl can be a peacemaker in school life, practicing the golden rule. A boy saved in one of our meetings came asking the question, "What will a fellow do at school when they knock his hat off?" Our advice was, "Say, thank you." Passing the school ground a few days after, we saw George pushed down and his hat thrown into the dust. We heard him say laughingly, "Thank you." Then we saw the boy who had been rude and ran away come back and help him up. George had conquered by making peace.

WOMAN IN GOSPEL EVANGELISM.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2: 28, 29.

EVERY WOMAN A MISSIONARY.

BY MRS. J. FOWLER WILLING.

While we remember that the woman was the first sinner, we must not forget that she was the first penitent, and that the first promise of a Saviour from sin was given to her. He who in aftertime should redeem the race, was to be born of woman, though the Eternal Son of God.

Women ought to do their best to get sin out of the world, for they have always been the greatest sufferers from the Fall. Not that the physical ills that come from their being kept delicately by those whose passions are pleased by their beauty, were a special curse for the leading part taken by Eve in the dire disaster; for heathen women, the very last ones to escape a moral blight, are usually free from those sorrows, especially when they bear a part in the masculine malediction of eating bread by the sweat of the brow. Not of necessity from mental or social inferiority, for God thrusts into their hands the finest and best work that He trusts in this world at all—the shaping of the mind and destiny of little children. But, in the disordered condition of things arising from the dominance of men and the shirking of women, it has come about that every load that sin lashes upon human shoulders falls most heavily upon the woman.

Women are the greatest debtors to grace. Jesus, the son of Mary, is the best friend they ever had, or ever will have. The Bible is their one book of emancipation and privilege. Every woman ought to be loyal to God to the heart's core. Every one ought to do her utmost to bring everybody that lives to know her Lord.

We are shocked when money-mad women waste thousands on their dogs, dressing them in satins, ermine and jewels. To be sure, that is a harmless fad compared with the club life, races, smoking, drinking and kindred vices, upon which men throw away, not only their money, but their life and their chance of salvation. The woman's whim shocks us, because we have a right to expect better things of her. She may shape the life of her child, an immortal, for whom all heaven cares. She is its teacher during the susceptible years, when lessons are learned that last to the end of time.

But not all women are mothers. No; but all women may teach little children, if they will. The care and money that designs a trousseau for an ugly little pug, and keeps a nurse for it, would take a street waif from the gutter, and start it toward heaven.

Women are designed and fitted for evangelism. From the nature of the work that usually falls to them, the care of children and old people, ministering beside cradles and sickbeds, they learn easily the small, sweet courtesies that help on the effort to reach diseased souls. They have the habit of close attention to minute details, so essential to successful character building. Character is not made by a lucky hit on 'Change, nor a brilliant *coup d'etat*. It depends, like a masterpiece of genius, on infinitesimal strokes and touches, not one of which seems to amount to much, but every one of which is necessary to the result. A woman is trained to carefulness and accuracy, fitting her to become the true character-builder.

Women are the trustful half of the human family. From long clothes to shroud they find themselves in places where they live only as kings claim to rule, by the grace of God. So two of them become our Lord's followers where one man trusts Him for

salvation. They must be devout. With their hearts' strings tangled about feet that wander to the world's end, many of them exist only by faith. Self-denial is their daily bread, living for others their luxury.

They do the bulk of the teaching, so they become skilled in finding ways by which human hearts can be opened to the Spirit of truth. Owing to the hedging in of the "dolorous, accursed centuries," they have few chances to reach directly many souls, so they are apt to make the most of their opportunities. They learn what Andrew Murray calls the "greater things" which our Lord promised His disciples that they might do if they would believe: they learn to share the work that now occupies Him, intercessory prayer.

Women are sensitive. A true woman never attempts to force a way for the truth with which she is entrusted. As dumb things know when the weather will change, she knows when it will do to crowd a plan, and when she must wait. She enters into the sorrows and joys of others, and so gains power over them. Her quick sensibilities enable her to make common cause with others, so that she can lead them to what is right.

Women who have not the crown and glory of motherhood must use their strength for the world's bettering. I knew one who had been ill in bed for thirty years, much of the time in severe pain, unable to use even her hands. How could she reach the outside world? Where there is a will there is a way. People of affairs were glad to spend an hour in her room now and then, for it was a suburb of heaven. No means of grace brought the Holy Spirit more surely to the soul than did her whispered words of counsel, prayer and praise.

Woman has the home-making instinct. Give her half a chance, and she will use this power most beautifully for the Master. I used to know a woman whose only child died in infancy, and she mothered twenty-one waifs and strays. They were all set at work, and they were all soundly converted. It was amusing to hear them tell where they first found the Lord's love. One stood at the sink washing dishes. Another knelt in the manger after he had fed the horses. A third was saved while Uncle Austin was praying at the family altar. Surely those people were home missionaries of the right sort. When our Lord came to the door in the person of one of the least of His little ones, they took Him in; hungry, they fed Him; naked, they clothed Him. I am afraid in heaven I shall hardly catch a glimpse of those dear, plain, farmer people, they will be so near the throne.

All women can "do the next thing" for the Master. One may write or say elegant sentimentalisms about caring for the masses while she neglects the soul of her cook, and has never a nod of kindly recognition for the shabby lad who brings her groceries. Home mission work must begin at home, or it dies the death it deserves.

If a woman has executive force over and above what her family needs—and many a one has,—she had better not waste it on queer bits of fancy work, and certainly not on neighborhood tangles that yield only a harvest of gossip and ill-feeling. We would not advise her to pour out on one victim of vice, pity and effort enough to reform a whole community. If she has the gift of doing a great deal quickly and well, which the Yankees call "facukty," she can use it to advantage in rescue homes, industrial homes, training homes that seek far and near for matrons such as she. Let her make herself thoroughly capable, and the Lord will open for her a door which no man can shut. Our noble Woman's Societies have the best mechanism, always needing steady nerve, clear thinking and a loyal purpose. Those who are not called to foreign fields must support the work of those who go. A deal of prayer is needed by those who are at the front, and who have never a prayer-meeting to brighten their spiritual life. Women do their full share of that work. Their supplications may be a mallet to drive the wedge to the heart of the log that has resisted the tornadoes of centuries. And in the final day they will not fail of their reward. In these days the prophecy of the Psalmist is being fulfilled: "The Lord gave the word: great was the company of women that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil."

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God: His judgments are in all the earth.

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8.

DR. GORDON'S CHURCH TRANSFORMED.

(The biography of this eminent minister is one of the finest works of the times. It is by his son, and is a graphic portraiture of a great and good man. We select the following passage for the benefit of our readers. We have this volume, which we have read with thrilling interest, on sale. Price, $1.50.)

Let us go into the Church of the nineties. Here is no longer a select congregation of pew-holders. No longer do the hummingbirds of fashion flit up the aisles. No longer does the usher distribute strangers with furtive glances at the numberless gaps in the congregation. Now the rich and the poor meet together; the Lord is the Maker of them all. We are upborne by the weighty sense which a great concourse of people gives, especially of people of like interests and motives, of a unanimity of life and spirit. A noble type of Christianity is regnant in these hearts. What cordiality, what affection, what mutual forbearance and assistance among the members! John Stuart Mill remarked cynically that it could hardly be said now, as it was said by those of pagan Rome, "Behold how these Christians love one another." Yet this could be claimed without exaggeration of the people whom Gordon left behind him in the Church of his training. For had he not explained to them the source of unity and love? "'If two of you shall agree on earth as touching anything that they shall ask,'" said he, quoting our Lord's own words, "'it shall be done for them.' That word 'agree' is a beautiful one in the original, meaning to be in symphony or musical accord. But it is not possible for two to be in holy agreement among themselves unless each is attuned to a third, the Comforter. The harp strings must be keyed to a common pitch in order to chord with each other."

How were these deep and comprehensive changes effected? Not with struggling, but in quietness and peace. Reforms were waited for in prayerful patience when opposition arose. Conferences were held for the deepening of the spiritual life. Week after week, year after year, the most spiritual truths were presented to the people. The steel was turned and wrought and tempered. Like the Japanese swordsmith who spends a lifetime on a daimio's single blade, Gordon worked at his Church for twenty-five long years. No wonder it became an effective instrument. He loved his people. When at home he bound them to him by the tenderest ministries, at the side of the sick, comforting the bereaved, burying the dead. When away he wrote frequently to them.

"I am resting powerfully, and have much time for communion and quiet talking with the Lord," he writes. "I feel that my busy and hurried life in Boston robs me too much of this. How much we need the times of refreshing to fit us for toil, lest we become mere superficial and routine servants! . . . I have written to many in the parish, having time now to think of all their wants and sorrows, and all I wish to say to them by way of exhortation. So that I have written long letters and am going to write scores more."

And again: "I am using great diligence in the midst of my country work in writing letters to such as need a word of comfort or counsel. Yet I begin to feel quite anxious to get back again to my parish, and to all the interests and labors that are so dear to me. I cannot entirely cast off the burden of it, even while so far away, but am constantly sending back my desires and longings toward those whom God has given me to watch over and care for. I really desire, above all things, to go back to a more devoted ministry for the good of souls."

In the fragment of spiritual autobiography published after his death, Gordon describes this metamorphosis, this passage of his Church from pupa to imago.

"'Why not withdraw from the Church which has become thus secularized and desecrated?' it is asked. To which we reply emphatically, 'Until the Holy Spirit withdraws we are not called upon to do so.' And He is infinitely patient, abiding still in His house so long as there are two or three who gather in Christ's name to constitute a *templum in templo*, a sanctuary within a sanctuary, where he may find a home.

"What lungs are to the air the Church is to the Holy Spirit; and each individual believer is like a cell in those lungs. If every cell is open and unobstructed the whole body is full of light; but if, through a sudden cold, congestion sets in, so that the larger number of these cells are closed, then the entire burden of breathing is thrown upon the few which remain unobstructed. With redoubled activity these now inhale and exhale the air till convalescence shall return. So we strongly believe that a few Spirit-filled disciples are sufficient to save a Church; that the Holy Ghost, acting through these, can and does bring back recovery and health to the entire body.

A TRIUMPHANT SAINT.

MRS. LYDIA BAER LAUB, of Denison, Ia., was translated from the home of her daughter, Mrs. Ainsworth, Onawa, Ia., Aug. 29, 1896, in her 73d year. She was born in Carroll County, Maryland, Feb. 7, 1824. On Feb. 24, 1848, she was united in marriage to Mr. Henry C. Laub. The fourth year after their marriage, they removed to Muscatine, Ia., where Mrs. L. was converted and united with the M. E. Church. Three years later they came to Cranford County, where they resided forty-one years. Had she lived a few months longer, they would have celebrated the beginning of the second half century of their wedded life, in the midst of their children and children's children.

Mrs. Laub was a true, devoted Christian, walking closely with God in the beauty of real holiness. She was a faithful wife and mother, seeking to rule well her household and to train up her children in the fear of the Lord. The responsibilities of a large family were laid upon her, for to her were given eight children, two sons and six daughters, all of whom survive except one daughter. Recognizing distinctly the solemnity of her domestic relations, she was in constant communion with heaven, seeking to be endued with divine wisdom. And the Christian qualities were richly developed in her character and shone with peculiar brightness in her every-day life. No one could long converse with her without realizing that she had been with Jesus and been transformed into his lovely image. And she delighted in her home to show Christian hospitality, in which many of Christ's ambassadors were wont to share, and in which the writer has been happily privileged to participate in past years.

Our beloved sister knew by blessed experience the joy of perfect love, and of this precious grace she definitely testified in the class meeting, and in the more public assemblies of God's people. She was ever careful also, to maintain good works, lending her aid liberally to the various Church benevolences and other helpful agencies in behalf of suffering humanity. She was ever ready to strike hands with Christians of every name to promote the extension of the Redeemer's Kingdom. She was deeply interested in the work of the W. C. T. U., and in the town of Denison a handsome hall was erected, which is a noble monument to her devotion, for its erection was largely due to her prayers and efforts.

But this beautiful Christian life on earth is closed. Her health had been for some time gradually failing. Summoning up her remaining strength, however, she thought she would like to enjoy one more National Camp Meeting, and she started. But on the way she was brought to a pause. At the home of her daughter she was stricken and unable to proceed. The angelic messenger had come from the throne, bringing a love message from her Father: "*Child, it is enough; come home!*" The chariot was at the door, and she was ready to step in and be upborne to her palace in the skies. With a radiant countenance and joyful lips she sent her "*Good-by*" to all the children—and added, "I am going this time, just as I always wanted to go. All is well. Jesus has come to take me home, and I gladly go!"

Triumphal departure! A blood-washed saint rising above stars and glittering worlds to the palace and the crown—to everlasting communion with her adorable Lord and with the white-robed myriads. Sweet be the resting-place of her hallowed dust, until the resurrection morn, when the Conqueror of Death will bid it spring to life, and soul and body, redeemed by the blood of the Lamb, will be covered with the splendors of immortal destiny.

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By Him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

THE TUESDAY MEETING.

[This meeting, held for so many years at the residence of the late Mrs. Sarah A. Lankford Palmer, is now held at the home of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation]

The meeting was conducted by the Rev. George Hughes.

After the opening exercises, Mrs. Searles, evangelist, read the Fifty-first Psalm, commenting thereon. Among other things, she said that she could not forget the expression Mrs. Palmer made use of in reading the word of God—"Father's Word."

Rev. George Hughes.—I never knew a more literal feeder on the Word of God than Sister Palmer. She was partaking of it all through the day, and often even into the night. Now, dear friends, let us claim our portion of this blessed Word of the Lord, and become stronger and stronger, even unto life eternal.

The psalm read by the sister is very rich. In the Word of the Lord we have something adapted to every case, and an antidote for all the ills of life—perhaps we might say, in this very psalm. Praise is a mighty weapon. Dr. Palmer used to say, the quickest way to drive Satan away was to begin to praise the Lord.

Praise is Comely.

Rev. J. Freshman.—We have reason to praise the Lord. May every one that thirsts come to the waters! I thank God that I know something of these higher thoughts. This meeting is helping me. I can do more and better work after being here. I believe after we get the power of God within us we can give our testimony for God. David says, "Create in me a clean heart, O God; and renew a right spirit within me." If you have had a change of heart, He has heard you and saved you from your sins. "Create in me a clean heart" is to be found in the Old Testament; while in the New we have, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Justification and sanctification—glory be to God!—enable us to believe the Bible. I have often occasion to regret the ignorance of the people. They call themselves Christians, yet they are in the densest ignorance in regard to Scriptural matters. O that the Lord would enlighten their darkness, and give them a clear knowledge and understanding of His word! Glorious Father, glorify thyself in us! We are waiting for His glorious coming. O pray for me, that the Lord may keep me faithful unto the end.

A Blessed Hope.

Bro. Gribben.—As I was riding in a car a few days ago I entered into a conversation with a gentleman who was sitting next me, and asked him if he was on the Lord's side; and he said, "I do not want immortality, and I do not care to live hereafter. After I am done with this body, I want to leave it here, and make an end of it." I said he must live hereafter, whether he would or not; and I said I was thankful to say that I had hopes of immortality—"I have the certainty that when my soul leaves this body I shall be present with the Lord." Finally, when I left him, he said, "I hope you will be as happy as you think you are going to be."

Yes, dear brethren, I have enjoyed Christ, and I rejoice with joy unspeakable and full of glory. May God bless us all, and fill our hearts with love and peace!

The Sweetness of the Christ-Life.

Mrs. Willing.—I started out to make it a point always to be at this meeting, but this is the first time I have been able to be here in many weeks. I want to tell you that the Lord has been wonderfully present with me in my work—I believe, as

never in my life before. I can never forget the sweetness of living in Christ. I have lots of people on my hands. Last night I had a raging tempest with some I was anxious about. It took me until late into the night to put those four poor souls into the hands of Jesus—to say, "I have done all I could; now, blessed Lord, do with them as Thou wilt!" Just as I was starting out, one of them came to me and said, "It is all straight." He had gone to the Lord and laid his burdens at the foot of the Cross. Some of the people are remarkably ignorant. I do so desire that they should know what the cleansing blood is every day and every hour. I hope that you will remember me in your prayers, that I may be in union with the Lord Jesus Christ. Recently I became very much interested in a woman who came to our Sunday School. She was so earnest and interested in our work! She said she was a bigoted Roman Catholic about a year ago; and when I questioned her closely, she said that her thoughts were diverted into this channel by God in a woman's face. She said this woman had urged her to come to one of our meetings, and finally she consented, and she could not tell what was said to her, but she was attracted by *God in her face*. She said that after the meeting she went to her room and prayed, and found peace for her soul

Singing—

"The Comforter has come."

Rev. George Hughes.—I feel as if we must have more prayer.

Mrs. Willing prays.

Holiness to Triumph.

Rev. Alexander MacLean.—I am impressed in these days that the parties that are making their voices heard over the land do not expect to do much unless their candidate is elected. They are anxious that their candidate should have a majority. We do not have to wait for a majority on the side of holiness. If we are wholly sanctified, the Spirit will witness to it. And if God says we are right, we shall be right. We are just as certain as we would be if the majority were on our side. The majority cannot affect the truth of the Scripture. I am so glad that the belief can come into each individual heart that he is fully the Lord's after he has made a full surrender. There will be no doubt about it, and you will be just as clear and positive as if you had a direct message from above. As Bro. Freshman says, we have to deplore the ignorance of the times in regard to spiritual things.

What we want is more light—more knowledge. I find that there is a great open door for holiness, but it is this gross ignorance that keeps the people waiting outside, and they do not enter in.

I was at a camp-meeting once where the venerable Bishop Morris was present,—it was at one of our National Conventions,—and he said he had come down to seek for sanctification. He was a bishop, and a leader in the Methodist Episcopal Church, but he felt that he needed more than he possessed. He knew that he had the power of preaching, but he was a little afraid that he could not reach up to the high plane of holiness.

Mrs. Searles.—There are two things which have impressed me this afternoon. One fell from Dr. Freshman's lips, namely, what he said concerning the ignorance of the times. Our young people know everything but God. O Lord, help us! O that we might be able to present this subject acceptably to the people! How careful you men of God must be! O how you need wisdom that comes from above! I pray God that He may cleanse our lips.

Rev. George Hughes.—It is nearly time for us to close our meeting. It is not well for us to go before the Lord in an indefinite way. We should have something in the form of a desire. Now the Lord tells us that every one that asketh receiveth; and there are a number of witnesses here this afternoon who have testified of the fulness and indwelling of the Holy Spirit. This is only the beginning-place in the Divine life. Let us go down on our knees, and resolve, as God shall help us, that we will go forward with this glorious cause. (Nearly every one present arose in token of desire for a fuller revelation of the Holy Spirit.)

Prayer by Rev. Alexander McLean; and after singing "Lord, in the strength of grace," etc., and the doxology, Bro. McLean gave the benediction.

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING. LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

THE WORD FULFILLED.

"But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.—John 15: 25.

THE RECORD IS MADE.—Jesus was so hated. It is a marvelous record.

"THEREFORE THE WORLD HATETH YOU."

CHRIST'S FRIENDS.

Here are some luminous sentences dropping from the lips of Jesus:

"Ye are my friends, if ye do whatsoever I command you."

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you."—John 15: 14, 15.

A high Christian privilege indeed—to be called *The Friends of Jesus!* The loftiest of earthly distinctions fades in comparison. Not "servants," but "friends," He designates His disciples. True, they are on the line of an exalted service, allying them to the loyal multitudes of the celestial, and their love of Him finds expression in the stanza—

"My gracious Lord, I own thy right
To every service I can pay.
And call it my supreme delight
To hear thy dictates and obey."

But, in the exuberance of His love, the Master lifts the disciple above the low level of a servant and counts him *His Friend.* In this pure and lofty realm of divinest friendship he is appointed to walk, bearing upon his brow the bright superscription befitting his high estate.

A Friend of Jesus! How the heavenly hosts gaze with transport upon mortals lifted to this position and introduced to its fellowship and joy!

But there is a great "IF" in this connection which claims our attention. Friendship to Jesus is a conditional realization. It is written, "Ye are my friends, if ye do whatsoever I command you." Friendship is therefore conditioned upon obedience: "IF ye do whatsoever I command you."

Mark the looming up in the sentence of that great word, "*whatsoever.*" That is a comprehensive, a prolific word, sweeping from center to circumference of the circle of loving obedience. No room here for questioning, for the insertion of provisos, or the prescribing of conditions. It is a positive, emphatic, all-comprehending "WHATSOEVER." To every call and demand, love must respond on time, leaping to the front and declaring, "*Here am I, send me!*" Such responses must break forth from the loving heart along the whole line of the "*Whatsoever I command you*"—until the last sand is out of the glass, and a whole life-time of loving obedience is sealed with the Master's distinctly uttered "WELL DONE!"

And, beloved, see the confidential communications made to the "friends of Jesus:" "Henceforth I call you not servants: for the servant knoweth not what his lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you." The incarnate life of Jesus is full of records of His high and familiar intercourse with the Father. What messages of love, what marvelous outbreathings of love, what resplendent unfoldings, made in those seasons of fellowship! And all these revelations from the throne of the Father were for the disciples—for their illumination, comfort and exaltation. How He was ever breathing into their ears and inspiring their hearts with His Father's messages! And so it is with us: the mission of the Comforter is to "show us things to come," and they are being shown to the friends of Jesus. The secrets of heaven are committed to the bosoms of the saints, and they are precious indeed.

"I WILL," WISELY EXPRESSED.

"I will praise Thee, O Lord, with my whole heart." **—*Psa. 9 : 1.***

Praise with the "*whole heart*"—that is the acceptable offering.

"I will show forth Thy marvelous works."

A formidable undertaking! May begin it here, and continue in eternity.

ONLY TWO MONTHS!

Only two months of the present year remain to us; and how swiftly they will fly! We must be up and doing. If we would make a decided mark for God on our generation, we must move quickly. "The day goeth away." We must seize with avidity the passing moments. We must put forth a stalwart hand, girt with Omnipotence, if we would measure up to our responsibilities. Let us not miss our opportunity. Eternal destinies hang upon our holy activities, and unswerving fidelity.

Apply these reflections to the special work which we have in hand—Our PUBLISHING WORK. We have set before our readers, in the previous number, the imperative need of extraordinary exertions to increase the circulation of the GUIDE TO HOLINESS.

We are exceedingly desirous that a much larger number of ministers shall read the magazine in the coming year. The decidedly Biblical character of the GUIDE, and the great ability of the writers who provide the matter for this department, make it very important that ministers shall have the benefit of these excellent things. If they cannot or will not subscribe themselves, let those who are able to do so supply it to their pastors.

We would also emphasize the proposition made in the October number for furnishing the magazine to *frontier preachers* in the West, and in the South, who are too poor to pay for it. To this end, we ask simply a contribution of *ten cents* from each subscriber to replenish the "GUIDE BENEVOLENT FUND."

That is, we would like to average *ten cents* for each subscriber, which would enable us to supply the magazine to quite a number of these self-denying workers on the frontier. O, let the hearts of our friends and their purses be opened for this desirable work! The field is wide and promising an abundant harvest. Cast in the good seed, and trust God for results.

BIBLE BRIEFS.

The word of God is "quick, and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Note a few examples:

"The eyes of the Lord are in every place."—Prov. 15 : 3.

What for? "Beholding the evil and the good." That fact guarantees the reward of the good, and the punishment of the evil. Therefore let saints obey the precept, "Be careful for nothing." God will bring the right to pass.

"And cast out devils."

The Gospel record here is grand. Jesus preached in their synagogues throughout all Galilee, and "*cast out devils.*" A word from the omnipotent Christ dislodged them, and the emancipated ones rejoiced. Have you a child possessed of a devil? Invoke the almighty energy of Christ to set him free.

"I will; be thou clean."—Mark 1 : 41.

Jesus has a *will*—a sovereign, almighty will. The foul and dying leper, in this connection, proved it, *instantly*. And His will is as authoritative and potent in regard to sin's dreadful leprosy—His voice rings through the earth to leprous souls, "*I will; be thou clean.*"

"How can ye believe?"

Is it impossible for any to believe? It seems so. The Master settles the case. "How can ye believe, which receive honor one of another?" He says. "I receive not honor from men." If we would have living faith, and be like Him, we must seek "the honor that cometh from God only."

"If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66 : 1.

That unlocks closet secrets. Iniquity in *the heart*—yes, in the *heart;* hidden from mortal view, but blazing before the eye of Omniscience. Grudges, unsettled accounts, wrongs unredressed, personal detraction unconfessed, make *real* prayer impossible.

"For we are not ignorant of his devices."—II. Cor. 2 : 11.

Whose devices? Why, Satan's—the crafty, subtle, malicious *deviser*. Satanic studies are helpful. We need to be well acquainted with his weapons and modes of attack.

TIMELY COUNSEL.

"But let us who are of the day be sober."—I. Thess. 5: 8.

Christians are "day people, not night people"—hence our work—*day-work*—sobriety—refraining from carnal indulgence.

—***"Putting on the breastplate of faith and love."*** We must not only be awake and sober, but also *armed*. A breastplate made up of "faith and love" adequately covers the vital parts, and is both *offensive* and *defensive*.

—***"And for a helmet, the hope of salvation."*** Salvation is a present possession, rich and comprehensive. And then its culmination is in glory, for which we "hope"; and this "hope" is a helmet, glittering in heaven's own light

THE ASCENSION PROMISE.

When Jesus was ascending to heaven from Mount Olivet, while the disciples looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel (angel visitants),

> *"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."*

How could they help gazing? Their Lord was being taken from them. They were being left in orphanage. Earth's iron hand was soon to be put upon them sternly.

How could they help gazing? Their vision was strained to the utmost. Higher and still higher He ascended—up toward the throne of His Father, and His native heaven. How must their hearts have been convulsed with strange thoughts and conflicting emotions!

But how bright the *ascension visitants*, fresh from the throne, bringing an *ascension promise* from *the Father!* It was dropped upon the sorrowing hearts of the disciples, and has become the saintly heritage of the ages until its fulfilment, which is certain, and, as many wise and holy men think, ere long. Be that as it may, let every saint of God hold fast to *the Ascension and Advental Promise*, despite the voices of croakers and errorists.

It should have a place in the ministrations of the period—it is a sublime theme. It should be more in the thoughts of God's people. They should comfort themselves with the words of promise of our Lord to His disciples, and of the apostles to His Church, and observe the "signs of the times," which are significant.

AN INTERESTING TUESDAY MEETING.

We were not present at the last Tuesday meeting, but have learned that it was peculiarly interesting. Bishop J. C. Hartzell, Bishop for Africa, being called upon by the leader, Bro. Morehouse, gave an affecting account of the severe trial through which he and his wife had passed in regard to going to Africa. He had been re-elected by the General Conference to the Southern educational work. But on the retirement of Bishop Taylor, he was selected as his successor. They had prayer over this unexpected turn of events and had been led to surrender themselves and family entirely to God. The cordial greeting which Bishop Taylor gave him at the General Conference, and the patriarchal blessing pronounced upon him seemed to clear away all objections to going to the "Dark Continent."

Bro. Morehouse referred to the fact of Bishop Taylor attending the meeting the day previous to his embarcation for Africa, who in the spirit of faith expressed his confidence that God would go with him in his contemplated work; and how his successor was here to testify of his full consecration, and how the Lord was keeping him in "perfect peace."

Bro. A. McLean related that when he was a merchant in California, Bishop Taylor was preaching in the streets of San Francisco, and one day said to him: "Bro. McLean, do you not think it would be a good thing to seek purity of heart?" That interrogation so impressed him that he sought and found "the pearl of price," and it had changed the whole current of his life. His wife, too, who was a timid Christian, had entered into the same glorious liberty.

Sister Searles testified of her joy when a little girl in being permitted to give a silver dollar, which was precious to her, to Rev. Mr. Seys, at White Plains, where he represented the needs of the poor African children, and she afterward learned that the mission station where that dollar was invested had been a great success.

The meeting closed with prayer and the benediction by Bishop Hartzell, after which there was a general handshaking with the Bishop, in hope of meeting in heaven.

GOD'S EAR NOT HEAVY.

This is a remarkable declaration of Isaiah: "Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear." The demonstrations of its truth abound in heaven and on the earth. God has an open ear to the cry of His saints, and He will surely avenge His elect.

Just now we have a striking case in point. We have been attending the Convention of the "International Missionary Alliance," in the Tabernacle of Rev. A. B. Simpson, in this city. We have been no little profited, especially by the addresses of Mr. Simpson.

One day, at noon, as we were coming away, a lady accosted us on the street, inquiring our name. Ascertaining this, she proceeded to pour into our ear a marvelous story. The night before, she said, her dear brother, over sixty years old, had been gloriously converted after years of prayer on his behalf. While attending the services, deep conviction had fastened upon his soul, and he bowed as an humble penitent at the foot of the cross. Those who understood the way of salvation labored with him and he found Christ, to his great joy and comfort. At the time we were hearing this joyous narration, his sister said, he was in an upper room pleading for the full baptism of the Spirit.

This sister's heart was overflowing with joy. She had again and again sent in requests for prayer for her brother, but they had been unanswered until now. She has promised us fuller particulars about this case hereafter.

These lines are the closing communications from our pen for this month. We drop this word of promise on praying hearts everywhere: The Lord's "*ear is not heavy that it cannot hear.*" We learned that they were praying for *a million* to be laid on Christ's altar for *Missions* in the near future—a number of young people have offered themselves for missionary service. This may startle some as they read it. But why? Has not God command of *millions* as well as *thousands?* The Convention took up a collection for missions of $125,000 last summer, at Old Orchard. Why not rise into the *million realm?* Let us believe God. O Lord, increase our faith! We hope to learn that the prayer has been answered.

ONE DIME ONLY!

We call earnestly upon every subscriber to the GUIDE to send us TEN CENTS—ONE DIME ONLY—before December 1st, to replenish our

Benevolent Fund,

to enable us to furnish the magazine next year to hundreds of preachers on the frontier who are too poor to pay for it. WILL YOU DO IT? A little less sugar or butter—a plate of ice-cream less—for such an object! Renew your subscription to the OLD PIONEER MAGAZINE EARLY, before December 1st, and send with the renewal A DIME, five Dimes, or ten Dimes if you can; but we ask for ONE DIME ONLY. Let us defy "Hard Times" for once—do it AND TRUST GOD.

PASSING NOTES.

—A CHANGE.—This number contains only 32 pages instead of forty. The next number will have 48, and will be rich. We do this to help a *little* in these times as to expense, which we cannot well explain to subscribers. They will receive no less matter. The two numbers, taken together, will contain 80 pages, which, divided, average 40 pages to each number.

—*Miss Isabella S. Leonard*, Evangelist, has returned to this country. Address this office.

—"*The Way of Faith*," Columbia, S. C., appears in a becoming new dress.

—"*The Christian Endeavorers*" have set apart the second week in November to pray for Armenia.

—*Rev. Jacob Freshman* is open to engagements to supply pulpits or conduct evangelistic services. Address this office.

—*We can furnish* the beautiful hymn in the September number, "I am Trusting Thee," in slips—and any of our hymns, $1.00 per hundred.

—*Under Mr. Moody.* A series of Union Services under his direction, is to be held in New York this month.

—"*Tongues of Fire*," the organ of "THE PENTECOSTAL LEAGUE," American Branch, Chicago, glows with Jerusalem fire.

—*Rev. John Parker*, Evangelist, is open to engagements. He is owned of God greatly in his work. Address, Mount Kisco, N. Y.

—*Numbers wanted.* The full set of numbers of the GUIDE for the years 1854, 1875, 1876, and 1878. Any one having these and willing to part with them will oblige us, and we will pay for them.

—GONE HOME.—Our dear brother and valued correspondent, Rev. A. J. Jarrell, of Georgia, has gone to his heavenly home. We expect to say more about him hereafter.

—*Rev. Dr. Morgan*, of Birmingham, England, Evangelist, whose labors at Ocean Grove this summer were so blessed, held a series of meetings before leaving for England, in the "Metropolitan Tabernacle," and Calvary M. E. Church in this city.

—*Rev. J. McD. Kerr*, of Toronto, Canada, was released from the pastorate at his last Conference, and is devoted to evangelistic service. He is a vigorous and very successful revivalist, on the Pentecostal line. Address, Toronto, Canada, or to this office.

—*We believe it.* We have ten subscribers on our list, we believe, who could send us *one hundred dollars each*, to be used in the *free* circulation of the *Literature of Holiness* among the preachers and others. We do not say they "*should.*" Ask God to determine that. Let Holiness have more money-consecrations.

THE DEVOTIONAL HOUR.

—ENCOURAGING THOUGHT. *"The Lord reigneth." Psa. 97: 1.*

He has absolute, unlimited, everlasting sovereignty.

—Let the earth rejoice.

He reigns *now*, and shall continue to reign, evermore, cause for joy everywhere.

[Commit the passages to memory daily, and ponder them in your heart.]

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6:27; I. Kings 6:13; Lam. 3:56; Psa. 115:18.
2. Exod. 34:21; Isa. 56:2; I. Cor. 14:15; Jer. 10:10.
3. I. Sam. 7:3; I. Kings 8:23; Psa. 119:144; Psa. 86:10.
4. John 16:33; Jer. 33:3; Psa. 51:8; Psa. 89:5.
5. Phil. 2:16; II. Tim. 2:19; Psa. 88:13; Psa. 95:3.
6. II. Chron. 20:15; II. Chron. 25:8; Psa. 31:4; Psa. 103:22.
7. Psa. 105:2; Rom. 8:34; Psa. 119:34; Psa. 115:1.
8. Titus 3:2; I. Peter 3:10; Psa. 119:37; Sol. Song 3:4.
9. Deut. 13:17; Psa. 24:5; Psa. 19:12; Psa. 48:10.
10. Ephes. 5:8; II. Cor. 5:1; Isa. 65:24; Psa. 46:7.
11. Rev. 1:17; Isa. 30:15; Jer. 17:14; Psa. 27:6.
12. Eccles. 9:10; Prov. 11:28; Psa. 94:3; Psa. 103:20.
13. I. Tim. 3:9; Psa. 37:29; Heb. 3:6; Jer. 31:12.
14. Ephes. 6:7; John 7:17; Ephes. 1:17; Psa. 100:5.
15. James 1:22; Isa. 59:1; I. Kings 8:39; Zeph. 3:17.
16. I. Thess. 5:22; Mark 6:50; Judges 10:15; Dan. 4:2.
17. Ephes. 5:10; Luke 1:35; Rom. 15:13; I. Chron. 16:35.
18. Gal. 6:2; Job 22:28; Hab. 3:2; Psa. 119:52.
19. I. Peter 4:1; Psa. 149:4; II. Sam. 7:18; Rev. 12:12.
20. Gal. 6:1; Prov. 10:12; Dan. 9:19; Luke 1:64.
21. I. Thess. 4:11; Heb. 10:36; Col. 1:9; Psa. 108:1.
22. Joel 2:13; Isa. 54:8; Psa 119:76; Psa. 116:19.
23. Rom. 14:1; Rom. 14:4; Psa 99:8; Rom. 15:9.
24. Col. 2:6; II. Peter 1:11; Psa. 5:3; Psa. 13:6.
25. II. Peter 3:8; II. Peter 3:9; Matt. 6:6; I. Chron. 16:10.
26. Jer. 51:10; Acts 1:8; John 20:22; Acts 9:31.
27. Mark 11:25; Luke 6:37; I. Kings 8:50; Neh. 8:17.
28. Prov. 4:23; Isa. 45:17; Zech. 8:21; Isa. 63:7.
29. Zech. 1:3; Psa. 72:14; Psa. 119:149; I. Tim. 6:16.
30. Col. 3:17; Matt. 28:18; Psa. 45.7; Exod. 15:6.

THE GUIDE INTERNATIONAL PRAYER UNION.

We invite those who are members of "The Union" to observe

TUESDAY, NOVEMBER 17,

as the day for special closet communion. The Scripture for the day is Hebrews, 6th chapter, and the hymn, to be read or sung, No. 550 in the Methodist Hymnal. Make this "*a high day.*" Stay long enough in the closet to grip the promise and claim the answer. Pray for all connected with the families represented in "The Union." Pray for all the workers on the line of Bible Holiness, and especially for the Publishers and Editors who are representing the cause, and who are in this time of depression in need of special help. Pray that Holiness may overspread the earth.

ACCESS UNTO THE FATHER.

"Through Him (Christ) *we both have access unto the Father."*

"Through Him" whose name is above every name. The mention of His name opens heaven—unlocks the Father's treasure-house.

"By one Spirit."—He is our Divine *Intercessor*. His potent intercessions within us, even with "groans that cannot be uttered," bring us into close communication with the Throne.

THE SCOURGE-BLESSING!

Christianity has innumerable blessings to bestow upon its subjects. There are two definite blessings: 1st. *Justification*, and its glorious concomitants; 2d. *Sanctification*, and its rich and abundant fruits. Around these great fundamental truths cluster blessings without number, full of grace, lifting the believer to great altitudes of spiritual privilege, to grand outlooks into the infinite and the eternal, and to blissful realizations akin to the raptures of immortality. But has it occurred to you that, amid the multiplicity of Gospel blessings, we have A SCOURGE-BLESSING?

A Scourge-Blessing! you exclaim. Why, a scourge is a most painful thing. Applied by a strong hand, it cuts deeply into the quivering flesh, *it draws blood*, and sends keenest agony to the heart's core!

True; all true;—but there *is* a *scourge-blessing*, and not among the least, either. See what Paul writes to the Hebrews:

> "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."
>
> "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"
>
> "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

The great proof of Christian sonship is the "inward testimony of the Holy Spirit, whereby we cry, Abba, Father." But there are other proofs. Here is a striking one—*The Scourge-Proof.* It demonstrates the *legitimacy* of our birth—that we are born from above, and not "bastards." And this is the common privilege of sons—all are partakers. "He scourgeth every son whom He receiveth"—whom He loves and approves. The scourge is not always applied as a punishment for sin, but as a *discipline* to refine and develop the high qualities of Christian manhood. Sons of God, let your Father put on the scourge, and be sure you *hold still.*

THE GOSPEL FIELD.

AT HOME.

—It is claimed that Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries in the world.

—The income of the Protestant Episcopal Missionary Society has increased 33⅓ per cent; $6,000 is derived from investments.

—Algona, Iowa, has been visited with an extraordinary revival. The town was never before so stirred. Over 300 professed conversion.

—The Texas *Christian Advocate* reports a donation of $10,000 to the Southwestern University at Georgetown, Texas, by Mrs. Sophia Porter.

—In thirty years the Church Extension Board has administered nearly $5,500,000 to the aid of 10,000 churches, and loaned amounts, in all, $1,000,000.

—Ballington Booth's former private secretary reports that the sacrament of the Lord's Supper will probably be introduced among the American Volunteers.

—The fifty-fifth church erected by the Methodists of Chicago during the last five years was dedicated a few Sabbaths ago. It is known as the Harriet Wilson Chapel.

—The Eighth International Triennial Sunday School Convention was held in Brooklyn in June. The Lesson Committee selected the lessons for another term of years.

—Recently the Chinese Minister, Yang Yu, at Washington, received the members of the Methodist Missionary Board at his home. This is the first time in which such official recognition has been given to mission work.

—A new Rescue Mission has been organized in Brooklyn. The work was begun by young men. The object is to look after young men. Services will be held every evening. The association also intends to do charitable work among the poor.

—Four young ladies have joined the Pacific Theological Seminary for a two-and-a-half years' course, to fit themselves for home missionary work in our newer fields. While Vermont has a young California lady doing such work within her borders, Southern California has sent east for some laborers of this class.

—The Roman Catholic Church authorities in St. Louis, it is reported, will soon formally prohibit their co-religionists to sing in Protestant Church choirs. The Church objects to attendance by its members at Protestant Church services. Singing in the choir is, of course, a worse offense, as that is participation in the services.

IN FOREIGN LANDS.

—The Wesleyan Missions in Germany are to be united with the Conference of the M. E. Church in that country.

—The Wesleyan Missionary Society, England, raised $200,000 for its debt, and provided a fund to meet special expenditure.

—It is said there are in Africa 1,000,000 native Protestant adherents, of whom over 100,000 are communicants, more than 1,200 European missionaries, and 1,000 mission stations.

—In Uganda, Africa, a field entered only a few years since, so rapid and widespread is the enlargement of the work that already 100 native laborers are in the field, all supported by native contributions.

—When the native converts of India go from home the only piece of luggage they carry is the New Testament; and every night upon the hillside, camping out, they will sit in groups reading the precious volume.

—Protestant missionary effort in Turkey has always been attended with difficulties. In recent years the opposition has become even more violent. Missionaries in that land are passing through a baptism of fire.

—There are now in Japan 29 Protestant missionary societies, with 226 male and 210 unmarried female missionaries. They occupy 134 stations and 750 out-stations. The organized churches number 364, with a membership of nearly 40,000. The native Japanese ministers number 794.

—When Victor Immanuel entered Rome the first Bibles were taken into the city on a dog-cart by a colporteur. Now it is recorded on good authority that "there is no book so widely spread in Italy at the present moment as the Bible; that of all books none finds so many buyers."

—From Senegambia 4,500 miles across to Abyssinia, 90,000,000 of people and 100 languages into which the Word of God has not yet been translated. It lies unentered, almost untouched. The Koran is there. Traders are there, gin and gunpowder are on their way, but no Gospel.

The Moravian missions are established among the Eskimo of Greenland, Labrador and Alaska, the Indians of North and Central America, the colored population of the West Indies, the Hottentots and Kaffirs of South Africa; the natives of Nyassaland; the lepers of Palestine; the degraded aborigines of Australia; and the Tibetan-speaking Buddhists of the Himalayas. In all, 150 stations, 400 missionaries, 92,000 converts, 250 schools and 22,000 scholars.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

It is our desire to be in fraternal relations with all the publishers of Christian literature, especially those engaged in circulating the literature of Holiness. It is our pleasure at this time to announce *clubbing arrangements* with some of these, which gives a pleasant aspect of *publishing fraternity*.

We announce, therefore, as follows:

1st. For **$1.50,** the GUIDE TO HOLINESS for a year and either of the following papers, which is a gain to the subscriber, in taking the two, of 50 cents.

THE ILLUSTRATED CHRISTIAN WORLD, edited and published by Bishop Taylor and his son, Rev. Ross Taylor. It was formerly *Illustrated Africa*, but since the retirement of Bishop Taylor from the supervision of the work in Africa, now takes a wider range, so as to present a view of Gospel work throughout the world. *Divine Life*, published by Dr. Lowrey has been merged into the *Christian World*, in which there is a department entitled "Divine Life," the matter for which is furnished by Drs. Lowrey and Steele. The *Illustrated Christian World* is 16 pages, published monthly, and is well illustrated.

2d. THE METHODIST AND WAY OF LIFE. Rev. H. C. Morrison and Rev. H. B. Cockrill, Editors. It is published weekly, 16 pages, at Louisville, Ky. It is conducted definitely on the line of Holiness. It has point, pith and power. Dr. Carradine is a regular correspondent, as well as for the GUIDE.

3. THE WAY OF FAITH. Rev. John M. Pike, Editor. It is published weekly, 8 pages, at Columbia, S. C. It is a *live* paper, keeping the banner of Holiness well uplifted—one of the best Holiness papers in the country. Associated with the Editor is a corps of about a dozen able contributors.

4. THE PENTECOSTAL AGE. J. M. Beard, D.D., Editor. Published weekly in New Orleans, 16 pages, and very neatly printed. It is one of our new contemporaries, well printed on good paper, which renders it attractive. It is rightly named, and has the true "Pentecostal" ring.

For **$1.20,** the GUIDE for a year, and

THE REVIVALIST. Rev. M. W. Knapp, Editor and Publisher, Cincinnati, O. It is issued monthly, 8 pages, with a neat cover, and well printed. Price, 30 cents. Taken with the GUIDE, a gain of 10 cents.

For **$1.40,** with the above, and the FULL SALVATION QUARTERLY. Gain in taking the two, 20 cents.

For **$1.20,** "THE HOLINESS BEREAN." Rev. J. McD. Kerr. Published in Toronto, Canada, monthly, 8 pp,. 50 cts. a year. It is straight-out, practical, and earnest. With the GUIDE, it is a gain to subscribers of 40 cents. It is almost a gift of *The Berean* to GUIDE subscribers. Canada subscribers, as well as those in the States, should note this.

Any one who procures one of the above ably conducted papers in connection with the GUIDE TO HOLINESS, will be kept wide awake and well equipped in the service of Holiness for a year, and that at small pecuniary cost. We are gratified in these arrangements to strike hands with these our esteemed and earnest contemporaries.

We urge our readers to give good attention to the SUPERB PREMIUMS for the **GUIDE.** "*The Pentecostal Gift*," offered on the second page of the cover, and the elegant **International Pronouncing Teachers' Bible** announced on the last page of the cover. This Bible is superior and worth having—good, clear type.

NEW WORKS ON HOLINESS.

The Old Man. By Rev. B. Carradine, D.D. His latest work. Price, $1.00.

In his incisive and impressive style, calculated to awaken conviction in the candid mind, and kindle a strong desire in the heart for the entire eradication of inbred sin.

CONTENTS.—Chapter I. Is Regeneration Purity?—II. The Remainder of Iniquity.—III. The Proof of Inbred Sin in Human Testimony.—IV. Inbred Sin as Recognized and Taught by the different Churches.—V. Inbred Sin as Taught by the Methodist Church—VI., VII., VIII., IX., X., XI. Bible Proof of Inbred Sin.—XII. Various Titles Given to Inbred Sin.—XIII. A Picture of the "Old Man."—XIV., XV. Human Methods of Dealing with the "Old Man."—XVI. The Divine Method of Dealing with the "Old Man."—XVII. How to Obtain the Great Deliverance.—XVIII. Scripture supposed to Teach the Impossibility of Possessing a Pure Heart.—XIX. Scripture supposed to Contradict the Fact of a Second Work of Grace.—XX. Misconception of Scriptural and Religious Terms.—XXI. The Special Work of the Messiah.—XXII. Some Causes Why People Fail to See and Obtain the Great Blessing.

From Elim to Carmel. Aspects of Christian Doctrine and Experience. By William Jones, D.D., LL.D. Price, $1.00.

The author of this new and excellent work is one of the ablest writers on the line of Holiness. He grasps his subject with a vigorous hand, and it becomes clear and impressive to the eye and heart of the reader. His first work, "Sanctification," presents the great theme lucidly and convincingly. The price is 75 cents. We will furnish the two for $1.50.

CHRISTIAN ALLIANCE PUBLISHING COMPANY.

We have received the following:

"Christ in the Tabernacle" (10 cents); "Christ-Life" 10 cents); "Paul, the Ideal Man and Model Missionary" (10 cents);" "The Gospel of Healing" (10 cents);" "Inquiries and Answers Concerning Divine Healing." "The Four Gospels" (10 cents), emphasizing four parts of the Gospel, which is indeed "manifold," as Mr. Simpson said recently.

The above are neat booklets on Gospel themes, as their titles indicate, according to the teaching of the Alliance.

Hymns of the Christian Life. New and Standard Hymns. Edited by Rev. A. B. Simpson and Capt. R. Kelso Carter. Price, 15 cents.

A compilation of songs from varied authors, for the use of the "Christian Alliance," and adapted to mission work and revival services. An excellent compilation and well adapted to Gospel work.

FROM REV. M. W. KNAPP, REVIVALIST OFFICE, CINCINNATI, O.

Holding Out. Written especially for Young Converts; also for new arrivals in the land of Canaan. By Edgar T. Ellyson, minister of the Society of Friends.

This book is designed and adapted to give instruction and assistance to those lately born into the kingdom—and those who have just entered the Canaan land. Make use of it among these two classes; it will prove a timely aid.

FROM OUR OWN PRESS.

The Word and the Way. By Rev. H. G. Scudday, Evangelist. Price, 50 cents.

It is in two parts—1st, A Pentecostal Sermon, presenting the fulness of New Testament privilege clearly, interestingly, and to edification; 2d, A relation of his own experience, and how he was led into the light and joy of full salvation. It is worthy of being perused.

CHOICE NEW BOOKS.

FROM FLEMING H. REVELL COMPANY.

They have entered upon the publication of "MAN," a young man's paper, formerly "*Young Men's Era*," representing the Y. M. C. A. The new paper, "MEN," looks well. It is a weekly, $1.50 per year. Send for sample copy.

Pictured Truth. A Hand Book of Blackboard and Object Lessons. By Rev. Robert F. Y. Pierce. Introduction by Rev. Russell H. Conwell, D.D. Price, $1.25.

This book is sent forth as an assistant to many Christian workers, whose interest in illustrative teaching prompts them to use every means and method of presenting the truth in picture and object lessons. These seed thoughts so interestingly furnished will be found helpful to pastors and to all Christian teachers and Gospel workers.

The Northfield Year Book. For Each New Day. $1.25.

A beautiful book, finely illustrated.

Probable Sons. A Child's Book. Well illustrated. 50 cents.

The above two received too late for full notice.

FROM THOMAS WHITTAKER, PUBLISHER.

Heaven Every Day; or, Common-sense Christianity. By Theodore F. Seward. Price, 50 cents.

This volume shows how the spirit of heaven can be brought into the daily life by a reasonable and common-sense interpretation and a genuine application or use of Christ's teachings.

FROM THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION SOCIETY.

This house is located at 58 Reade street, New York, and has a full list of works promotive of the cause. Rev. C. H. Mead is the agent. They have just sent us two late issues:

Cynthia's Songs. A commonplace story. By Julia McNair Wright. Price $1.25.

Will Hilton's Will; or, Father Against Son. By J. C. Cowdrich. 12mo, 82 pp.; paper, 10 cents, cloth, 50 cents.

FROM THE AMERICAN TRACT SOCIETY.

We have just received from them the following new works:

The House on the Bluff. A Western Flood Story. By Julia McNair Wright. Price, $1 50.

An entertaining volume for the young folks at home, and for Sabbath-school libraries.

Grandpa's Desk; or, Who Wins? By Howe Binning. Price, 75 cents.

Paths of Sunshine for the Young. Texts and poetic gems for a year. Compiled by Mary Gray. Price, 35 cents.

The Little Maiden's Victory. By Alida W. Graves. Price, 75 cents.

Sweetheart. By Ernest Gilmore. Price, 75 cents.

FROM THE AMERICAN SUNDAY SCHOOL UNION.

The Pilgrim Child. By Theodore C. Elmslie. Price, 75 cents. Beautifully gotten up.

A book for the home and Sabbath-School libraries.

FROM THOMAS Y. CROWELL & CO.

Things to Live For. By J. R. Miller, D.D. Price, $1.00.

Dr. Miller believes that it is of infinite importance that we live for the best things. He gives in this volume wise counsels fortified with admirable illustrations.

COUNSELS FOR NOVEMBER.

CANVASS FOR THE GUIDE.

Do all the work you possibly can this month in procuring new subscribers. Keep before you the Elegant Premiums offered on the cover pages, especially "*The Pentecostal Gift*"—the magnificent work of Dr. Mahan; new edition, with his portrait. And then, "*The International Pronouncing Teachers' Bible.*" It is a first-class Bible.

TO OLD SUBSCRIBERS.

Renew for 1897 at once. Let us hear from you by Dec. 1, sure. Let no one discontinue. The magazine next year will be rich.

ARREARAGES.—Those who are in arrears, either as to GUIDE subscriptions or on book account, will do us the greatest possible favor if they will remit what is due by Dec. 1. If not practicable to send the whole, let us have part. Make some sacrifice to do this, and you will help to bear some of our burden at this time, which is heavy.

QUESTIONS TO ANSWER.

First. Have you the Holiness Wall Roll in your home? If not, secure one before Jan. 1—price, 75 cents. Until that time, you can obtain it with the GUIDE for a year for $1.50.

Second. Have you "FOUR PEARLS"? That is, our beautiful gem of a Bible Text-Book—Precept, Promise, Prayer and Praise in Scripture language. If you have it not, procure one at once, to follow up our GUIDE Lessons in 1897. Price, only 15 cents.

Third. Have you obtained and read Dr. Steele's new and able work, "*A Defense of Christian Perfection*"? or, Dr. L. R. Dunn's timely book, "*The Holiness Manual*"? They are only 50 cents each, and should be read everywhere. They are effectual antidotes to prevailing errors.

FROM EATON & MAINS.

Illustrative Notes. A Guide to the Study of the International Sunday-school Lessons, 1897. Prepared by Jesse Lyman Hurlbut, D.D., and Robert Remington Doherty. Price $1.25.

This volume of Notes is prepared thoroughly, the writers availing themselves of the aid of the best Biblical authorities. The subjects for the coming year are the Acts and the Epistles. The volume is issued early and may be ordered of us.

TRACT CIRCULATION.

We hope there will be a decided movement this month on this line. Let all who can, spend one afternoon a week in tract distribution.

"EXPECTATION CORNER."—We have a beautiful little booklet with this title. It is instructive and encouraging. A lady has just told us how greatly she has been profited by reading it. 10 cents each; per dozen, 50 cents. Order them.

MISS ISABELLA LEONARD'S TRACTS: 1. "What is Depravity?" 2. "Pardon and Purity—how received?" "Her Experience." 3. "Heart Purity." 4. "Scriptural Holiness." 5. "The Perfection of Love." Per dozen, 30 cents.

"GROWTH."—A fine tract on this topic. By Rev. G. R. Snyder. It is orthodox and helpful. 3 cts. each; 30 cts. a dozen.

"EXPERIENCE OF MRS. JONATHAN EDWARDS."—3 cts. each; 30 cts. per dozen.

"KEY TO THE STOREHOUSE."—By Rev. A. J. Jarrett. *Excellent.* 3 cts. each: 30 cts. per dozen.

"THE LONGER AND SHORTER WAY."—By Mrs. Phœbe Palmer. 2 cts. each; 20 cts. per dozen.

☞ Order some of the above, and make use of them this month.

OUR CHORAL SERVICE.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."—Psa. 113: 1.

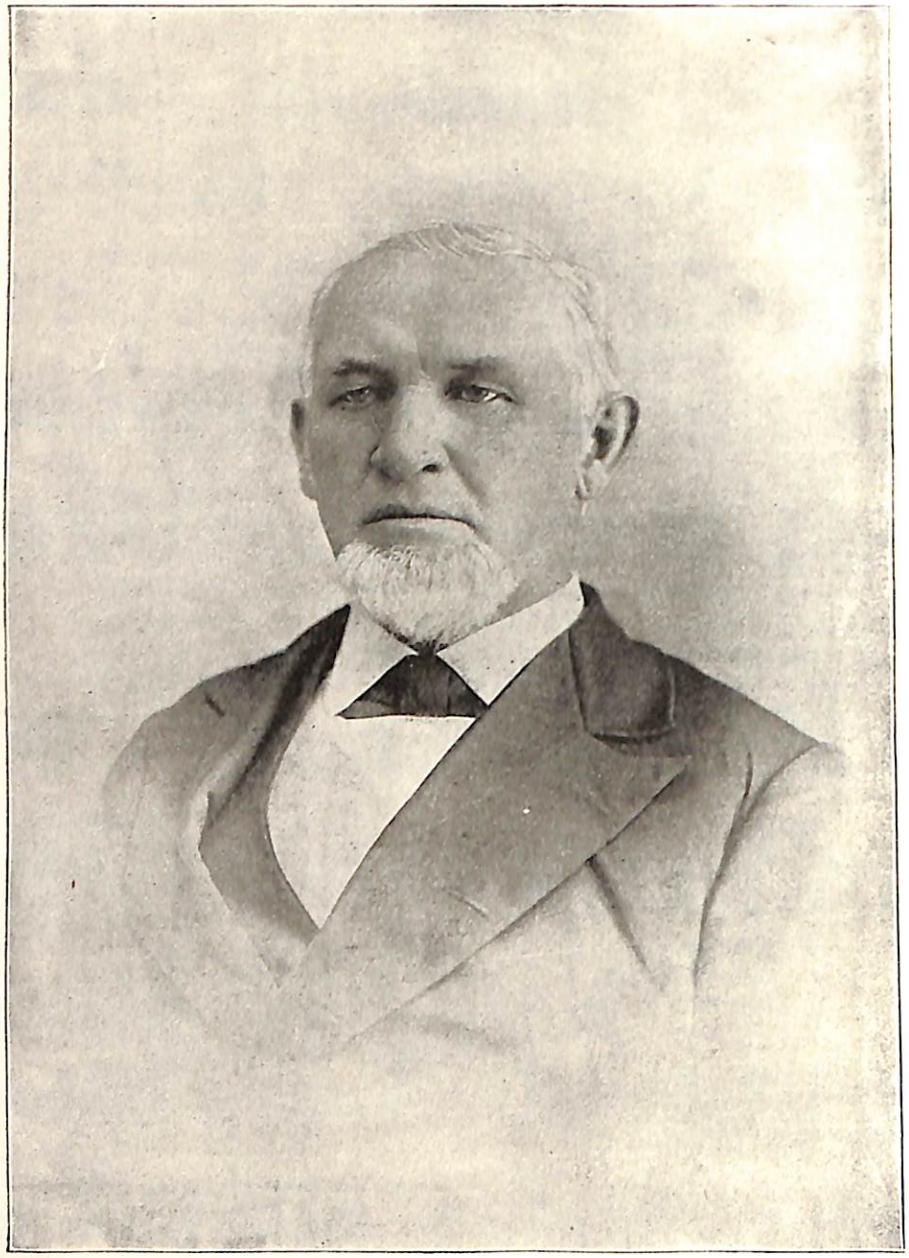
No. 28. BLIND BARTIMEUS.

MRS. JOSEPH F. KNAPP.



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This is a selection from "SONGS OF THE PENTECOST," the new International Song Book. Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25 00; not prepaid.



REV. WILLIAM REDDY, D.D.

Formerly a member of the Genesee Conference. He was eminently successful as a Pastor and Presiding Elder. In his later years he was engaged in Evangelistic service, and his labors were abundantly fruitful. He was a very clear exponent of the doctrine of Bible Holiness, and his life was full of the beauty and excellence of perfect love.



DECEMBER, 1896.

OUR FATHER'S MESSAGE.

"For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea."

"For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us." II. Cor. 1 : 19, 20.

Faithful, O Lord, thy mercies ar
A rock that cannot move;
A thousand promises declare
Thy constancy of love.

Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure.

THE FAITHFUL WORD.

This is a world of change. Mutability is stamped upon everything earthly. But amid these multitudinous changes, there is one thing that is absolutely certain and unchangeable. The superscription of immutability is upon it in legible and luminous characters, and that is THE WORD OF GOD.

This is distinctly declared by the apostle in the verses cited above, and this is a great truth sublimely attested all along the ages. The history of the race is crowded with demonstrations of the fact that "*God is faithful.*"

But the grandest demonstration is by Jesus Christ, who has come in the flesh to show us the *Father*, and to give proofs of His faithfulness. Hence the apostle says: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." As an eminent writer says: "How many soever be the promises of God, in Him is the 'yea' (faithfulness to His word, contrasted with the 'yea and nay,' v. 19, i.e., inconstancy as to one's word)," **'and in Him, Amen.'"** The oldest MSS. read, "Therefore through him is the Amen;" i. e., in Him is faithfulness. ("Yea," to His word, "wherefore through him" is the immutable verification of it, "Amen.") As "yea" is His *word*, so "Amen" is His *oath*, which makes our assurance of the fulfilment doubly sure—cf. two immutable things, viz., His word and His oath, in which it was "impossible for God to lie." (Heb. 6 : 18; Rev. 3 : 14.) The whole range of Old and New Testament promises are certain in their fulfilment for us in Christ. Let us, then, claim our full inheritance in the promises.

BIBLICAL DEPARTMENT.

IN FOUR DIVISIONS: 1. The Pentecostal Pulpit. 2. Bible Exegesis. 3. The Bible in Sabbath Thought. 4. The Bible in Everyday Life—and Prayer Meeting Themes.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

PENTECOSTAL PULPIT.

CRUCIFIED WITH CHRIST.

BY REV. WILLIAM REDDY, D.D.,

(Late of the Genesee Conference.)

TEXT—Gal. ii. 20.—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

This text is strangely paradoxical; I live, and I do not live; I am dead and yet I live. If you can understand that, I shall think that you have had some of the same experience. But here is a mystery: How can one being live in another? "Christ liveth in me," said the apostle. There is a mystery about this which the world cannot understand, for only the Holy Spirit can enable the mind to comprehend this truth.

But there seems to be in the text also a kind of antagonism, and that antagonism appears to be between myself, or the apostle's self, and Christ. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." There is always antagonism between self and Christ, so that to live for self is to be at war with Christ; and to live for Christ is to be dead to self. Christ and self are like the two scales of the balance; when one goes up the other must go down; and the apostle plainly teaches that, in order to a true and acceptable exaltation of Christ, there must of necessity be the death of self.

It is a strange fact that life should ever spring from death, and yet this is often true. Said our Lord: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In this He may, and doubtless did have in view, His own approaching death and resurrection, and He intended to teach that unless He should die upon the cross, the fruits of His love could never appear to bless the earth, but that dying and rising there should come of this the fruit of life. I think He meant also to apply these words to the carnal nature, and to teach that, unless this should die, the fruits of grace could never be produced upon the soil of the human heart, but that when this dies, then, springing from that death, will be seen these glorious fruits. Let us

ANALYZE THIS DEATH PROCESS.

Mark the transitions from the life of self to the death of self, and from the death of self to life in Christ. Paul designates it under the general figure of crucifixion, "I am crucified with Christ." There is here an allusion to the historical fact of the crucifixion of Christ, upon which hang all the hopes of humanity; and there is a question in my mind, whether there is not some analogy between

the whole of the historical facts of Christ's life, death, resurrection and ascension; and the processes of experience in the Christian who passes from sin to justification, and then to sanctification, and then to glorification. I shall not stop to examine this; but let us look at the fact and manner of the crucifixion, as an illustration of the death of the old nature. It is

PAINFUL AND IGNOMINIOUS.

There are two things in death by crucifixion which make it peculiarly appropriate as an emblem of the death of the carnal mind, namely: it was painful and ignominious, and these two ideas always attach themselves to the word cross whenever we use it; and yet, when we rightly understand it, we shall glory in the cross of Christ. Jesus commands us to take up the cross. "If any man will come after me, let him deny himself, and take up his cross and follow me." We talk sometimes about taking up Christ's cross, but this is not what the Lord commands, and indeed this is beyond our power to bear. Christ bore His own cross, and we must bear our cross, and not His. In this cross, I think the idea of pain and ignominy are always present, and all they who expect to come from sin to righteousness, without pain, will find themselves sadly mistaken in the end. Crucifixion is a painful death, and crucifixion of the old nature is painful, for connected with this death-struggle is such a denial of self as brings the keenest smart: and if any one thinks to glide out of self into life, as one would glide down a stream, he will awake one of these days to see his error. Many attempt to make religion fashionable and easy, so that the world can glide out of self into Christ without making any sacrifices, or bearing any crosses. How many efforts have been made thus to popularize religion in order that its pain might be removed. But all these attempts have failed. No man dies to self without suffering the pangs of that death.

Why does Christ say, "If thy right eye offend thee, pluck it out; . . . and if thy right hand offend thee, cut it off?" Is it a painless operation to tear from its socket a right eye, or to sever a right hand? No, no. But Christ says this, because He knows a right hand and a right eye are so dear to us that they are the last things with which we would part, and the parting with which would give us intensest pain, and yet even this we are willingly to endure to gain Christ. With some the great pain will come from one source, and with others from another. With the young man who came to Christ, it was in giving up his riches, and it was so keen he could not endure it; with others it is something else, but it is always present.

A CLEAN BUSINESS.

Some years ago, one of our preachers was holding a series of meetings in a region of country where there were many distilleries, and it was quite a business to buy corn and to sell to the distilleries, to be made into whiskey. At one of these meetings a brother came in who was in this business, and had, just before entering the meeting, been trying to close a trade for corn, to be distilled. During the meeting he was convicted for holiness and went forward to the altar. While there a voice seemed to ask him what he would do with the large quantity of corn he had on hand. Though he tried to do so, the Lord would not let him dismiss this question. He went away from the meeting without getting help and did not appear again for two or three days. When he came

back, he said to the minister that he might have thought it strange that he had not been there, "but," said he, "the Lord and I have been holding a protracted meeting around the corn cribs. I prayed long for a clean heart, but at last I seemed to hear God say to me, 'Give me a clean business, and I will give you a clean heart.' And then and there I said, 'Lord, I will give Thee a clean business;' and I settled it that the corn should rot in the crib before I would sell it to be made into whiskey, and then the Lord poured salvation into my soul." Some of you, perhaps, may have something to do with the hop business, or with signing applications for license to sell strong drinks. Let me say, you must have clean hands if you would have a clean heart. Let us look carefully to this, ministers as well as people; for, strange as it may seem, it is sometimes hard for us ministers to give up all things, so that we shall not murmur at poor appointments, or because we do not get all the good things. We must die to all ambitions that are not holy, and be willing to trust our appointments, our reputation and our all to Jesus. Paul said, "I am less than the least of all saints." I used to wonder how John Fletcher could write such humbling things of himself, when I thought him about the saintliest man the earth has ever seen, next to Paul; but I see the reason now. He knew that the valley of humility is the valley of blessing. We must be little if we would be exalted. We must first have death to self, and then a resurrection to the life of Christ.

How His enemies triumphed over Jesus, as they thought he was going down, and as He hung there upon the cross, they cried, in derision, "He saved others; himself He cannot save. If Thou be the Son of God, come down from the cross." But Christ only went down that He might go up; He died that we might live. We must die to every unholy feeling. Some of you may want a clean heart while you hold a grudge against your neighbor. You must die to this, and die to all of self. And we can tell very well when we are dead. I found it necessary in this death process to lay wife and children and all upon the altar. Then came the question, "What if you die?" "Well, then let me die," I said. Then came the question, "What if you become superannuated and are poor, and are not permitted to die, what then?" This took me some time to overcome; but at last I put my fears upon the altar also, and then God saved me gloriously.

INSTANTANEOUS DEATH OF SELF.

Some object to the teaching that this work is instantaneous. Well, I know that it takes some of us a long time to die; but when at last we do die, it is in an instant. There is a moment when we are alive, and the next moment we are dead. So, also, the making of us alive is instantaneous. God has but to speak, and the work is done. When you have come to the point when you can give all your heart to Christ, then you will soon die to self and be made alive to God.

And now, in conclusion, let me tell you a little of my own

EXPERIENCE.

I was about nine months seeking the blessing of entire sanctification. I was brought up under Presbyterian influences, and was taught nothing of this doctrine; but when I came to read the works of Wesley and others, on perfect love, my soul coveted this blessing, and night and day I wrestled with God for it. My soul felt the import of the words—

> "I cannot rest till pure within,
> Till I am wholly lost in Thee."

But there were test-points from

which I shrank. They made me a class-leader when I was twenty-one years old. I procured the life of Hester Ann Rogers and read it, and took it into my class and read it to the members, and then went home. My good Presbyterian mother had retired, and I took a candle in one hand, and my book in the other, and sat down to read, and when I came to the words, "Reckon ye also yourselves to be dead indeed unto sin," the Lord enabled me to see it as I had not before, and I said, "Yes, I see it now; I see that this is true in the atonement, true in Christ, though it is not true in me, because of my unbelief." And so I began right there to reckon, and I said, "Yes, I am dead to sin; I have redemption in His blood;" and, brethren, it seemed to me that my orbit of the self-life contracted till it was lost in nothingness; and I seemed to be as nothing; but O how the circle of glory that enshrouded my Saviour widened, till it came all around me! I went to bed, fearing that I might lose it, but I prayed God to keep me, and He did, and in the morning as I awoke, I began to reckon again, and in a moment I was free, though I had been so long seeking release from captivity.

THE TOBACCO TEST.

One of the tests which I constantly met was on the subject of tobacco. You may think that was a small matter, but it is sometimes the little foxes that spoil the vines. It takes but a single hair, or least particle of dirt, to derange the movements of a watch. If you get but a little dust in the eye, it causes a great deal of irritation and pain. It requires only a slight frost to kill all the beautiful flowers. I loved a good cigar, and every time I went upon my knees to seek perfect love, this test would come before me. I begged God to indulge me in this, but He would not; so I would stop sometimes for days and months together, and my appetite would sleep for a season under the power of my will, and then it would awake and say, "Let us have a good time now, for we have abstained so long." Finally, after one of these lapses, as I had a cigar in my mouth, and was thinking upon the subject, it seemed as though God spoke to me and said, "If you don't let those cigars alone I will let your conscience alone." I was alarmed and said, "If it is so wrong, then I am done with this indulgence." I looked to God for help, threw away my cigar, and my appetite went with it. I do not say that you will have to do this, but I do say that you must die if you would live, and that you will find death-struggles somewhere. And I love this death because of the life, the glorious, spiritual life of love that comes afterwards, a life of symmetrical holiness and of constant victory. In view of this the apostle cries out: "Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"More than conquerors!" Thank God, you may outwit the devil every time and be more than conqueror! And then comes glory, for glory always follows victory. You remember how, when General Taylor returned from his victories in Mexico, glory, like a cloud of incense, sur-

rounded him. And when Grant, the victor, came from those struggles in the Wilderness and around Richmond, what glory crowned his brow; and when, in olden time, Titus came home from his victories, you have read how the people rent the air with their shouts, as they ascribed glory to him.

So, my brethren, you are conquerors, and the day of your coronation is coming, when, in the presence of the angels, who will delight to do you honor, you shall be crowned eternal victors. O, will not this be enough? And that life, which is born of this death to self, is an eternal life. Think, then, of this, when you shrink from the pain of the present strife, and press on—

"On to the heights where the seraphim soar,
On to the bright hills of life evermore."

SHELTERED—SAFE AND JOYFUL.

BY REV. JOHN PARKER.

Christ, my perfect Saviour,
All my soul can claim;
I know no fear, for He is near—
Glory to His name.

CHORUS.—I cannot fear while He is near—
Glory to His name.

Working, watching, waiting,
Yes, 'tis all the same;
With perfect rest my soul is blest—
Glory to His name.

Loyal, loving, trusting,
Caring not for fame;
By men forgot; I heed it not—
Glory to His name.

Looking for His coming
Sure as first He came;
So welcome He, whom I shall see—
Glory to His name.

Confessing Him my Saviour;
Not a blush of shame;
His cross I bear without a care—
Glory to His name.

GOLD is good in its place, but living, brave and patriotic men are better than gold.—*Abraham Lincoln.*

BIBLE EXEGESIS.

A DIVINE VISITATION.

BY REV. JOSEPH H. SMITH.

MALACHI III.

PAPER IV.

We shall trace some further effects of this predicted visitation, which we have already seen would first be manifested in the *cleansing of Zion's priests* and people, and then in the *conviction of sinners* of all grades and classes. We shall notice next SOME TEMPORAL BENEFITS OF A REVIVAL. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts" (vs. 11 and 12). Godless worldlings and doubting Christians refuse to believe that any but natural or physical laws have anything to do with blasts and blights, or hard times and panics. Whereas, revelation establishes the general proposition that all that is irksome, hard and disappointing in the earthly affairs of human life, is a penal consequence of sin. The Lord said to Adam: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3 : 17 and 18). In like manner, special curse is pronounced when Cain soils the ground with his brother's blood. "When thou tillest the ground, *it shall not henceforth yield unto thee her strength;* a fugitive and a vagabond shalt thou be in the earth" (Gen. 4: 12). Then, upon the other hand, special promises of prosperity are given unto the righteous. "All these things shall be added unto thee." "Godli-

ness hath promise of the life that now is." "The generation of the upright shall be blessed. Wealth and riches shall be in his house," etc. Moreover, we have seen this proven by illustration, as in the case of Abraham, in the latter end of Job's history, etc.; and conversely too, as in historical periods, such as this which is implied in the chapter before us, where even God's chosen people were brought to dearth and destitution because of their unfaithfulness. And still, for all this, and notwithstanding the fact that not only by contrasting the welfare of individuals between whom other things are equal, but one has accepted Christ and the other rejected Him, but by comparing the prosperity of the common people, where Christianity and Protestantism prevail, with their low estate in heathen and Romish nations, we can plainly see that moral law has much to do with natural government and with temporal prosperity; yet men are seeking redress and relief everywhere else but through the Church and in Christ. The solution of economic problems, both for the man and for the country, is not to be found in labor unions, or scientific rain-makers, or in new legislation or administration aside from a return to righteousness and to the simplicity of the Gospel of our Lord Jesus Christ.

And there seems to be a link of connection between the direct spiritual effects of this visitation and these ultimate temporal benefits in *the purification of the finances of the Church.* This is implied in the exhortation, "Bring ye all the tithes into the storehouse, that there may be meat in mine house;" and in the accusation, "Ye have robbed me in tithes and offerings." Spiritual degeneration is sure always to show itself in the finances and in the financial system of the Church. It does so to-day. Not to speak of depressing and disgraceful deficits and debts, we are called upon to deplore the growing proportion of delinquents and "deadheads," and the alarming decrease of pure and simple benevolence, with the multiplication of desecrating means of raising moneys in the house of God. One might have thought that our systematic and connectional benevolences would certainly have tended to develop a broad and intelligent liberality in the hearts of our people; but we are doomed to much disappointment in this. For the system of apportionment impresses people as the principle of taxation rather than that of a free-will offering, while the incentives of Conference recognition and grade, according to amounts returned, appeal to carnal rather than to spiritual motives. So does every system of Church finance which offers an equivalent for value received, no matter whether that equivalent be in favored pew-sitting or in entertainment or refreshment, or in caste, or in grade, or applause, or trumpet-sounding, or anything else. No doubt about it, beloved, our Church finances are both crippled and corrupted. We have robbed God both of treasure and of glory, in the what and the how of our money matters. If we would clinch the effects of the revival, and carry them on to where they will insure temporal prosperity to the people, we must, by precept and example, have both the tithes and the offerings brought to the Lord's house. Simple, systematic, regular and proportionate giving, together with occasional free-will offerings of a special character, constitute the Scriptural method of Church finance, and *when relied upon*, to the exclusion of everything questionable, will prove sufficient for the Church and her missions and her poor. Many modern money methods mar the fruits of the last revival, and make it harder to have the next.

Lastly, there are two other effects

of this divine visitation to be noted.

1. *The sustenance and success of the social means of grace.* "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (v. 16). This, observe, is in striking contrast with their preceding conversation, of which the Lord said: "Ye have said it is vain to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord" (vs. 14 and 15). Their discontented and skeptical conversation has given way to joyful testimony and praise. Moreover, their assemblies and exercises of this nature are frequent, and are blessed with the divine presence and pleasure.

2. *The line of distinction between the world and the Church is once more clearly drawn.* "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (v. 18). So many professing Christians are, we fear, resisting a revival because of this very consequence. They shun either the exposure which such a drawing of the line would make of their worldliness and carnality, or the peculiarity it would stamp upon them as out-and-out Christians. The world, upon the other hand, is being hugged so tightly to the Church that it resents as bigotry, intolerance, crankiness and fossilism anything which will count it out. But, beloved, our safety and our influence are in our distinctiveness—not *removal* out of the world, but *separateness* from it. The blessed baptism with the Holy Ghost and fire will put such a brand upon us that the world will know we are not of it, and may treat us accordingly; but Christ will own us His, and He, too, will treat us accordingly.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

December 6. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3: 17, 18.

No worse case could be made out than Habakkuk here supposes. It is the complete cleaning out of all income, the extermination of all resources. Nothing left on tree or vine; nothing expected from field or flock. It was Job's experience over again. Yet both the patriarch and the prophet trusted without a doubt. The prophet's trust expressed itself in a shout of joy. Some people trust, but are silent and grave. They resign to the condition of things as under compulsion. But here is trust in raptures. "I will rejoice." Such trust is not transient; it is the outcome of an abiding in God. *Joyful trust!* It is more than resignation; it is perfect satisfaction, a step higher than resignation. It is rarely that all resources fail at the same time. Stinted amounts on one side are balanced up by a sufficiency on another, and the many-sided law of supply and need is seldom so far a failure as to provide nothing for necessity. But extreme cases do arise. What is to be done? What ought a trusting soul to do? Shout, sing! Your caged bird always sings sweetest when it is hungry. Praise the God of your salvation. The key to needed blessings is joyful thanksgivings to the God of supplies. A song of praise beforehand has more trust in it than a song afterwards.

December 13. "He that goeth forth and weepeth, bearing precious seed, shall doubtless

come again with rejoicing, bringing his sheaves with him.—Psalm 126: 6.

A holy man is an orthodox man. He believes in doctrine, and steers clear of the unfaiths that minify or compromise Bible doctrines. The more closely he walks with God, the more will he long for men's salvation. He will be an evangelist. Tender in spirit, while clear-sighted in examining cases, he will sympathize with his Lord's tearful beseechments as He saw the awful realities of sin. The doctrine of future punishment will not be softened, but its possibilities will be presented faithfully and with loving earnestness. The "precious seed" of truth God has confided to "earthen vessels." Human lips are to proclaim the message. O, how gentle, sympathetic, and with weeping, should the seed be borne and sown! It is only from the heights of holiness men can see the dangers of sin most clearly, or preach the warnings most effectively. We have logical preaching, and oratorical, and scientific, and good gospel preaching; is there enough of tender entreaty? This kind goeth not forth with the mannerisms and mouthings of studied pathos; it comes of a union of the soul with God through closet consecration and communion, until the messenger sees lost men as God sees them, and then he will speak to them as the Son of God spake with a pathos born of love, and full of longings for their salvation. To such weeping pleaders will by and by come the rejoicing, and the many garnered sheaves.

December 20. "And show thyself a man."—1 Kings 2: 2.

Nobility of character is expected of every Christian, and in the measure his Christianity possesses him will that nobility appear. A boorish, slovenly, ill-mannered Christian is a libel on the name. Holiness is marked on the outside as well as within. As the Proverbs of Solomon incite to industry, thrift and wisdom, so Paul's Epistle to the Corinthians inspires to the standing of a true nobility of character. The section on "love" in that epistle is a masterpiece of etiquette. It is worth volumes of books on good-breeding and social communications. Every sentence of it is a process in manhood building. There are conventional rules and accepted regulations for human conduct; but the love that is kind, thinketh no evil, rejoices not in iniquity, does not behave itself unseemly, is not easily provoked, envies not, is not puffed up, and that never fails whatever strain is put upon it, is the heavenly accepted credential of a true man. Complete love to God possessing the soul always makes a brave man. He never asks what is expedient? To him the question is never of safety, but of right. Those three Hebrew young men who entered the fiery furnace as one enters the cool shades of a park, were men true, and therefore brave. Elijah on Carmel, Paul before Nero, John Wesley before the fury of howling mobs, were brave because holy.

Holy men are gentle men. They show themselves to be men who have imbibed the spirit of Jesus. They can endure an insult, but they cannot endure the loss of their manhood by the exhibition of a rude temper, even though it might be justified. There is more than one world in the seats around us looking on. We are a spectacle to angels and to men. On our knees thou wilt learn to "show thyself a man."

December 27. "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, *Holiness to the Lord.*"—Exod. 28: 36.

Rev. W. H. Withrow, in his history of the catacombs of Rome, and their testimony relative to primitive Christianity, says: "Affecting memorials

of domestic affection are found in the toys and trinkets of little children," and "numerous toilet articles have also been found in the catacombs, generally in the graves of the dead, or cemented by the plaster to the tombs." . . . "Only chaste and modest figures are found," and "the articles of the toilet are frequently adorned with pious mottoes. Thus, on a bodkin for a lady's hair—probably a love gift to a wife or a betrothed bride—is engraved the beautiful sentiment, 'Romula, may you ever live in God.'" Long before these holy martyrs suffered and died in their secluded retreat, God had ordered in the separation of Aaron and his sons to the priesthood, that in the forefront of the mitre upon Aaron's forehead, engraven upon a plate of pure gold, should be the motto, "*Holiness to the Lord.*" Later on, the prophet predicted in "that day," yet to come, "Holiness to the Lord" should be upon the bells of the horses. Secular things should no longer be estranged from sacred things. Religion and business should no longer be divorced. We are living in opportunities that warrant the speedy coming of that day. Let each Christian in his own little world-life carry this motto everywhere into everything. Holiness to the Lord! All things sacred, and all things working for righteousness. Are we not "kings and priests" unto God? Why should we not wear the official seal and engraving?

A VERY large proportion of those who have lost the blessing of heart purity, did so by failing to humbly confess what God had done for them. Experience ought to teach us lessons of wisdom here. We are often exhorted not to make confession of the possession of this grace. We listen to the instruction, and soon have occasion to confess that we no longer have the blessing to confess. Those who retain perfect love confess it. *Faith* is the condition of receiving and retaining perfect love, but faith and confession go together, they are inseparable.—*W. McDonald.*

THE BIBLE IN EVERY-DAY LIFE.

A FAVORED CLASS.

BY REV. G. F. OLIVER.

KEY NOTE TEXT.—"All things are yours."—I. Cor. 3:21.

Who are the favored and honored few of Gospel promise? They are the class who are wholly the Lord's, by surrender and faith. These are the inheritors of the promises: "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together." What an inheritance! It is partly delivered to saints on earth, and finished in glory. "All things are yours, and ye are Christ's."

Here is opened up the right to claim dominion over this present world. Note the condition of possession: "Ye are Christ's."

This admits of no reservation, mental or manifest. Christ's right in us, over us, and through us, must be confessed. Self-assertion, and all reserved rights must be relinquished. Full surrender to Jesus and an abiding, unbroken consecration of our all, guarantees dominion here and thrones hereafter. "He shall receive an hundredfold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come, eternal life."

Some people are rich who neither use nor enjoy their wealth. This may result from ignorance or choice. A child may have access to the best schools, and still play truant or choose the shop instead of the school-room. A man may possess a title to rich timber or mining land, without working or using his treasure. So a saint

may, like Esau, despise his birthright. All things are yours to use and enjoy. Let us work the mines of grace. Let us grasp the scepter of power over this world and stand as conquerors.

THE OUTLINES OF OUR WEALTH.

The apostle here presents an inventory of the believer's possessions, all of which may yield grace, glory and blessing. They may be further classified under *men, things, circumstances.*

Paul, Apollos or Cephas are yours for good; not yours to please your tastes, but yours to help you. Medicine is more costly oftentimes than food and much more disagreeable, but the more useful on that very account. So Paul, or Peter, may please less, but profit more than Apollos. One shrub may furnish honey, or bouquets; another shelter and shade, and still another fruit. Each has its place in God's order and must not be despised. The well-saved Christian can get good through all people, and need fear nor worship any man. Men, ministers, scholars and servants are yours not to scare, oppress or hurt you. In Christ ye are conquerors of people, and may use them all for profit. Even our critics may show us our needs, and thus point to grace and improvement.

Things are ours, whether objects of beauty or loathing; things mysterious and things plain. They all instruct us as to virtue or vice. "Fear not; I have overcome the world," is our Lord's cheering word to saints in the world path. "Lo, I am with you alway," He says. Follow your Guide and Interpreter. Then as pupil from teacher, we shall learn truth and see God in all His works and ways.

Life, death, all are yours. No condition or surrounding of sorrow or dissolution may conquer the heirs of God. Holiness of heart and union with Jesus adjusts us to all the providences of change and fortune. This is the blessed inheritance of those who trust and fear no evil.

LIFE A SONG

Should not these facts give exultation and plant a perpetual song in every breast? Therefore, "I will bless the Lord at all times." "Who forgiveth all thine iniquities? Who healeth all thy diseases? Who crowneth thee with loving kindness and tender mercies?"

Too many dear people are like Atlas, with the world on their shoulders, instead of like David, with harp in hand. It was David who said: "Three times a day will I pray, but seven times a day will I praise Thee." More praise, in view of all the facts, will make prayer easy and blessings sure to come.

The year closes. Another opens. "All things are yours." The past to teach us, the future of opportunity to bring victory and eternal pensions of grace and glory. How humble, yet how dignified we should feel! What independence and holy trust! How rich we are! What "well-to-do" children of our Father! Christianity is bringing back in history and nature the Eden life when man shall have dominion over all forces and products in this world. Christ commissions us His Calvary kindred to stand at the head of the conquering host and shout victory over all. We are to be plumed knights, with clean uniforms, on errands of conquest. "We are more than conquerors through him that loved us and gave himself for us." "How shall he not with him also freely give us all things."

You might as well attempt to check an earthquake as to prevent the going forth of a spirit of holiness from a soul washed with blood or a Church refined by fire.—*G. C. Wells.*

THE LIFE OF HOLINESS.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; "Because it is written, Be ye holy; for I am holy."—I. Peter 1: 15, 16.

SACREDNESS OF DEATH.

BY REV. J. T. WIGHTMAN, D.D.

The teaching of Jesus lifted death from the realm of natural law and brought it within the appointment of God. By nature we fear to die, by grace we exult. The natural horror of death can never be removed. It is prudential fear common to all men in meeting "the last enemy." This fear is an inseparable part of human infirmity, necessary for the preservation of life itself. "All flesh is grass." Humility becomes the frail. We should "number our days," and reckon the responsibility of dying. If death were a pleasant dream to the natural mind it would invite suicide. Only the thoughtless throw away the golden opportunity of life. Jesus does not intercede to shorten our days, but to deliver us from evil. Life is not evil. It is the door of eternity. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil that is in the world." The Master himself possessed that fear of death which is common to human nature, but He rose superior to it and with holy joy reposed His soul in the arms of God.

Death is a sacred dissolution. It is more than the decay of nature. It is the last moral act of life. It is the opening of the door for the bird to escape. It is the transfer of the flame from the taper to the golden candlestick. It is the commitment of the soul to God. Death in itself has no moral quality more than birth, or any other act of life. There is no virtue in dying more than in living. There is no more grace in purifying of the soul or in perfecting holiness by the one which the other does not possess. The blood of Christ is applied in no richer merit in dying hours than in moments of living trials, nor is the Holy Spirit shed forth with more divine love. The atonement has no power in our death which it has not in our life. The same Lord is over both. The act of dying cannot in itself change the soul, or impair its identity, or interrupt its faith in God, or shift the current of its love. The man is morally the same one moment after death as he was one moment before death. "He that descended is the same also that ascended." The act of dying expresses no stronger faith than may be exercised at any other period of life. Living demands as much of God's love as dying. We may be entranced with heavenly visions on the Mount of Transfiguration while living, as when on Pisgah overshadowing the valley. Living grace is as precious as dying grace. The only difference is that faith is exercised in a new and untried adventure in death. Dying grace for dying hours does not mean that the love of God shall be greater towards us at the last moment than at any other moment in the battle of life, but that His love will be as timely to bless at the hour of mortal dissolution as it had been always perfectly adapted to every trial of past life. But while there is no merit in the act itself of dying, it is victory over the destroyer, and the hope of this glorious triumph should fill the soul with exultation and with longings after

heaven. "Who for the joy that was set before him endured the cross." There is comfort in death. "Thy rod and thy staff they comfort me." "Comfort one another with these words." "They fell asleep in Jesus." "I must put off this my tabernacle," said Peter, in sight of martyrdom. Jesus used death and glory as interchangeable terms, saying of His crucifixion, "Now is the son of man glorified."

Death neither creates nor destroys anything. It is not the annihilation of either soul or body, but simply the separation of the soul from the body. It does not appear that there is any more suffering in the act itself of the soul leaving the body, than in the act of the soul originally, or at the resurrection, taking possession of the body. Neither the opening nor the shutting of the door of life gives pain to the soul. Neither the union nor the separation of soul and body, of itself, as an act of God, is necessarily associated with sin and suffering. Disease is suffering, but death is separation from disease. The soul of Lazarus returned to his body painless as it had departed. The separation takes place immediately under the eye of God. "Precious in the sight of the Lord is the death of his saints."

Second causes are only instruments of dissolution. The laws of nature are the priests of God. They obey His will in executing His pleasure. The taking down of "our earthly house of this tabernacle," the dismantling of "the dwelling-place of the Most High," is directly under the eye of God. Every part of the framework of the tabernacle of the soul is disjointed by His command, and He carefully inspects the loosing of every cord of strength, and finally the folding up of the tent of life. "Is not your body the temple of the Holy Ghost?" God is present in this temple. Present at death. The Shepherd walks with the sheep through the valley. If we "die in the Lord," die "under the blood," then death is holy. It is as holy to die in Him as to live in Him. Death is not sin, in Christ. The act is not a profane act. The Levites, with sacred hands, took down the tabernacle under the immediate oversight of God. He gave them minute directions in every act of the temporary dissolution. No unholy man was employed in the work. No devil destroys life. Death is not a common law of nature; it is not a personality, or a spirit, or a devil, or an angel. Death is the appointment of God. "It is appointed unto men once to die." The decree is, "Dust thou art, and unto dust shalt thou return." We die by the word of the Lord, by His will, not by remorseless law, or by fate, or by chance, or by accident, or by disease, or by age. These things are incidental; they may, or they may not occur, nor can they separate the soul and body unless it be according to the will of God. Death cannot take God by surprise. No missile on the battlefield, no lightning-stroke, no sudden breaking of "the silver cord," is half so swift as the will of God. "My times are in thy hands." It is true the idea of death is repulsive, but to "die in (with) the Lord" is glorious. It is the final and most decisive victory, the defeat of sin, the mastery of weakness, the goal of the race, the last leap of the soul from the shackles of the flesh, from the perishable to the imperishable, from the battle to triumphant rest. "O grave, where is thy victory?" The shout is half heaven. Never uttered but once. The soul passes into no other body to die again. We die but once. Death is eternal victory in Christ. The sacred investment of human nature with the divine nature, and the laying aside in the grave of this outward covering, made death a part

of the history of Jesus and associated it with the Godhead. He was "*clothed* with infirmity." "The tabernacle of God was with man." Death was never so near God. Death is more than nature. It became divine in Jesus. He made death new. He impressed it with a new idea and gave it a new name—"sleep." We "fall asleep in Jesus." The grave is not the same since Jesus entered it. He tested its power by actual experiment. He spoiled the enemy. He solved the problem, "If a man die shall he live again?" Death entered Paradise as a penalty and sunk into nature as the blighting curse following transgression. Everything dies. But Jesus transformed the penalty into a blessing, and with His crucified hand wove the mysterious thread all through His providence to work out some good in the golden looms of life. He pronounced a eulogy on death. "Blessed are the dead." He made the loss of life the greatest "*gain*." He put new life into death and left the glow of His own glory in the grave. But by the very act which destroyed His life, He will finally destroy the destroyer, and forever unite soul and body in indissoluble marriage, happy forever. Death cannot live in the presence of Jesus. No grave is in Heaven. He gives "beauty for ashes." His word shall call into immortal bloom the dust of every sepulcher. He carried death upon the Mount of Transfiguration when He "spake of his decease," and brought the dark thought under the blaze of the Godhead that it might be glorified together with Him; and then He brought death down again, still illuminated with His love, and left it in the tabernacle of the body and the dwelling-places of His people as the lamp to carry them through the valley and to shed on the path the first gleam and daybreak of glory. "The righteous hath hope in his death." In the hand of Him whom John saw on the cloud was the "*sickle*" by which He reaped "the barbed grain and the flowers that grow between," but on His brow was a "golden crown," symbolizing His sovereignty over death. Everything dies at the right time. God makes no mistake. Life is under His golden crown. "He giveth his beloved sleep." We die by the will of the Lord. We die in the love of the Lord. We die with the arms of the Lord round about us. Mortality is "swallowed up of life." It is true we may "*groan*" like the ancient priest in watching the dismantling of the beautiful tabernacle, and the soul may be "*burdened*" in bearing the folded curtains, yet the weakening of the body does not create despair, nor the thought of suicide, to be "unclothed," but rather inspires the hope that we shall soon be "clothed upon" with new habiliments of immortal splendor. When the tabernacle was re-erected, it was again covered with the glory of God, luminous with His presence, suffused and "swallowed up of life" and light. Paul sets forth this glorious analogy in the fifth chapter of second Corinthians, in which he says, though we groan under the burden of the body, God watches over the fall and dissolution of the tabernacle and will again resurrect and glorify the ruined temple. The soul is imperishable, and all its attributes unimpaired shall occupy the glorified house, as the golden vessels and furniture of the old tabernacle were transferred to the new temple erected by Solomon.

The most consecrated person must feel the weight of years and suffer from disease and possess the common horror of entering into the darkness of the valley, but under this burden of infirmity he may rejoice in the hope of a glorious triumph and resurrection. True, the decree has gone forth,

"We all do fade as the leaf." But it is also given us to hope that the new bloom of the fading tree shall burst forth again from the winter sleep. "Sown in weakness, raised in glory." "Who shall change our vile body, that it may be fashioned like unto His glorious body?"

The best preparation for death is to live right. Consent to live with Christ, is consent to die with Christ. Nothing more is needed. No chrism, no vestments of saints, no priest or purgatory, can fit the soul for heaven. The blood of Christ cleanseth from all sin. There was divine power in the simple response of Peter, "*Yea*, Lord," when the Master announced martyrdom to the weak disciple. David cried, "*Yea*, the Lord is my shepherd, though I walk through the valley." The last word of Luther was "*Yea*." It was consent and affirmation. Consent to trust God while living will give the clearest affirmation of the soul when departing this life. In the last moment God himself will be with us. No friend shall accompany the soul, nor shall the devil intrude into the holy valley. The soul is alone with God. "I will fear no evil for *Thou* art with me." God is enough. Death is no evil. The pang cannot harm the soul if God be in death. No saint or angel, no living priest, nor sacrament nor purgatorial cleansing, can offer comfort and defence to the timid sheep in the valley. Only the presence of the Shepherd, who had himself traversed the darkness, can illuminate the gloom. No angel or devil ever died. No seraph with a flaming testimony could assure us of strength in that faltering moment. Angels know nothing of death. They have had no experience in the valley. Jesus alone knows what death means. He will be with us.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast you lean your head,
And breathe your life out sweetly there."

However timid and faltering we may be in life, or however meek and unoffending, or however formidable the rugged gate of the tomb, the presence of the Conqueror of Death shall inspire a holy courage, and the humblest saint may challenge the last enemy with a heroic shout of victory. David died with his trembling hand upon his harp while murmuring the eighteenth Psalm as a pæan of triumph. Moses was "kissed" to sleep by the mouth of the Lord. Paul cried, "The time of my *departure* is at hand," or, as the nautical phrase "*departure*" signifies, "My ship is ready to sail." John cried, "God is love." Wesley said, "A sinner saved by grace." Fletcher exclaimed, "Love! Love!" Summerfield, "All's perfection." Payson, "Victory! Victory!" Cookman, "I am sweeping through the gates." Mrs. Hemans, "I am sitting at the feet of Jesus." Hannah Moore, "Joy!" Mrs. Talbot, "O, sweet dying." Lady Huntington, "I shall go to my Father this night." Mrs. Palmer, "I am all the Lord's; fully trusting in Him." Mrs. Wesley, "Children, when I am gone sing a song of praise to God."

It is glorious to die in the Lord. "Blessed are the dead." They are happy with Jesus. "Where I am there ye shall be also." Happy forever in heaven. "If it were not so, I would have told you," said Jesus.

Every Church and every Christian ought to be in God's order all the year round, "instant in season and out of season."—There are certain conditions essential to a revival. These observed, a revival is sure to come. God is faithful. He cannot lie. He has plainly given us the promise and stated the conditions on which He will pour out His Spirit, and save souls, and if we will fulfil them we shall have a harvest of souls as certainly as fulfilling natural conditions will bring a harvest of corn or wheat. It is ours to meet the conditions, then the revival is the natural sequence."—*Sel.*

EPOCHS IN THE LIFE OF ELISHA.

REV. B. CARRADINE, D.D.

V.

THE LIFE.

Elijah and Elisha are the two collossal characters of the prophetical times. No one surpassed, or even equaled them in that age of the world. Yet, equally great as they were, there was such a difference in their greatness that the two cannot be compared so much as contrasted.

Both were like lofty mountain ranges, but Elijah was a chain of peaks, snow-crowned and glistening high in the air, filling the beholder with awe; while Elisha, just as lofty, was a range with beautiful wavy line against the horizon, whose sides are covered with vineyards, and at whose feet nestle peaceful towns and villages with outlying harvest fields. Elijah was the ocean in a storm that, although dreadful, purified the atmosphere and generated health. Elisha was the same ocean all smoothed out, with white-winged argosies of commerce sailing quietly on its bosom or anchored in land-locked harbors, with cargoes of gold in the ingot and silk in the bale. Elijah was like the trumpet blast ringing up the glen, echoed by lofty crags and summoning the clans to battle, while Elisha was the church bell softly chiming at the sunset hour, over quiet country fields, that brought the people through flowery paths and by blooming hedges up to the hamlet for the hour of worship.

Both were necessary. Both pleased God and were blessings to the world. But it was proper that Elijah should come first. So as the peaceful evening follows the morning of thunder and lightning, Elisha came after Elijah.

It was a peaceful life.

Different from Elijah, who dwelt much of his time in caves and in the wilderness, Elisha lived in his own house and was attended by a servant. He seemed to have been as much in cities as Elijah had been in the mountains and desert. Ahab was living during a part of the prophet's life, but either he had exhausted himself on Elijah, or Elijah had calmed Ahab down, for certainly Elisha was treated better in that cruel king's reign than was the Tishbite.

It was a beneficent life.

One of the first things he did was to heal the waters near Jericho. That famous spring has been all right ever since. The writer himself drank of it a few years ago. The waters were still healed.

Again we see him multiplying bread at a time of scarcity, through miraculous power. At another time he recovers the axe that fell into the Jordan. Still again we see him relieving the financial distress of a widow by the miracle of the oil.

Wherever and whenever we see him he is doing good. Blessings, in some way, followed his appearance in every home and city where he appeared and tarried. Nothing but goodness of heart could have prompted him to ask Gehazi what he could do for the woman of Shunem who was entertaining them. The reply of the servant was that she had no child. The word of the prophet to the delighted woman was that in another year she should embrace a son. Just as plainly is seen the kindly heart of the man when this child suddenly dies and the heartbroken woman grovels before him with the agonized words, "Did I desire a child of my lord?" Gehazi is sent promptly on ahead with instructions to lay the staff of the prophet on the face of the dead boy. But it had no effect. Gehazi was not a good man, and God is

careful through whom He works. After this the prophet arrives, goes into the chamber and stretches himself upon the pulseless body. This was repeated; and the child is brought back to life. One can imagine the benevolent face of Elisha as he gives the lad to his mother. The Bible says, "She went in and fell at his feet, and bowed herself to the ground, and took up her son and went out."

It was a magnanimous life.

This shines out most remarkably in his treatment of the Syrian army. Through the power of God they had been peculiarly affected in their vision, and so were led down unwittingly to Samaria, the capital city of their enemies. The Israelites wished at once to hew them to pieces, as they were now in their power. But Elisha promptly forbade it, and had them fed instead, and allowed them to withdraw to their own country. This conduct bowed the whole land of Syria, and they would not come down again upon them in war. Such is the effect of magnanimity upon the souls of men.

The prophet evidently had a tender heart. The scene above teaches the fact, and another scene in his life confirms it. He was speaking to Hazael of the awful havoc he would make in Syria in the destruction of the people. As he did so, the Bible says, he wept.

It was a fearless life.

No one can read the scriptural biography of Elisha without seeing that here was a man who dreaded not the face of man. Whether surrounded by the Syrian army, or receiving a message from the King of Israel that he should be killed, he was always the same undaunted spirit. In the latter case, he never moved from his seat, but waited tranquilly the coming of the royal threatener who said he should die.

Coupled with this fearlessness was the evident self-respect and conscious dignity of the man. Not cast down when overlooked, and not puffed up when noticed by the great, so he pursued the even tenor of his way.

When the greatest general of the Syrian army approached his door, there was no rushing out to meet him, no flattery or adulation, as the famous warrior expected; but the prophet quietly remained in his house, and sent him word to "Go dip himself seven times in Jordan."

It was a life that saw into futurity.

The prophetic spirit filled him. It is remarkable how assured he was of events that had not yet transpired, or were taking place at a distance. In the midst of a starving city he told the people the next day bread would abound. When a certain officer of the court mocked, he turned to him and said, "Behold, thou shalt see it with thine eyes, but shall not eat thereof." Next day, the lord who mocked saw the bread pouring into the city, but was himself trampled to death by the multitude in their frantic effort to get food.

When, on another occasion, Gehazi was secretly doing wrong, and returned into the presence of Elisha, how horrified he must have been when the prophet said to him:

"Went not mine heart with thee when the man turned again from the chariot to meet thee! Is it a time to receive money and to receive garments, and olive yards and vineyards, and sheep and oxen, and men servants and maid servants?"

To crown all, his life was a holy one.

The man walked with God. Whether alone, or in the midst of multitudes, he impressed all who looked upon him as one living in the immediate presence of God. He seemed girdled with heavenly influence, and when he prayed

God to open the eyes of his servant to see how they were walled in with celestial chariots of fire, what astonished the follower, seemed to be a common sight to Elisha. The woman who dwelt in Shunem declared in a single expression not only her opinion of him, but really gave the true description of who he was in the words: "Behold, now I perceive that this is an holy man of God."

GROWTH IN HOLINESS

REV. J. H. TIMBRELL.

ARTICLE FIRST.

IF any one will take a Concordance and ascertain how largely the theme of holiness enters into the composition of the Word of God by reference to the terms that set it forth, he cannot but be impressed with its Scriptural importance. The term "holiness" is one of most exalted significance. It is the one word which characterizes the Divine nature as, perhaps, no other single word does within the range of inspiration. God is represented as being "glorious in holiness." The third person of the Trinity is revealed unto us as the *Holy* Spirit. The seraphim before the throne unceasingly chant, "Holy, holy, holy, Lord God Almighty, heaven and earth are full of thy glory." Heaven is a holy place. Nothing that "worketh abomination or maketh a lie" can ever pass its gates of pearl or walk its streets of gold. The angels who flash 'mid its celestial glories are "holy angels." Human souls admitted there are "the spirits of the just made perfect"—those that are "washed in the blood of the Lamb." "Without holiness shall no man see the Lord," is a Divine interdict of as weighty import as that which our Lord appended to the great commission, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." It is only the sheerest presumption that ignores it.

It would seem at first glance that a doctrine of such essential importance in the Church of Christ as this undeniably is, should only have the standing of a "movement," is most unfortunate. Yet everywhere we hear it spoken of as the "holiness movement." Why should it be so? Why should this glorious, this essential doctrine, receive such scant courtesy? Why should it be allowed for a moment to be thus laid open to discredit or suspicion?

When we read, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of God," we never hear it characterized as belonging to the conversion movement. Why this discrimination against holiness when the Word of God unequivocally asserts that it is just as essential to final salvation as conversion is?

If we go backward a little in Church history we will come to an era when there was a conversion movement which had about as many marks of Satan's disapproval and of ecclesiastical opposition or disregard as have become manifest with respect to the "holiness movement." The conversion movement moved things until all opposition went down before it. And the time is surely coming when holiness will do the same. "Holiness," so the prophet affirms, "will yet be written on the bells of the horses."

With these introductory reflections before the mind, let us address ourselves to the study of the theme before us—the relation of growth to the subject of holiness.

Holiness, in common parlance, is used in both a generic and a specific sense. In the latter it is made to cover simply the state of heart purity or freedom from sin. This is holiness in

the abstract. In its generic sense it is made to apply not only to heart purity but to all of its concomitants or resultants. This distinction is important, and if fully grasped will be found to be conducive to a clearer understanding of the subject. Strictly speaking, there is no such thing as "growth in holiness." The essential nature of holiness does not admit of growth. It is like a mathematical figure—a square, a circle, a right angle. When it exists at all it is perfect. Anything less than a square is not a square, and anything less than holiness is not holiness. With respect to the Divine nature, we are ready to admit that holiness is absolute. Anything in the nature of growth or development would argue an imperfection, which cannot be admitted, with respect to the Divine character. It may be said to be only relative in man, because associated with a finite nature; but this does not touch the principle. The Catechism teaches us that man is created in the image of God, and that this image consists of righteousness and true holiness. If he that hath this hope in him purifieth himself even as He is pure; if "we all beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord," it is difficult to see how this holiness or purity is relatively different from that which inheres in the Divine nature. From our study of this question we are led to the conclusion that holiness in its relation to character is never used in the Bible in any save its positive sense; that it does not suppose or admit of degrees. The hymn that voices the prayer for "more holiness" is not scriptural. The soul that is praying to be *more holy* is simply *not holy*, if our definition of holiness is correct—that of freedom from all sin. When *all* sin is cleansed away, purity is complete and the state of holiness a logical sequence. If it be argued that the statement in I. Thess., "And the very God of peace sanctify you wholly," implies a partial sanctification as preceding entire sanctification, it may be replied that it does not on the face of it. The word "wholly" need not have any antecedent references. It very fitly characterizes the essential nature of sanctification. If a partial sanctification is admitted at all, it must be with reference to the enlarged scope of sanctification as used in the passage, covering not only cleansing from inbred sin, but the resultants of this grace in the true nature of man, spirit, soul and body.

The terms "holy place" and the "most holy," as applied to the different apartments of the temple, stand related to the ceremonial holiness of the Jewish ritual, and in the lowest sense excludes all impurity. The comparative degree "holier" is used once in the Bible (Isa. 65: 5); but if any one will take the trouble to look up the paragraph and ascertain who it was that claimed to be holier than others, and what the Lord's judgment of the case was, we do not think that it will be urged as a proof text for comparative degrees in holiness. In II. Cor. 8: 1, we have a statement that might be construed by some as teaching a progressive holiness; but a careful study of the passage in the original shows that the perfecting is either in opposition with cleansing from all filthiness of the flesh and spirit, which makes it a parallel of the passage from Thessalonians quoted above, or it is in harmony with the larger scope of that passage, including the flesh as well as the spirit. It may be observed that the word rendered "holiness" in this passage is not the usual word "hagrasmas," but "hagiosune," whose germ thought, that of separation for holy uses, relates, perhaps,

more directly to the resultants of this cleansing in the practical life than to the state of holiness itself. But in either case the perfecting exists or proceeds *from* a basis of purity determined by the act of cleansing, and is not a process leading up to purity. After this cleansing from all filthiness of the flesh and spirit, there is clearly plenty of room for perfecting the soul *in* holiness. This must be so or we would have no room for growth at all.

OPPORTUNITY.

BY REV. JOHN PARKER.

I listened yesterday to one of the most impressive and profitable addresses I had ever heard; from that chosen apostle of God to His poor children—Rev. Dr. Hartzell, recently chosen to be the Bishop of Africa, as the successor of the heroic Bishop William Taylor. Bishop Hartzell is soon to depart with his family for his vast diocese, the continent of Africa. Yesterday he addressed the two hundred Methodist ministers at their weekly meeting in New York city. During more than an hour he spoke to us—as having authority from God—with so much wisdom, charity, pathos and power, as to command the love and inspire the courage of all who heard him. When near the close of this marvelous address, he prepared the audience for what seemed to him a great surprise, in a surprising manner. He said that during the months since his election to this office last May, he had been possessed, inspired and, betimes, overwhelmed by one word, by day and night; wherever and whatever doing, the one word was ever before him. He held on in this strain until we forgot ourselves under its mighty spell of expectation—when he said in slow and measured tone: "That one word is 'opportunity.'" This word has also remained with me ever since — whispering, promising, prophesying, warning, almost worrying me. Opportunity—mine, yours, and theirs. Tell them of it,—our opportunity to be, and to do the will of God; or to lose beyond recovery the golden hour of possibility and success for eternity.

When Oliver Cromwell, the historic hero of the English commonwealth, was contending on the battlefield against the frivolous tyrant, Charles the First, he took with him his chaplain and frequently consulted him. On one occasion, when especially thoughtful and depressed, the rugged Puritan asked his chaplain to tell him what is the lowest point of safety in the Christian life. To the chaplain's answer, Cromwell said, "Then I am safe." Whatever that answer was, it is safe for us to believe that the lowest point of safety for us is spiritual life by regenerating grace. Spiritual life begun by the new birth, and maintained by jealous regard for that soul-hunger after righteousness which is the certain and immediate result of the spiritual birth. And as this spiritual life is the lowest point of safety, so in a regenerate state is diligence to make our calling and election sure, by following, with all the heart, after that holiness without which no man shall see the Lord.

The apostle Peter says: "According as"—or seeing that—"his divine power hath given unto us all things that pertain unto life and godliness, that through the knowledge of him who hath called us" we should, with a believing urgency, plead the fulfilment of the "exceeding great and precious promises," and so become "partakers of the divine nature." (II. Pet. i. 3, 4.) Notice the divine order of thought in Peter's mind. "His divine power hath given us all things pertaining to life"—then godliness. It must be life first, or

godliness is impossible. It must be life, increasing in its power of resistance to downward and sinful tendencies, by loving obedience, or the spiritual life will cease. It must be life maintained with reference to becoming a partaker of the divine nature. "I am come that they might have life"—by the new spiritual birth—and "that they might have it more abundantly:" by the soul's entire sanctification, for this only brings life more abundantly. In your regeneration ye were born of the Spirit; "he now dwelleth with you" as the witness of your sonship; but after you have obtained the more abundant life by your inward cleansing, "he shall be in you" to abide, to reign the unchallenged King, forever; to teach, to guide, to witness, to comfort, to make you holy, to reveal Christ in you and through you, so that men shall recognize in you God's ideal believer, recovered and renewed in the image of His Son. Now you are known, and know yourself as His workmanship, created in Christ Jesus, or after His image. This is the divine purpose in your redemption. He cannot have two opposite purposes. He will not accept less. If your aim is less than this, it is so because of some hindrance you prefer; this hindrance continued, by your choice, is the Holy Spirit likely to make your heart His temple and perfect His intended work in you? Is He likely to be indifferent about your mixed life, and your divided love, because you are?

And yet is it not true that at this point of perilous possibility the majority of the professed disciples of Jesus are experimenting? The Holy Spirit and the uncrucified flesh are yet contending for the mastery of the soul and determining their destiny. The result already is—"cannot" (Gal., 5:17); for the flesh lusteth against the Spirit. All this admitted, still, the best part of this world to-day, its only illuminating and recovering agency, is the visible Church of God. What then, if the light in her be darkness, how great is the darkness on all beside. If, therefore, the pulpit and pew of God's Church are in the attitude of resistance to the will of the Holy Spirit, refusing to welcome the truth or seek after that divine conformity and fellowship which inevitably result from perfect consecration and Christian purity through the unhindered operation of the Holy Spirit, what then? I believe this is the attitude and condition of the visible Church of God to-day. Our opportunity—yours and mine—immeasurable its quantity—is to claim as our heritage in the Holy Spirit, conscious cleanness, heart purity, perfect love, victory over the world, fulness of joy, liberty, increasing strength—a life of growing wings and easy flight—and not a tiresome "climbing up Zion's hill" (Isaiah, 40:31). Our opportunity—to suggest the greatness of God's salvation. A possible deliverance from all fear, bondage and temptation. A life of "righteousness and holiness before Him all our days." A daily walk with God, "so to shine, that others may see our good works;" and what an opportunity to silence the scoffer by commanding and compelling his faith in, and reverence for, God's revealed truth! What an opportunity to exercise all needful diligence to gather from life's harvest abundance for our welcome at the garner gates of God—"some sweet day."

A Christian pastor of my acquaintance, who recently died, was heard to say during his last days: "O, if I get better, I am going to preach better than ever!" His thoughts were evidently on his opportunity not suitably improved. So many of us, in times of serious illness, have promised ourselves, "If another opportunity is

given me I will, at every cost, make the central purpose of my life loving obedience in all things to the will of God. O, for another opportunity!" How many faithful pastors have heard words like these from men whose feet were on the edge of the chill river.

So my opportunity, how near its end, how urgent its demand for my immediate and perfect consecration that I be at my best, "girding up the loins of the mind;" that is, tighten the belt, and so, unhindered, run with patience the race set before me, laying aside every weight.

My opportunity suggests and determines my possibility, the success or failure of my spiritual life, and these determine my destiny.

God never meant the strand of time
To be o'erlaid with rotting wrecks
Of wasted lives. He meant—
O, wondrous intent!—so like a God
Of love; He aimed, He hoped to find,
Responsive to His will, the hearts and
Purposes of men. Alas! the sad and frequent
Failure; thy fault and mine.
O fellow heir of destiny to life or death
Eternal, as the life of God,
What greater boon could He
Have given to thee than—
Opportunity?

NOW IS THE DAY OF SALVATION—II. Cor. vi. 2. —Mr. D. L. Moody tells us that on the night when the bells rang out the alarm for the great fire in Chicago he was preaching to an audience on the words, "What shall I do with Jesus?" and said to his hearers, "I want you to decide this question by next Sunday." Mr. Moody continues: "To recall those words I would now give my right hand. That night, when I saw the glare of flames, I knew that Chicago was doomed. I never saw that audience again." There are questions that must be decided now. There are opportunities that must be seized at once. They may never come again. Upon the right answer and the right decision may depend interests deep as eternity.

No true man can live a half-life when he has genuinely learned that it is only half a life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

THE ASCENT OF LIFE.

C. P. MASDEN, D. D.

The danger of monotony and tyranny of routine are to be avoided in religious experience and life. The very moment the soul ceases to aspire and to gain new victories, resting on some past achievement or accomplished work, it begins to droop like a withered plant, and the joy of discovery and acquisition being gone, life loses its strong hold on the possible and begins to decline. There can be no resting in past experience. The necessity of going on excursions into the past for our consolation and companionship, instead of the delight in present duty and joy in service, is an evidence of cessation of the function of growth.

There may be marked transitions in life, when we were translated from the kingdom of darkness to the kingdom of light; when we were consciously and gloriously saved and cleansed. But the very necessity of being compelled to go back to those Tabors of experience for a point of reckoning, is certainly a reflection on the actual experience and resources of the present.

Many Christians are living in the past or the future, instead of making most out of the actual present. They rob to-day of its work and joy, in regretting the past or in foreboding the future. The lesson and victory of the hour are enough to engage all our attention and energies. They need all our vitality and application. Our minds must not be divided; and we stand, like Janus, with one face toward the past and the other face toward the future, and not seeing where we plant our feet in the journey and the foes we are to battle with in the present. The duty of to-day, with hope for to-morrow, is the ideal Christian life. This will rob the present of dullness, and as we open our eyes we will

see the mountains about us full of horses and chariots of fire.

The past buries many of our treasures, and the future is a sealed book, the mysteries of which we cannot know until God turns over the leaves; hence we are shut up to the *present* and we must learn how to make the most out of that, in companionship, in work, and in enjoyment. A happy and useful present can afford to shut its eyes to the past and future and repose fully in God. The tendency is to enlarge the circle, instead of the *now* and *here;* we want to know the future and to carry the past with us.

Of course, there is a legitimate retrospect which kindles in the soul thanksgiving, and a sublime outlook into eternity which thrills us at times with joy as we get a glimpse of the glories awaiting us—yet the little circle of NOW and HERE. The next duty, the passing moment, the luxury of service, ought to so interest and engage us as to become the brightest star in the galaxy. The great discipline and reward of human life are to be found in this fact of making the most out of the present.

The past has its graves. We cannot live by them and mourn. The present has a bugle blast calling us to duty. The fields are white and the harvest is awaiting our sickle. O, the lost battles and missing trophies in life, because we deemed the present tame and common-place and unimportant! The opportunities which open daily are many and demand a hero's courage, to avoid defects. Up to the very mouth of the grave, and the opening of heaven's gate of pearl, we shall find work to do, victories to win, and occasions for fidelity. Let no cloud settle over our eyes so that we can see nothing to do or suffer for Christ. Around our feet are the hungry children of want and ignorance, crying for our help. Indifference as to the needs of humanity will paralyze our efforts and make the present a burden we would get rid of; but sympathy for men and love of souls will convert the present into an occasion of importance, and we will awake with the strength of a giant for the emergency.

Here is the cause of defeat with too many who have received the assurance of pardon and hope of heaven: the *present*, with its open doors of usefulness and happiness, is not sufficiently valued and improved.

When we cease to work and hope, we become despondent in soul and pessimistic in our views of humanity; gloom becomes our heritage. God has so ordained that service has its own reward, conscious fidelity its own peculiar joy, and the circle of the present its angels sitting by our side. Let us watch like sentinels, and the passing moments will not be like the tolling bell, but the bugle call to duty. We shall, then, watch for the morning with a laborious zeal, and go forth with a song on our lips as we toil in the Master's service.

HOLINESS IS SPIRITUAL LIFE.—O, let us have done with our formalism, our ritualistic worship, cold, comfortless, dead! "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." O for the wrestling of prayer, the glowing of love, the soaring of hope in all our religious assemblies. Some professors of religion are mere spiritual effigies instead of living, burning witnesses for Jesus.

Life—deep, glowing spiritual life—is the great want of the Church—men and women pardoned, sanctified, hungering and thirsting after righteousness, crying with devotional ardor, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This is the beginning of that life which shall be consummated in heaven. "He that believeth on the Son, *hath* everlasting life."

THERE is a best way to live, and it is best to live the best way.—*Joseph Cook.*

THE HOME CIRCLE.

"And these words, which I command thee this day, shall be in thine heart;

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

THE GREATEST GIFT.

BY REV. L. H. BAKER.

The greatest, gladdest day of all the year is near at hand, when by gifts and song and service in the home, and in the church, we celebrate the coming of Jesus into the world. He came as a child into a circle of humble people, where with brothers and sisters living and serving in the home with the father and mother, he moved about with all the circumstances of lowly domestic life. He was surrounded by uncles and aunts, attended by cousins, and shared in the interests common to all. As an artisan, He toiled for the support of the family. "Is not this the carpenter?" The first great work of His public ministry was the relief of a domestic embarrassment. His first disciples were brothers—Peter and Andrew, James and John. His own brethren came to an active part in the first movements in spreading His gospel. He took interest in the common affairs of life. His love for the children was one of the most beautiful characteristics of His life. His presence at the marriage was most natural. His conduct at the Bethany home was both helpful and sympathetic. His treatment of the disciples was fraternal rather than official. One instance is illustrative of many. They had gone back to their old, common, daily toil. It must have been to them a dreary, tiresome work, handling oars and boats and nets after a period of such exalted fellowship in wider service. Yet Christ appeared to them just at this time, showing His interest in their work and a desire to help them. He told them where to cast their net and turned their failure into success. This is of permanent value. There are duties and tasks that are trying and perhaps irksome in every life. The endless duties of the household may become wearisome, the routine of office, or store, or mill, or farm, may grow tiresome; yet these are the round of duties, and in them Christ may reveal Himself as He did to the fishermen. Suppose our home-life does seem narrow, humdrum and unpoetic, or our task-work seems ordinary and uncongenial, after we may have enjoyed some visions of something better; it may help us to remember that after the glimpse of higher things in the Temple, Jesus went back to the peasant home at Nazareth, and there for eighteen years, in ordinary daily toil, found scope for the growth of the richest nature this world ever saw and for the completest doing of duty ever wrought beneath the skies. While we are faithful in our past, as were the disciples, we may have the same sweet surprise of lifting our eyes to see Him standing near us, with cheer, sympathy and helpfulness. This was the motive of His coming and living among men: "Not to be ministered unto, but to minister." He came to that humble home, to the toil of the workingman, to the grapple with temptation, to the brotherhood of sorrow and suffering, to a life of humility and prayer, to the experience of defeat and death, that, in all things made like unto His brethren, He might be a merciful and faithful high priest, and that, He having suffered, being tempted, might be able to succor them that are tempted. "Thanks be unto God for His unspeakable gift."

BLESSED IN THE USING.

There is a parable of the ring. There dwelt in the East a man who received from a friend a valuable ring having a precious opal with one ever-changing tint, and possessing a hidden virtue making its owner beloved of God and man. He bequeathed it to his favorite son, and ordered that he should leave it to his dearest child; and so it was to be handed down from generation to generation. At last came a father who had three sons alike obedient, faithful and

beloved. He could not decide which one was most deserving; so, sending for a jeweler, he had two more made exactly like it.

As death approached, he called his sons separately and bestowed upon each a ring and a blessing. After his death it was discovered that each claimed to possess *the* ring, and each went to the judge to determine the case. He could not discriminate, but advised each one to vie with both his brothers, in displaying the virtues of the ring, that he might be beloved of God and man. Then, in a thousand years, before a higher Judge, it would be plainly disclosed who wore the *ring*.

This advice followed made three useful lives marked with forbearance, gentleness and benevolence, instead of one; so all were blessed in the using.

Thus each life is a Father's gift—a ring conferred by God. These are blessed lives, a fountain of blessedness in themselves, a stream of blessing to others, used and blessed and blessed in the using. They wear the ring, more beautiful than the opal, making the wearer beloved of God and man.

THE IDEAL AND THE REAL.

Our lives have two hemispheres. On one side all is real, all is hard, what we call practical; on the other side, ideal, tender, beautiful. Man is not all of earth, nor is he all of spirit. Some things in life seem hard as iron, absolute and irresistible. Such is reality. Beneath the power of them man becomes servile—his nature narrows. On the contrary, there are moments in life when the ideal proclaims itself. We are all ideal when we are in love. That reputably severe and austere divine, John Newton, was in love once upon a time and confessed that in those days he used to go once or twice a week all the way from London to Shooters' Hill, in order to look toward the place where the future Mrs. Newton lived, even though he could not see the spot.

Moments there are in the experience of us all, when we live in another world. Our hearts furnish the chords and invisible hands awaken the music. After all, the music is in ourselves.

"We receive but what we give,
And in our life alone doth nature live."

THE BOYS AND GIRLS.

Our Dear Young Friends:

Our second year of fellowship through the GUIDE is coming to a close. We cannot tell you how much we have enjoyed receiving your letters with answers to our questions and with testimonies for Jesus. We have published only a few of these, as our space was too limited to print many. The holidays are coming on when many of you will be made happy by the gifts and fellowship of many kind friends. How may we make others happy? We read of a beautiful custom in some homes, that on Christmas day there is placed at the dinner-table a vacant chair in memory of some one that has gone away during the year.

Perhaps from some of our homes a dear one has gone to begin a new home, or some one has left to take up the work of life elsewhere, or one has gone to the heavenly home; so, for some reason, there will be a vacant place this time. Would it not be well to place a chair, as for the absent one, but not to leave it vacant? Would it not add to the joy of the Christmas day to invite some one to share in the bounty and blessing of our home circle on that day? Doubtless we would all be glad to invite Jesus to take a place and part with us in the joys of the day and of the home, and the best way to have Him is to bring in some needy one.

He said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In these times, when there are so many needy, hungry children in the world, those who have a plenty can scatter sunshine by sharing with those who have not and at the same time feel the truth of that saying of Jesus, "It is more blessed to give than to receive."

We knew an Epworth League that gathered gifts and made presents to a number of families in a town where the mills were shut down and the men had no work. Many of the Leaguers said it was the happiest Christmas they had ever known.

We then suggest these three ways of scattering cheer on the coming holiday: By inviting one or more to our home; by remembering some one or more by personal gifts, or by joining with others in more general gatherings and givings.

We are writing this at too early a date to suggest any plans for the coming year, but you may look for something in the GUIDE for January, as the Editor may determine.

We wish you all a merry Christmas and a happy New Year.

And we will not forget to thank our Heavenly Father for the good year that is now closing.

WOMAN IN GOSPEL EVANGELISM.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2: 28, 29.

THE MOTHER'S POWER IN EVANGELISM.

BY MRS. J. FOWLER WILLING.

Power commands attention, admiration and respect. We always turn to look after a thundering express train. We admire a powerful horse. We run to hear an orator who sways the heart of thousands. We never tire of the exploits of one who moves like a cyclone across the stage of events. All covet power. Love of power gives the head the toss, and the voice its braggadocio cadence. One wants it understood that he is a little above the common herd. I knew a farmer lad who delighted in the danger of "bringing down" a fractious horse. In the harvest field he would risk life and limb to bind more sheaves than any man who followed the reapers.

Women are human; they enjoy doing things that are above ordinary reach. Only in this last best century has the Church awakened to see the power they wield for good or ill. That force brought into missions, at home and abroad, is startling the world with its strides of strength.

The savage saw the steam curling up from his dinner-pot, but he never dreamed that it could be made to build and heat a house for him, draw his cart and drive his boat, at lightning speed, across land and sea. He shivered when electricity leaped from the clouds and laid low an oak that had defied the tornadoes of centuries. Little did he think that that same erratic, destructive power could be made to hang a planet in a civilized dooryard, whisk him hither and thither, and whisper his secrets under the ocean. He went to the hunt when day drew away the curtains of night. Little did he know that those same delicate-fingered rays could sketch his face, and even push aside muscle and bone to show what was within his body. Only since He came who brought life and immortality to light, have moral forces been recognized; and even now the most advanced of His children know very little of the holy dynamite that is within the reach of faith.

Among the mightiest of undiscovered forces, the mother's power for good ranks all. Satan has known about it, and he has made the most of it in wrecking souls. He has so shaped the civilizations controlled by him, that, while no one has a tithe of the mother's strength, no one is so hopelessly a slave to vice and superstition. In India, a man dreads his mother's curse more than anything else in heaven, earth, or hell; yet the mothers of India fare worse than the brutes. In China the mother is even more powerful than in India. In some parts of China they believe that if a man gives his mother his liver to eat, it will prolong her life. So many men killed themselves to lengthen their mothers' years, the emperor was obliged to issue a decree against the practice. He quoted Confucius to them to the effect that self-preservation is the first law of life. Yet for all that, the mothers of China are ignorant and superstitious to the last degree. Satan uses the mother's power to hold his abominable idols on their pedestals.

A knowledge of these facts must revolutionize Christian missions. The mothers must be honored, respected, taught, or it will be impossible to save the people of heathen lands.

The child follows the condition of the mother, in fact, as well as in law. If she is vile and selfish, her progeny will be vile and selfish, no matter how their father may plan, or study or legislate. If she is noble and pure, with broad sympathies, her children will be noble and pure, and broad in feeling, though their father be a brutal wretch.

Victor Hugo says, that to reform a man one must begin with his grandmother. Margaret, the "Mother of Criminals," gave the world a race of moral lepers, whom it cost the State thousands of dollars to arrest, try, and execute. It would not have taken much to put the child, Margaret, under good, Christian influences, giving her a chance to use her powers as God meant her to do. She might have been trained to become the mother of missionaries, instead of harlots and murderers.

Susannah Wesley was the mother of Methodism. Though her verse-making husband had not practical sense enough to keep out of the debtors' prison, and her nineteen children sometimes lacked bread, yet she held them under rule as rigorous as that of West Point, though it was so gentle and tender, they had the reputation of being the most loving family in the County of Lincoln. She helped her boys with their classics, and led them through the intricacies of their religious experience. When they had risen to places of responsibility and power, one of them wrote another, "Let us pray God that she may not die; for if she were to die, I could not live." To old age she was John Wesley's counselor. It was she who urged the separation from the Moravians, thus giving the great revival a fairer field. Lay preaching is the driving wheel of Methodist machinery. When God set it spinning, John Wesley's High Church prejudices made him unequal to the test. He came home from one of his tours, and found that a lay helper had taken to the pulpit. He spoke of it to his mother with unusual asperity. "I see that Thomas Maxfield has turned preacher." "Yes, my son," replied the brave lady, "and do you be careful how you lay your hand on that young man. He is as certainly called of God to preach as you are." She held him from throwing the band off the driving-wheel. When the Lord thrust him out to speak to the masses that thronged the moors and commons, church doors were slammed in his face. The persecutions shook him; but she steadied his courage. "Never fear," she said; "it is of God; and He will take care of His own work." She stood at his side on Kensington Common when he preached to twenty thousand people. It may stand on the books above, recorded by Him who wrote of the deliverance of His people, "I sent before thee Moses, and Aaron, and Miriam." "He led forth to life a dead Church by the hand of Susannah Wesley, and her sons John and Charles."

Catherine Booth was the mother of the Salvation Army. Less than twenty years ago it was struggling for a chance to help the submerged of London. Now its drum-beat is heard the wide world over; and it numbers its converts by the million. When Mrs. Booth's children wavered in their consecration on account of the severity of their soldierly discipline, she held them with a hand of iron. I never knew a more loving or honored mother; yet her loyalty to Christ was the consuming passion of her life. She wrote the daughter who was the apple of her eye, "If you do not hold true to God, I will pray you out of the world. I cannot have a child who is disloyal to my Lord."

When Gertrude Howe, one of our missionaries to China, gave her heart to Christ, she promised to go to a foreign field. She kept it a secret, however, till the evening of her return from school. She prayed all day for strength to break the matter to her mother. In the twilight the mother sat rocking contentedly for a few minutes, thinking possibly that there was less need of haste now that the young hands could take hold of house affairs once more. Gertrude knelt down beside the little rocker, and laid her diploma in her mother's lap. "Mother," she said, "I have something to tell you that I am afraid will hurt you. I know how hard you have worked to help me through school; but I cannot stay with you now that it is all over. I promised the Lord when He forgave me my sins that I would go to China to teach the heathen."

Then softly through the deepening shadows came the quavering, happy voice:

"Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Mothers so consecrated would rear a race that would capture the world for Christ within a score of years.

HISTORICAL AND BIOGRAPHICAL.

"He is the Lord our God: His judgments are in all the earth.

"He hath remembered His covenant forever, the word which He commanded to a thousand generations."—Psa. 105: 7, 8.

EXPERIENCE OF DR. W. B. GODBEY, EVANGELIST, OF KENTUCKY.

[Author of "Sanctification," "Christian Perfection," "Victory," and "A Commentary on the New Testament," first volume just issued on Revelation.]

The Lord in great mercy blessed me with a preaching father and Christian mother. Hence, I was brought up unstained with the vulgar vices. When a small boy, I was powerfully wrought upon by the Holy Spirit. On one occasion I went to bed from sheer conviction, not knowing what was the matter with me.

At the age of sixteen, I went to a revival meeting on Saturday night. It seemed to me that every word was aimed directly at me. My heart was torn to pieces and my face deluged with tears. The invitation was extended. Many crowded the altar. I wanted to go, and tried my best, but could not move.

A cousin of mine, John Bishop, was happily converted and rose shouting. I soon found myself at the altar. How I got there I never knew. I suppose some one found me and led me forward.

I joined the Church, but was not converted. Went home with a friend. Spent a sleepless night in awful agony, expecting to be in hell before day. Arose at dawn; took no breakfast and no dinner, but wandered alone in the woods, the mountain on me growing heavier and heavier. I came to a ravine, crossed it, and started up a small hill. My load was so heavy I fell at the root of a large oak, and cried out: "O Lord, I deserve nothing but hell. I faint; I die!" How long I was there I know not. I found myself away from the tree some distance, shouting the praises of God.

I supposed sin was dead and I was free. But to my sorrow, I soon felt sin move in me. I fled to God and He blessed me, but the war waxed hot with indwelling sin. I had the experience of some of the Galatians: "The flesh lusteth (fighteth) against the Spirit, and the Spirit against the flesh; so I could not do the things that I would." My life was an alternation of day and night.

Four years after my conversion, I began to preach; meanwhile the internal conflict grew hotter and fiercer.

I wandered in the wilderness nineteen years, fifteen of which I preached the gospel; my heart incessantly the scene of a terrible civil war. I achieved some great victories in the wilderness and was often happy. My outward life was irreproachable. I often conversed with Christians, both preachers and laymen, in reference to indwelling evil, of which I was so painfully conscious, but found no comfort. They told me death was the only deliverer.

In 1858 I was sent to Perryville Circuit, where I soon discovered that I was preaching to some people who enjoyed more religion than their pastor.

As afterward informed, they, observing my deficiency in spirituality, were praying for me incessantly. About Christmas, I began a protracted meeting in Wesley Chapel. After ten days' fruitless labor, I announced my purpose to close the meeting. Immediately three men arose in the congregation and requested me to continue, notifying me of their mutual vow to God never to close the meeting without a revival. I took them by the hand, assuring them I would stand by them.

In a few days the power came and the altar was crowded, and souls were passing from death unto life.

Notwithstanding my inward conflict and my longing desire for holiness, I had no sympathy with the doctrine of sanctification as a distinct blessing, but regarded its advocates as fanatics. I had strong prejudice against noisy demonstrations in religion. One night, amid the wonderful effusions of the Holy Spirit, while the house rang with shouts, I found myself running

round, praising God at the top of my voice.

That was my Pentecost. I was baptized with the Holy Ghost and with fire. "Refining fire went through my heart, illuminating my soul, scattering life through every part, and sanctifying the whole." Fifteen years have rolled away; the same sacred fire flashes from the crown of my head to the soles of my feet. My weary soul found sweet, happy rest in the arms of Jesus.

And where is the war? The battle is fought, the victory won, the field is silent.

The Spirit leads me through those deep chambers of my soul where, for nineteen years, I had seen so much corruption, and shows me all white and clean, "washed in the blood of the Lamb."

Then and there my ministerial character also underwent a radical revolution. I had never been a revivalist. From that day God began to convert people wherever I labored. Since that memorable epoch, 5,000 souls have professed conversion and several hundred sanctification at my meetings.

In sanctification I have received infinitely more than I ever expected this side of heaven. The sweet, happy rest, the constant victory, the unutterable joy and the perpetual hallelujah ringing in my heart, environ me with a sweet heaven in which to go to heaven. The blessed Saviour lives my life for me. Glory and honor to His sweet, dear name forever.

EARLY CROWNED.

Miss Allene Skinner, of the Salvation Army, a valiant worker for Jesus, has just gone to receive her crown. "The Salvationists" say of those who triumphantly pass the pearly gate that they are "promoted." Promoted indeed--lifted to dazzling altitudes, to celestial companionships and to immeasurable glory. It was our privilege to be somewhat acquainted with this beloved sister. She came to New York from Buffalo at the call of the army authorities. One evening she was brought to our house by our daughter to sojourn for the night. We discovered at once that we had no ordinary guest. In our entertainment of a stranger we had surely entertained an "angel unawares." The nights of sojourn were several times repeated, and each succeeding visit deepened the impression of her Christliness. The graces of the Spirit shone with peculiar brilliancy—in fact we believed she was a star of exceeding magnitude. Her face was radiant with heaven's own light, her converse was with grace, and her prayers—O, her prayers, how consciously to us they reached the throne!

She had just recovered, in part only, from a severe attack of *la grippe*, and actually needed rest and recuperation. But she had a burning passion for souls, and felt that she must be in the field, despite her physical weakness, and she was determined to overleap all obstacles to win souls for Christ.

A brief period of ardent field service exhausted her energies. She was obliged to go to the hospital for surgical treatment, which it was said was favorable; but disease in other forms soon brought this beautiful life to a close. We received a sweet, loving message from her, as her spirit was being plumed for the glory-flight. Her last couch was covered with the splendors of the celestial world to which she was going. Her last words were triumph-notes. She had a bright intellect, had excellent educational advantages, and at the time of enlisting in "The Army," resigned a lucrative teacher's position. This she did not only unmurmuringly, but with the highest joy. Her face shone with unearthly light while she told us the story of her consecration to the work of soul-saving.

The crown has been early won by this young warrior. She left the battlefield covered with the spoils of conquest. Could she have been strengthened physically, we believe she would have stood upon the platform and would, in the unction of the Holy Ghost, which she so richly possessed, have swayed crowds of people and gathered many soul trophies for the master.

But she sleeps—sleeps sweetly, until Jesus shall awake her. Friends may shed their tears over her new-made grave. But she is early crowned—her crown is studded with many stars. She treads the pavements of gold in the heavenly city, white-robed and all aglow with immortal splendors.

A STILL, SMALL VOICE—1 Kings xix. 12.—Did it never occur to you that if you do not hear God's answer to prayer, it may be not because He is dumb, but because you are deaf; not because He has no answer to give, but because you have not been listening for it that you might hear what that answer was? We are so busy with our service, so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give us with "the still, small voice."—*Lyman Abbott.*

THE CHURCH IN TESTIMONY.

"Wherefore, covet to prophesy."—I. Cor. 14: 39.

"By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name."—Heb. 13: 15.

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse led the meeting. The exercises were commenced by singing the doxology, followed by the 536th hymn.

Requests for prayer from persons not present were read, and some present rose for prayer.

One of the former was for a young man's conversion who had wandered far from God, and who was almost discouraged and hopeless. Another was from Nebraska, saying that the people had dedicated a meeting to holiness, and for the divine blessing.

(This letter was addressed to Mrs. Palmer, the writer not having heard, it is presumed, of her death.)

Rev. A. C. Morehouse rose and requested prayers for his mission, and that God would give him spiritual power down in the field where he was working. He said: "We are moving on the enemy's works, and we are doing more and more to hold up Christ, and I want you to pray that at the meeting to be held to-morrow night we may have a richer manifestations of the Spirit. We are working on the people through their children in the Sunday-school. The parents are making inquiries into our work, and gradually they are being led to come into our church and see and hear for themselves."

Rev. Alexander MacLean.—Well, if the East-side Churches do not ask for prayer I do not know who ought to do so. In my Church we have a very successful Mothers' Meeting, for which I would ask your prayers. We have a German woman employed to go among the German families and interest them in the things that appertain to a higher life. There is a list of nearly one hundred who come to the services of the Church, and you know they make a very excellent constituency for a Church when they are thoroughly converted.

Rev. George Hughes.—I want to impress upon your hearts the importance of this terrible Armenian question. Sister Leonard, who has just returned from England, now gone West, told me that the matter rests heavily on the people of England, and that they were almost in an agony about the condition of the Armenians. They had days set apart for fasting and prayer that these poor creatures might be spared from further torture. The accounts in this morning's papers inform us of another massacre. I think we ought to pray about it. All the nations are standing in an attitude almost aghast. Mr. Gladstone has made another address calling upon his country to act in the defense of these brutally abused people.

I have been looking somewhat of late into the prophecies, and I have had my attention called to a prophecy that has made a great impression on my mind, and which you will find in Daniel, 8th chapter. This prophecy is, it would seem, concerning Turkey, and in it is foretold that the Turkish power is to be destroyed "without hands." I do not know whether God is going to send tempests or whirlwind, but no human power seems to know what to do—perhaps it is to be that this power may be destroyed without human agency. Of course, God can employ human hands, or he can do it without human intervention of any kind. I believe the time is at hand when these atrocities will be brought to an end. We ought to pray most earnestly that God would interpose and stop the awful destruction of these poor people that is going on all the time. And I think we ought to pray particularly for our own

country. We are on the verge of more important matters than we have ever been before. We ought to go before God and ask Him to take the direction of affairs. The American people are very wicked at this juncture. See how they desecrate the Sabbath—and all manner of abominations going on. O, we should go to Him in prayer, and beseech Him to give our rulers wisdom and knowledge to act wisely.

The Apostolic Prayer.

Rev. Dr. Freshman.—I am asked to read from the Word of God to you this afternoon, and have selected Ephesians, 3d chapter, 14th verse. The prayer of a good man is always interesting, and here is a holy apostle who says, "For this cause sake I bow my knees unto the Father of our Lord Jesus Christ." We must come to Him with reverence is the first precept herein inculcated, and the second is, "That Christ may dwell in your hearts by faith." Now when the apostles, on the day of Pentecost, were "filled with the Holy Ghost," do you think that Paul asked too much of our faith when he tells us that He is able to do "exceeding abundantly, according to the power that worketh in us."

I was present at the meeting of the Salvation Army to-day—they hold meetings every Tuesday,—and there were a number of Armenians present, who told us through their interpreter, Booth-Tucker, of some of the cruelties to which they were subjected while in Constantinople. They have succeeded in coming to our country, and the Salvation Army desires to put them on a farm in New Jersey; but as there has been opposition to this, they have decided to call a meeting in Carnegie Hall, where the whole matter will be decided.

Now, in connection with this meeting, I want to give my testimony. I tell you, friends, I feel as if I were but clay in the hands of the potter. Jesus is mine: pray for me that God may open the way for us to the end of our lives.

Knee-Work.

Rev. Bro. Graham.—I do not see how anyone can approach the Divine Presence but with reverence. It is said of St. John that he had knees as hard as a camel's from so much kneeling. It makes me think of Samson, who, at the end of his life, in the hands of his enemies, "bowed himself and then cried to the Lord," and taking hold of the pillars of the house in which the Philistines were feasting, pulled down the building.

Paul tells us in II. Timothy, 3d chapter, that in the last days there shall be perilous times; that men would have the form of godliness, but deny the power thereof; but after giving us advice, he tells us that after a time these shall be put to confusion. He further tells us that such men like Jannes and Jambres, the magicians of Pharaoh, king of Egypt, withstood Moses and Aaron; so these men also would resist the truth. But to all such there will be an end, just as there was to Jannes and Jambres, and God will vindicate His own and let the whole world see who they are that preach the true gospel.

Paul then goes on to say, "All Scripture is given by inspiration and is profitable for doctrine." The whole Bible is written to make us perfect. I am sorry when I hear a Christian say, "I like the new doctrine better than the old."

Did you ever wonder why so many lists of names were given in the Bible? It shows me that God looks upon us not collectively, but individually. All those persons named in the Old Testament had no idea that a record of their names would be kept, to be handed down through the centuries; and may it not be that ours, too, will be held in remembrance?

Every part of the Bible is good. The more I read in it, the more I want to be a thorough Bible student.

A Sister.—I believe this Blessed Bible, and the more I search it, the more I marvel. I remember about three years ago I came into dear sister Palmer's house with my heart nearly broken. I did not know what to do, but I said so earnestly, "O brethren and sisters, pray for me. I repent of my sins, I pray God to forgive me." Then it seemed as if I became dumb, and I saw the angels hovering around me singing; and all at once there came to my ears a voice saying, "We rejoice that another child is born into the kingdom."

God's Word is truth, and I believe that

He is able to save unto the uttermost all those who put their trust in Him.

Filled with the Spirit.

Bro. Hughes.—While our brother was reading the Scripture, I was reminded very much of how dear sister Palmer would bring out every once in a while that prayer of the apostle, and with what holy ardor she would read it. I was ready to ask the question, Can we ever come to that blessed realization that "Ye may be filled with all the fulness of God." That is a wonderful thought—that is the Pentecostal realization, "They were filled with the Holy Ghost." When we are filled with the Spirit, the Trinity in Unity, it is the province of the Holy Ghost to testify of Jesus. What a witness the Holy Ghost is of Jesus! What testimonies of Jesus he gives early in the morning, at noonday, and in the night season! It is our privilege to be continually in the fellowship of the Holy Ghost, increasing and abounding, for Jesus said, "He shall be in you as a well of water." There is no stagnation in a well—there is life and motion. Jesus said the Spirit should be in us a well of water, and there should flow out of us rivers of living water.

Two Sundays ago I was in Carnegie Hall, and in the afternoon and evening Mr. Moody had services there, taking for his subject the power of the Spirit. In his discourse he made use of a very forcible illustration: he poured into a tumbler from a large pitcher on the table a small quantity of water, then he filled it to the brim, and afterward filled it so that it ran over, forming a pool of water on the platform. In this way, said the speaker, are our souls filled with the Spirit, and if we keep under the fountain we shall be continually filled with the Spirit. I want to say to you, dear friends, that there was a time when I was filled with the Spirit, but there has never come a time when I had enough. I am as hungry a man as there is in this room to-day for more of the Spirit. I want to know more of Him.

A Pleasant Reminiscence.

Dr. J. Tompkins.—When I heard this 3d chapter of Ephesians read to-day, I was carried back to the time when it first impressed itself upon my mind, which was when Dr. Mahan invited me to a conference in London. He took up that subject, and it seemed a conundrum to me. It looked like an impossibility that we should be "filled with all the fulness of God," but I have always, from that time, had a great love for the 3d of Ephesians. In it I see the definiteness of the prayer that Paul prays—"For this cause I bow my knees unto the Father;" and we should be more in accord with the Divine Spirit if we took Paul for an example when we call upon Almighty God.

Last Sunday I was going to preach a special sermon in a colored church. When I arrived at the church, I found a colored woman had been there in the afternoon and spoken to the people, and I was only too glad to take a seat and listen while that dear sister preached on Holiness. I believe if you could have heard her pray and sing you would have taken courage, brethren, and believe in the evidence of the Spirit of God.

Moody is about to open a campaign here, and I believe there will be a great outpouring of the Spirit. In our conference, on Monday morning, we abandoned all papers, and we prayed for the indwelling of the Spirit of God in us as ministers, and I believe that there is going to be such a manifestation of the Spirit as has never before been witnessed. It is a puzzle to some, and it was a puzzle to me until this passage came to my mind: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Then we read of all the fulness we receive through Christ: "Christ, the anointed of the Father; He in whom dwelleth all the fulness of the Godhead bodily." Well, if Jesus is in us, we have all the fulness of the Godhead bodily. I tell you it is one of the most sublime truths, and I believe the Spirit of God moved our dear brother to read that third chapter of Ephesians.

The Indwelling Christ.

Rev. A. McLean.—I have been inviting different people to come to this meeting. I think it would be a good thing for us all to do it. One person told me, when I spoke to her on the subject of Holiness, "I wish they were all agreed about it." That struck me as rather peculiar. "Well," said

I, "if you will be agreed with the Lord, the Lord will be agreed with you." And it led me to think how people allow themselves to be puzzled about Holiness. I think when you get on the inside it will resolve itself into extreme simplicity. If you get on the inside, things are resolved beautifully and clearly. Well, what is it to have this simple fulness which has been expressed here? It is to have Christ dwell in you. Now it does not seem to me that it is a very puzzling idea. If it is puzzling to any of you, I believe if you get into the inside it will be as plain as the sun in the heavens. I think the first thing is to let Christ get in you; to let Christ live himself through you; the Almighty Christ, let Him glorify Himself through you; in your spirit and in your ways, in what you do and what you do not do. Let him come down and dwell in you, the Almighty Christ. It is one of the grandest conceptions the human mind can have. Now I do not know how I am going to be employed when I get to heaven, but I firmly believe I shall be with Christ.

Sometimes it is hard for our pride to go down on our knees. There are a good many stiff-kneed Christians, but I do believe we should not only get down on our knees, but I for one want to get down on my face, and lift my voice in praise and adoration. We pray every day, "Thy kingdom come," then do not let us be afraid of a little knee-work., I am afraid I do not pray as Luther prayed—two hours each day. But I pray as I go; I pray as I work. Well, I cannot conceive of a decent reason why any intelligent man or woman here need be perplexed over this question. It does seem as if it were easy for every one of you to say, "Come in, Thou Heavenly Guest; don't make me a call merely, but come in and dwell; and not only dwell, but abide with me; purify all there is about me. Lord, live Thyself in me, so that the people may see that I have been with Jesus." If that is not glory enough, I do not know what is.

Rev. A. C. Morehouse.—It is a wonderful privilege to be filled with all the fulness of God; then again not only to be filled, but to be rooted and grounded, just as the mighty trees, the oak and the pine, are prepared to brave the fierce storms. We pray for this, dear brethren, blessed be God, and I thank God for this precious food, and may the word of God so dwell in us that it will make the rough places smooth; make us to have gain in the midst of losses, and rest in the midst of labors. And O, I thank God for the heaven around me. We cannot pierce the veil, but I feel that there are ministering angels around us, and may not the spirit of dear Sister Palmer be among them? O Lord reveal Thyself to this Thy servant, and to these dear friends.

A Lady.—I do want to say that I came here this afternoon seeking for comfort. I have been a child of God these forty years; not always an obedient child, but I have learned that we have to go through many trials in order to get a clean heart. I want to be clean in His sight, so that God can look down on me with approval. In my many trials I have been led to see that they have been the instruments to bring me nearer to Christ. I have tried to look away from the human and to keep my eyes fixed on Jesus only.

The consecration hymn was sung—"Lord, in the strength of grace," &c. Prayer was offered by Bro. Morehouse, and the meeting closed with the benediction by Bro. Hughes.

GLORYING IN TRIBULATIONS.

Mrs. A. M. Knapp, Baldwin, Kan.—The past two years have brought very deep bereavements and sorrows, heavy afflictions, and such intense sufferings and weakness that my dearest ones thought surely this frail bark must succumb to the boisterous sea; but Jesus said to the proud waves, "Thus far shall ye come, but no farther." By His omnipotent power He has wonderfully restored me, while the Holy Spirit so gloriously brings in His light, life, love, and power that my whole being is lit up with His ineffable glory, and my soul bathes in the glorious light of the Sun of Righteousness. He is much more to me than it were possible but for the way in which He has led me. Such sweet fellowship, such blessed communion — like speaking face to face with Him while He folds me closer and closer to His great heart of infinite love. All hail the power of Jesus' name!

THE EDITOR'S CABINET.

Motto: Purity—Love—Power.

NO CENSORIOUSNESS—NO WRATH—NO STRIFE—NO MALICE, ENMITY OR EVIL SPEAKING. LOVE—ONLY LOVE.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

A GREAT PROMISE.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14: 13.

NOTE 1. The **condition** of the promise—Asking in His name—In accordance with the Father's will, through the Son our Mediator, in full reliance upon the merit of His atonement, and under the inditing of the Holy Ghost, our indwelling Intercessor. Such a prayer is *all-prevailing*.

2. **Why answered?** "That the Father may be glorified in the Son." The Father is eminently glorified by bestowing good gifts unto His children through His Son. He is His "*well-beloved Son*."

THE PILGRIM LIFE.

Earthly life is a pilgrimage. "We are journeying. We are on the march from the terrestrial to the celestial, from time into eternity. "Here we have no continuing city, but we seek one to come." This is not a place of indestructible habitations. We may build them of stone, high and strong, with all possible stateliness. Passers-by may stop to admire their architecture and attractive surroundings. But they will crumble. The merciless sweep of destructive elements will lay them low. Yes, we are pilgrims. Life has been so recognized by the godly in all ages. And our pilgrim life is full of mutations which test the strength of our character and have a bearing upon our destiny. The grapple of daily life puts to infallible proof our fidelity, and tells unmistakably the strength of our hold upon the invisible and eternal.

Jacob said unto Pharaoh: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been." He was disposed to take note of the "days" of his pilgrimage, and though running out into an "hundred and thirty years," yet, how "few"—and how checkered, "few and *evil*."

So also the apostle, in his sublime portraiture of ancient worthies, given in the eleventh of Hebrews, says: "They confessed that they were strangers and pilgrims on the earth." And, while pursuing our *pilgrim-life*, it should be our highest aim to have it governed by the Bible standard: "Dearly beloved," says Peter, "I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation (life) honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—I. Peter 2: 11, 12.

Our Christian pilgrimage is to be in all purity, in abstinence from "fleshly lusts," which, the apostle aptly declares, war against the soul. They bring the soul into condemnation and bondage, and often into ruin. Our life is to be "honest among the Gentiles," on a straight line of downright honesty. There is no time and there should be no inclination to stop at "Vanity Fair." "Onward" is the motto, the eye being steadily turned toward the City of the Great King, singing as we go, as Mr. Wesley teaches—

"How happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear.
Confined to neither court nor cell,
His soul disdains on earth to dwell—
He only sojourns here."

The way may be tedious, involving hard marches and severe conflicts—but still it is the pilgrim's privilege to sing, thus beguiling the tedium of the way. The Psalmist says: "Thy statutes have been my songs in the house of my pilgrimage." Any number of songs, and of exceeding compass and richness, from the divine statutes, under the inspiration of the Holy Ghost—songs that will diffuse their heaven-born melodies all along the pilgrim-way—may be sung.

But, think not we shall pursue our pilgrimage unmolested. Abstainers from "fleshly lusts" are not popular with worldlings. We expect the curling of the lip, the derisive laugh, and the cutting jeer as we pass by. Bunyan gives us some striking pictures of the painful experiences of pilgrims Zionward. Peter also gives us a strong view of the antagonisms which will inevitably meet the saints on their march gloryward—and their overcoming power. "That, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "Good works" is the overcoming weapon. Keeping the middle of the narrow road, the pilgrim, abounding in good works, distributing as he goes, may urge his way triumphantly through antagonistic hosts, and "ring out the hallelujahs."

WHAT OF THE FUTURE?

We propound this question in regard to the GUIDE TO HOLINESS—what is to be its future? We know something of what its past has been. It has rounded up *fifty-five* years of honorable and useful history. Large numbers connect their conversion or sanctification with the reading of the GUIDE. This is worth a thousand times more than all the outlay of toil and labor and means in sending it forth to the people.

Now, what of the future? We press the question upon the attention of every subscriber. We desire that each one will take it to heart. Shall the magazine continue to live and prosper? Shall it have a wider sphere of activity among both ministers and Christian people of the various denominations? If so, action, decided action, is demanded. Our subscribers must exert themselves to increase its subscription list. We proposed in the last issue a "*Guide One More League.*" We have received earnest responses to this. But there is room for many more. What will you do, beloved? Let us have your hearty support in the sending of lists of new subscribers. Canvass early before the ground is occupied; canvass thoroughly, and report quickly. Let us have a united and determined effort everywhere.

"Whosoever keepeth his mouth and his tongue."—Prov. 21 : 23.

That is a great *keeping*. It is by having the heart kept by the Lord—*keepeth his soul from troubles*,—from condemnation, sorrow and painful remembrance.

"HOW OLD ART THOU?"

After Joseph's father and brethren had been brought to Egypt, when Joseph introduced his father to Pharaoh, he asked Jacob, "How old art thou?" Whatever may have been his particular reason for this question, it was a significant inquiry.

It is well to take note of time and to consider the roll of years. Such consideration is a dictate of wisdom.

May it not be proper at the present time to make the inquiry of each of our readers? The year is going away swiftly. It seems only yesterday since we were entering upon 1896—now we are in its closing days, on the very verge of beholding the last sand drop out of the glass. Solemn period! How great the interests crowded into the moments gliding away! One hand upon time and another upon eternity. Eternal things are suspended upon a point of time—

> "A point of time, a moment's space,
> Removes us to the heavenly place,
> Or shuts us up in hell."

Reader, how old art thou? Get out the measuring line. Count! How old? Thirty, forty, fifty, sixty—possibly *seventy!* How old? How strikes the clock of time? *Listen!* Is it youth, or early manhood, or middle life, or advanced age? "*How old art thou?*"

And remember, O beloved, age is measured not by days and years alone. It is how time is spent—how much purity, and love, and usefulness are crowded into the passing years. Some live longer and more effectively in twenty years than others who number forty. Let it be our high aim to have each year, yea, each day, full of heaven's own light and purity and power, with the bright superscription of holiness upon it.

To this end we must "number our days," applying our hearts unto wisdom, and seeking in all possible ways to "glorify God in our bodies and spirits which are His." Thus shall we fulfil our "calling's glorious hope, and win an immortal crown.

"I was in the Spirit."—Rev. 1: 10.

A glorious record—"in the Spirit" at any time, under any circumstances.

"On the Lord's Day."

Ah, that adds sublimity to the record—making "the Lord's day" a day of privilege and glory.

A SABBATH OF WONDERS!

We were at the closing services of the Convention of the "International Christian and Missionary Alliance" in Carnegie Hall, New York, a few weeks ago. There had been two weeks of Bible study, Christian counsel, prayer, testimony, and Pentecostal enduement. Now the holy Sabbath had been set apart for the closing services. It was the day for Missionary offerings. Rev. A. B. Simpson, President of the Convention, made a masterly plea. Several missionaries followed, among them Bro. Lelacheur, Superintendent of their missions in China, where they have one hundred and twenty missionaries. Then the altar was uncovered for offerings. As fast as the ushers could distribute the cards, and the people could inscribe their names and amounts, they were handed up to the platform, and the amounts subscribed were *announced*, but a steady stream of offerings continued until nearly two o'clock. Whoever saw a congregation of thousands hang on like that at a collection? Well, it was just marvelous, and glorious. Talk about the day of miracles being past! Nay, verily. The greatest miracle of the centuries is to take a natural human heart and make it "a habitation of God through the Spirit."

We sat and looked on, and wondered and rejoiced at this covering of the altar with gifts. A great choir on the platform led the people ever and anon in a verse of appropriate song, praise-notes to Him who is "the Giver of every good and perfect gift." And the God of power and glory was in the midst. The announcements of the results of this memorable morning's work were reserved until the afternoon, when the service was conducted by Mr. Moody. He sat in one of the boxes in the morning, in wonder and delight, as he saw the rich and the poor together pour their gifts into the Lord's treasury. And when, in the afternoon, it was announced that *one hundred and ten thousand dollars* had been contributed in the morning, the thousands crowding the vast hall to the upper gallery were full of praise. *Four thousand* more were added during the afternoon and evening, and since increased, we believe to $125,000, perhaps more. Mr. Moody discoursed both afternoon and evening with unction on *the gift of the Holy Ghost*, the need of the times.

We have been asked by ministers and others how we accounted for this magnificent offering when business is everywhere depressed, and all sorts of men have the groans. How? Why, we have answered, one word tells the story—PENTECOST! *"Filled with the Holy Ghost,"* even as the disciples at Jerusalem, then offerings come freely. Bring a full-orbed Pentecost on the Churches, and we shall not hear of Missionary debts. People with hearts all aglow with Christ's love will crowd to the altar of sacrifice and with joy and gladness cause the Missionary treasuries to overflow. Pentecost, Pentecost, PENTECOST—let all Christians understand, is the imperative need of the times—the world's evangelizer, PENTECOST.

DO YOU HOLD THE KEYS?

Do you hold the keys of the Lord's treasury? How much gold and silver is deposited therein? Do you know that you are the Lord's steward? Are you aware that God will hold you to a strict reckoning in the final day? What you have done with *the keys* will be a solemn question for arbitrament. Better that a millstone had been hanged about your neck than to have it appear that you had not made a right use of *the keys*.

Friends of holiness, we have a question for you. Some of you hold the keys of the Lord's treasury. You control thousands of dollars. Are you making those thousands contribute to the spread of Scriptural holiness over these lands? Do your consecrations to this work correspond to your expenditures for dress, for furniture, for houses, for your tables? Be honest—before God give a straightforward answer. Where are those, for example, who are on our GUIDE list who could send us $100.00 or $500.00 before January 1, to furnish the magazine to *needy preachers?* In Christ's name, wake up! The keys, *the keys!* Beware how you use THE KEYS!

"For this purpose the Son of God was manifested." **—*I. John 3: 8.***

Not by chance, but with a purpose, eternally conceived, was He manifested in the flesh.

"That he might destroy the works of the devil."

Destroy sin, which is his most terrible work, and at length shut up Satan himself in hell.

"WE FORBAD HIM."

You did? Forbad who? Why, "we saw one casting out devils in thy name; and we forbad him, because he followeth not us." Such was the message which the poor, timorous, short-sighted disciples brought to Jesus. And how did their Master deal with them? Did He approve their course? Did he shower commendations upon them? Nay, verily. His answer was: "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." John was the spokesman, and he and his fellow disciples wanted the law and order of the kingdom to be rigidly observed.

Jesus was obedient to law. He came not to destroy the law but to fulfil. But He was in the world to overturn the devil's dominion. And those *irregulars* were in His service, and using His name, or they could not have driven a single devil from his habitation. But, using His potential name, they made the devils fly. True, they had no regular commission from Him, signed and sealed.

The fact is, the Master did not stand on much ceremony when He came in contact with devils. He had an authoritative "Depart," or "Come out of him," and instantly they obeyed, and went on double quick down to their native hell. And, indeed, when a poor man is writhing in tortures, and foaming at the mouth, it was no time to stand on legal niceties and technicalities. The authoritative "Depart" went thundering to the inmost being of the foul spirit and he leaped from his usurped habitation.

The business of Christians everywhere is to help their Master drive the devil and his myriads of infernal spirits out of this world. And not to stand much upon legal points either. For, be it known that the devil has not much respect for a velvet tongue and silver-slippered approach. We believe in Church authority and order, and the rules of etiquette as laid down by Chesterfield. But when it comes to devil-driving, it is *drive!* You may stand before him with a smiling countenance and soft tones and with all Chesterfieldian politeness say: "Please, Mr. Devil, retire as quickly as possible from this human habitation." Nonsense! Out with the potent name of Jesus of Nazareth and cry—"Thou foul spirit, depart!" Thunder upon the foe the edict of departure—without settling orthodoxy, or conformity with creed or the Church order. Settle these points afterward at your leisure. Devil-driving is a summary proceeding and will not wait on red-tape.

SINKING OR SOARING?

People generally prefer soaring to sinking. In sinking there is a going out of sight, a plunging into unknown depths and unexplored regions. Who can tell how far we may go, into what uncertainties, and how far our self-control may be lost? But in soaring there is vision, a survey of surrounding scenes, and captivating prospects as the ascent is being made toward the higher altitudes, and then there is a consciousness of self-effort which is pleasing. But in the economy of grace, according to God's arrangement, sinking is more desirable than soaring. In fact, in the *kingdom life*, sinking *is* soaring. By this process we come to the bright altitudes of divine love and light and power. Hence, in Mr. Wesley's hymn we have the expressive line—

"Sink me to perfection's height."

That is surely paradoxical. It takes an eye of real spiritual discernment to make an accurate analysis of that sentence. It is a great divine verity, the proof of which is in the plunge, the resolute plunge, the resistless plunge. The resolute soul who, obedient to the divine command, plunges into the translucent sea of love and sinking utterly out of sight of self, will speedily rise even to "perfection's height," the fulness of divine life and the overshadowing Pentecostal splendors.

That is soaring to purpose, a soaring commensurate with the soul's aspirations toward God. God is our salvation; and, to rise into His fulness is consummate bliss. All hail, then, the Gospel philosophy, the marvelous conjunction of *sinking* and *soaring!* "What God hath joined together, let not man put asunder."

Arise, Shine.—Isa. 60: 1.

We cannot do much real shining until we *arise*, arise into the full light of God.

"For thy light is come."

The Sun has risen—"the Sun of Righteousness."

"The glory of the Lord is risen upon thee."

Is He? Then glorify *Him* everywhere, at all times.

THE TRUMPET CALL!

Since our last issue, Mr. Moody, the great evangelist, and his renowned song companion, Mr. Sankey, have been holding a series of special services in Cooper Union, in this city. The spacious hall has been crowded from day to day, morning and afternoon. The old-time fervor which has characterized the work of these devoted ambassadors of Christ has prevailed.

Mr. Moody has spoken pointed and earnest words, seeking to rouse the Church to action, in prayer most ardent, for a general and powerful revival in the country. He has described the need of it in unequivocal terms. Indeed, he has declared that this is a *crisis-period* in the history of the nation. He affirms that such a revival as we have referred to is the imperative need of the times, and that without it the very life of the Republic is imperiled.

If this be so—and we are in sympathy with these stirring affirmations—then the elect people need to bestir themselves and take hold of God in mighty prayer. This is no time for Christian people to sit composedly in well-upholstered pews and complacently say, "*We pay so much to support the Church!*" That may be true—and yet there may be death in the pulpit, death in the pews, and death in the homes of the thousands who have no better account to give of themselves than as indicated by the above smooth utterances.

Real revivals cost something—they cost tears, and humiliation, and strong crying unto the God of Israel. Ministers and people must get the groans on them. They must have eyes to weep over the outlying desolations. To your knees, then, O men and women of Israel!

Plead for a mighty, overwhelming, Divine visitation—a visitation that will make hypocrites and worldlings in Zion shake like Belshazzar—a visitation that will make the boldest sinners tremble and cry unto God for mercy.

SALVATION IN VERSE.

Every hymn of Wesley's seems to be crowded full of theology. Here is one:

"I ask the gift of righteousness,
The sin-subduing power;
Power to believe and go in peace,
And never grieve Thee more."

The gift of righteousness, or justification, is here asked for—bringing with it sin-subduing power, and peace.

"I ask the blood-bought pardon sealed,
The liberty from sin,
The grace infused, the love revealed,
The kingdom fixed within."

Blood-bought pardon sealed, is the realization of every forgiven sinner—sealed by the Holy Ghost. And the soul thus justified is at liberty—not to go out and sin again—for grace infused and love revealed, and the kingdom of righteousness, peace and joy in the Holy Ghost, "fixed within," holding him to the path of loving obedience. But the poet rises higher:

"Thou hear'st me for salvation pray;
Thou seest my heart's desire;
Made ready in Thy powerful day,
Thy fulness I require."

What, O believing soul, not satisfied with the glorious things contained in the two preceding stanzas? No! He has come under the Spirit's illumination and he sees higher and richer things—even a divine *fulness*—which he desires and for which he prays.

"My restless soul cries out, oppressed,
Impatient to be freed;
Nor can I, Lord, nor will I rest,
Till 'I am saved indeed.'"

Desire has now become vehement. He is oppressed and will not be satisfied until "saved indeed." That is the Spirit's mighty working—leading the believer into the holy of holies.

"Thou canst, thou wilt, I dare believe,
So arm me with thy power,
That I to sin may never cleave,
May never feel it more."

Now, faith comes to the rescue, asserting its great potency—"*Thou canst*," that is a grand outreach; "*Thou wilt*," grander still, lifting the soul close up to the throne. A "Thou canst" and "Thou wilt" in a prayer will soon put the struggling one where there is no cleaving to sin—and no *feeling* of it—even divinest purity.

LOVED ONES GONE BEFORE.

A Touching Farewell Message.

Rev. C. P. Hard, of Rosemond, Ill., writes:—"One of the most able and sweet of the witnesses and advocates of perfect love in the territory of the Illinois Conference has entered into rest—Mrs. Mollie Large, of Buckeye, of the Rosemond charge. Coming to America from Ireland, of a family who knew and worked with John Wesley in the blessed cause of holiness, when eleven years of age with her widowed mother, her model, and with five brothers, she was soon saved. She was studious; a teacher; one who toiled in a farm home with hand and brain; and was a tower of strength in the Church. For many years she walked in full light. Dying, she whispered to me, "Preach —straight—saved." Her influence helps us strongly. She took the GUIDE TO HOLINESS regularly, and circulated it."

"FATHER WEAVER," so called, of New York, a constant reader of the GUIDE, passed to his long-sought home May 18th, 1896, in his 89th year. He had been a Methodist over fifty years. His earthly companion went home five years ago. Jesus, and His precious words, supported him in his loneliness. A few days before his departure his daughter was with him, and asked if all was bright. He pressed her hand affectionately, and said, "The room seems light, and full of angels." He was entirely the Lord's, and this world had no charms for him; it was, with him, "*Only Jesus.*"

MRS. LYDIA C. YOUMANS, of Oakhill, N. Y., entered into rest, after a protracted illness, Feb. 28th, 1896, in her 79th year. For fifty years she was a consistent member of the Methodist Episcopal Church, and always attended the services when her health would allow, which was delicate. She was of a benevolent disposition, and abounded in good works. Her prayers, testimonies, and pious example, will be held in lasting remembrance. Our sister was a subscriber to the GUIDE over forty years.

Rev. J. J. BRUNDAGE, of Goshen, N. Y., was translated to heaven June 27th, 1895. He was a devoted man of God, and now has fought the good fight and reached the abode of the blest. His companion, and other friends, feel their loss, but they are comforted in reflecting that he has entered into the joy of his Lord, and is forever blest.

MRS. DAY, of Gill, Canada, one of our subscribers for many years, has just died in holy triumph. Our friends are passing away in the triumphs of faith. They rest from their labors, and their works do follow them.

OUR NEXT VOLUME!

We are making arrangements to render the volume of the "Guide" for 1897 unsurpassed in excellence. We are expecting, among other first-class contributors, to have the pleasure of laying before our readers communications from those eminent writers of the period, Dr. A. T. Pierson and Rev. Theo. L. Cuyler, D.D.

PASSING NOTES.

☞ ***TAKE COURAGE! Let everybody take courage. Trust God and do good. Strike out afresh in behalf of the good old GUIDE. Get it into every family where it is possible to do so. Let our agents roll in new subscribers by the dozen or score before January 1st.***

POINTED TRUTHS.

—Love is no tell-tale.
—Grudges are heavy things to carry.
—Keep plenty of sunshine in the kitchen.
—*Debt-payers* belong to the Lord's army.
—"Evil surmising" is the devil's dirty work.
—Praise-notes should everywhere be ringing.
—Behind-the-door "*whispering*" is soul-damaging.
—Do not call anger *nervousness*. Have the wrathful devil driven out by "*The Stronger* than the strong man armed."

—Rev. W. B. and Mrs. Osborn have returned from their foreign tour.

—Send portions to those for whom nothing is provided for Christmas.

—Make presents of good books during the holidays. They will last, and do excellent service.

—Rev. James Harris, our valued correspondent, and wife, have recently returned from England.

—Do something this month to let people around you know that you are a *resurrected person*—risen with Christ.

—Rev. Egerton Ryerson Young, of Canada, made us a welcome call recently. He is full of work, and rejoicing in the Lord.

—*Numbers wanted!* We have received all we called for, except 1854. Who can supply these? Write before sending.

—"Amanda Smith" is in evangelistic service. Address to this office. Send a Christmas offering for her "Orphans' Home."

—We recently visited Mrs. Fitzgerald's Meeting for Holiness, held in her home, Newark, N. J. The light is still shining there nightly.

—The double "Yes, YES!" Some warm friends have been sending this response to our call to join the "*Guide One More League.*" That cheers us.

—*The Tuesday Meeting* is interestingly reported in this number, covering *four pages*. It is now held at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue.

—Rev. W B. Rose, a former employee of the GUIDE office, was recently appointed Assistant Agent of the Free Methodist Publishing House at Chicago, Ill.

We have received Catalogue of New Jersey Training School for Feeble-minded Children, Vineland, N. J. Send Christmas present to Rev. S. O. Garrison, Vineland, N. J.

—Contributions have been coming in to send the GUIDE next year to preachers on the frontier, who are too poor to pay for it. *One dime* at least from every subscriber, in renewing his or her subscription, is the call. *Roll in the dimes*—if you can do no more. It is a most important work.

THE DEVOTIONAL HOUR.

THE GREAT RECORD.

"And this is the record, that God hath given to us eternal life, and this life is in his son."—I. John, 5: 11.

"God has given us such a record, bright and inspiring—a record of His gift, *eternal life.*"

—"This life is in his son."

"Procured through the blood of His son—conferred by His Spirit."

"LAUNCH OUT INTO THE DEEP."

J. L. SPICER.

These words are for us. The ocean of His love is boundless. Along the shore are rocks and shoals. Launch out, mindful of His care. In the deep sea are treasures of which those who remain in shallow water never dream. Storms come, there are no bulkheads to shield, no posts by which to tie. The depths will not allow an anchor to catch. No way to look for help but upwards. Hope takes hold, an anchor within the veil. It is *Thy* waves and billows that roll over me, unhindered by selfish graspings or holdings. May they cleanse thoroughly Thy child.

During the recent great catastrophe in Japan, where some thirty thousand lost their lives by an inundating tidal wave, the fishermen far out at sea felt not the shock, and knew not of it until they returned to their ruined homes. Some children were carried out on mats. One fisherman, in risking much to save another's child, found he also saved his own. Launch out. Those who are much at sea have a longer range, and clearer vision. They study the heavens for guidance. Launch out, weary one. Life-giving breezes await thy coming. "Launch out into the deep."

It is not necessary now that we travel down into the valley to find the pool of Siloam, and wait for the coming of the angel to trouble the waters, and for some strong man to lift us and put us in. No; the fountain is all around us, and flows divinely clear. Here is the Son of God waiting at this very moment to wash all our sins away. Have you a single stain upon your heart? Come to the fountain. Have you trouble and sorrow? Come at once to the Saviour and receive joy and comfort; for, thank God, there is room in His heart for all. How many have stepped into that fountain already, and found it a sovereign balm for every sorrow and defilement! Thank God, cleansing power is there still. It is here now; we may have it just where we are—just as we are; open the door and let the Saviour come in.—*Sel.*

GOSPEL NOTES.

"As I have loved you."—John 15: 12.

So Christ teaches us to love each other.—Surely, intensely, constantly, must this love be exercised. And the world will take knowledge of it and be impressed thereby.

"Let not your heart be troubled."—John 14: 27.

This sentence teaches that we may have an untroubled heart. Jesus enjoins it, and He would not enjoin impossibilities. He loves us too much for that; how can we obey the injunction? By opening the door of the heart and inviting Him to abide in it—consciously, fully, and continually. Then what is there to trouble us?

"If ye know these things."—John 13: 17.

What things? Read the context. Christ's disciples should be well instructed concerning His will. And the "*Book of Instructions*," as Mrs. Palmer called the Bible, lies open to our view, and if we know these things—what then? "Happy are ye if ye do them."

"For he must reign."—I. Cor. 15: 25.

Who? Christ. How long? "Till he hath put all enemies under his feet." A sublime conquest. Note the wide-sweeping **"All."**

"To redeem them."—Gal. 4: 5.

"Redeem"—a joyous, significant, word-lifting word. To whom does it apply? "To them that were under the law," answers the apostle. And that takes in the whole race—for all have sinned. Christ is the Redeemer.

"Follow righteousness."—II. Tim. 2: 22.

That is, *holiness.* And anything else? Yes; "Faith, charity (love), peace"—with good companions—"with them that call on the Lord out of a pure heart."

"Let him know."—I. Jas. 5: 20.

There are many things which it is important to know, and Christians especially. Here is one of specific character. It is this: "Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Covet such knowledge, possess it, and act upon it.

"Is any among you afflicted?"

Yes, there are many who are afflicted. The world is full of affliction. Well, what is to be done? "*Pray*," is the answer of the apostle. "And, further, let him call for the elders of the Church to pray over him, and anoint him with oil." Plain directions. How will it result? "The prayer of faith shall save the sick." If there be a "prayer of *faith*," the Lord will raise him up. It all turns on that—*the* "*prayer of faith.*" That requires us to be on "*promise ground*," as Mrs. Phœbe Palmer used to say.

SOMETHING SETTLED.

"For ever, O Lord, thy word is settled in heaven."—Psa. 119: 89.

How long? "For ever." What is settled? "Thy word"—proceeding from Thy mouth, bearing Thy signature. Where is it settled? "In heaven"—where God's throne is—the place of sovereignty, and where there is infinite power to execute.

[Commit the passages to memory daily, and ponder them in your heart.]

DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12.10; II.Cor.2:15; Luke 6:12; Acts 21:20.
2. Rom. 13:12; Isa. 25:8; Psa. 118:25; Psa. 119:162.
3. Isa. 54:4; Isa. 52:10; Psa. 65:5; Acts, 13:52.
4. Rom. 12:21; II. Cor. 3:5; Psa. 120:2; Psa. 135:1.
5. Mark 12:30; I. John 4:15; Acts 4:29; Isa. 42:10.
6. Prov. 3:21; Prov. 3:22; I. Chron. 29:14; II. Chron. 20:21.
7. II. Tim. 1:14; Rom. 6:5; John 17:2; Psa. 118:26.
8. Deut. 8:5; Deut. 8:3; Psa. 31:14; Psa. 30:2.
9. I. Cor. 3: 21, 23; Psa. 119: 33; Eccles. 7: 14.
10. Ephes. 5:20; Ephes. 1: 12; I. Tim. 2:8; Exod. 15:18.
11. Job 5:17; Psa. 94:12; II. Chron. 20:9; Psa. 16:9.
12. Matt. 5:16; Isa. 30:21; Psa. 17:13, 14; Psa. 99:2.
13. Phil. 2:2; Zech. 2:5; Psa. 122:6; I. Chron. 16:31.
14. Matt. 6:34; Matt. 6:33; Phil. 4:6; Psa. 75:9.
15. James 1:2; James 1:12; Psa. 56:9; Prov. 29:6.
16. Matt. 5:48; Prov. 11:5; Ephes. 3:19; Sol. Song. 1:4.
17. Isa. 40:9; Zech. 3: 10; Psa. 44:4; Isa. 24:16.
18. John 1:29; Psa. 72:17; John 17:5; I. Tim. 6:15.
19. Matt. 5:39; Matt. 5:10; Psa. 69:18; Deut. 26:11.
20. Matt. 7: 12; I. Peter 3:9; Psa. 69: 29; John 12:13.
21. John 14:11; John 14:14; John 17:20; Isa. 45:24.
22. John 15:4; Rom. 5:10; Dan. 9:18; Dan. 9:9.
23. Matt. 10:31; Matt. 10:30; Psa. 119:124; Prov. 13:9.
24. I. Peter 1:23; Isa. 55:11; Psa. 119:40; Gen. 14:20.
25. Matt. 1:23; Isa. 9:6; Psa. 72:15; Luke 2:13.
26. Col. 2:7; Isa. 9:7; Ephes. 3:17; Heb. 2:7.
27. Titus 2:7; Titus 2:13; Acts 1:14; Psa. 113:3.
28. Matt. 7:13; Prov. 19:16; Psa. 88:2; Neh. 8:10.
29. Col. 3:23; Isa. 55:12; Psa. 116:2; I. Thes. 5:16.
30. Phil. 2:4; Eccles. 11:1; Luke 11:1; Psa. 104:34.
31. Phil. 3:1; John 14:27; Psa. 90:12; I. Peter 5:14.

THE GUIDE INTERNATIONAL PRAYER UNION.

Our friends of the Union will observe

TUESDAY, DECEMBER 15,

as the day for special prayer. The Scriptural Lesson for the day is Rom., 6th chapter, and the hymn, to be read or sung, No. 287 in the Methodist Hymnal. This is the closing day for special prayer for this year. Shall it be a memorable day? Hold up before the Lord the object specified in connection with "The Union," and let the

INTERNATIONAL PRAYER ROLL

be prominent in thought and prayer.

This "Roll" has clustering around it great interests of individuals and families. Put upon it the full weight of your prayer and faith. "*For every one that asketh receiveth.*"

This is the Divine promise and this, as all others, is "Yea and Amen in Christ Jesus."

LIFE POINTS.

"Thy word have I hid in my heart."—Psa. 119: 11.

The heart is made a casket to hold precious jewels—precious beyond comparison—hidden so the enemy cannot take it from us.

"That I might not sin against thee."

The Word is a mighty preservative against sin; its commands and promises, like a bulwark, intercept Satanic approaches.

"Blessed art thou, O Lord."

The determination above expressed, and a praise-note, go well together. THE LORD, the Author of the eternal WORD, is to be praised and had in everlasting remembrance.

CLOSET TESTS.

—How much do you prize closet hours?

—Do you pray for those who despitefully use you?

—Do you resolutely shut out hard thoughts and feelings toward others?

CLOSET EXERCISES.

—Do not fail to get this in among your prayers: "*Give me understanding.*" You have plenty of use for that commodity.

—Call to remembrance God's gracious dealings, like the Psalmist, who said: "Thou hast dealt well with thy servant, O Lord."

—Make grateful mention of afflictive experiences. Can you say: "Before I was afflicted I went astray: but now I have kept thy word?" If so, tell the Lord in the closet.

HUMILITY.

Deep humility accompanies entire sanctification. Where there is not perfect humility, there is not full consecration; and where there is not full consecration, there is not entire sanctification. Where pride reigns in the heart, where self is not surrendered, the soul is not consecrated. And where pride reigns in part, where self is not wholly surrendered, where the human will is yielded to in anything in preference to the Divine Will, the consecration is only partial. Self, the old man, must be crucified; all must be given up to God; the will of God must be preferred in everything; every remnant of pride must be destroyed, or sanctification cannot be entire. There can be perfect holiness only where there is perfect humility.—*Sel.*

CHRISTIANITY as Christ taught is the truest philosophy of life ever spoken. But let us be quite sure, when we speak of Christianity, that we mean Christ's Christianity.—*Phillips Brooks.*

WE must join our will with Christ's. He promises, "Sin shall not have dominion over you."

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—There are forty-seven Chinese temples in America.

—A Rest Home for deaconesses and missionaries has been opened at Ocean Grove.

—A Baptist Church was organized at Wood Island, Alaska, July 26. It starts with six members.

—Rev. Dr. Goucher, of Baltimore, gives $5,000 a year for three years, to enable the M.E. Church South to inaugurate its West China Mission.

—The secretaries of the M. E. Church Missionary Society received, during August, the sum of $40,000 towards the debt of $200,000.

—The Protestant Episcopal Church has organized a Church army for rescue work. A regiment has been formed under Bishop Potter in New York.

—The Gordon Missionary Training School at Boston, entered upon its eighth year in October. Rev. Arthur T. Pierson, D.D., has been elected to the presidency.

—The Disciples have opened a social settlement in Cleveland, Ohio—the "Hiram House." The kindergarten is the only department in full operation as yet.

—Syracuse University will receive $10,000 from the estate of the late Nathan F. Graves, thus assuring an annual income, which will perpetuate the annual course of lectures on missions, hitherto paid for by Mr. Graves.

—The Church Temperance Society of the Protestant Episcopal Church has five lunch wagons in New York City at prominent places. The society also intends to erect temperance saloons on roads most frequented by wheelmen.

—Mr. Moody tells how he started a revival in a dying church. He got ten men to promise to be the first to take part at the next prayer-meeting. These ten rose at the same-time. Such a thing was never known in that church before, and the revival began at once.

—At the annual meeting of the International Mission Union, in Clifton Springs, N. Y., there were 127 missionaries present, and the week's sessions were replete with interesting material, garnered from 22 mission lands and from 18 societies.

—A Protestant church is to be erected at Oak Hill, Washington, D. C., to be called the "Home, Sweet Home" Church. It is to be a monument to the memory of John Howard Payne, the author of that beautiful hymn, "Home, Sweet Home."

—A Methodist minister in New York began a speech the other day by asking: "Ladies and gentlemen, what would you think of a man calling himself a Methodist who did not take a Methodist paper?" It seems passing strange that there should be ground for such a question.

—The growth of Methodism is one of the religious phenomena of the age. Counting the population of this country at 65,000,000, nearly one in ten is a Methodist. The Methodists number one in six of all professing Christians in this country, and one in four of all Protestants.

—The Rev. J. C. S. Wells, chaplain of Sing Sing prison, is an earnest and indefatigable worker for the salvation of the convicts. Some of the most noted criminals have been led to Christ and to give their lives for the good of others. Several of the convicts attend Bible study classes in the prison.

—The trustees of Garrett Biblical Institute have established a purely English course. The time given hereto to the elements of Greek will be devoted to a thorough study of English composition. The Scriptures will be studied in the language of Milton and of Wesley, in both the authorized and revised versions.

—The Old Order of Dunkards held their annual council in Covington, Ohio, and decided the following questions: 1. It is wrong to own and use a bicycle. 2. It is contrary to the principles of the Gospel to hold communion with a member who is on his death-bed after he has been anointed with oil. Instead of using gold in filling teeth, tinfoil should be used.

—The increase of members in the M. E. Church South during the past year was 25,994. There are 12,192 ministers which, added to the membership, makes a total of 1,425,751. There are 13,663 churches and 3,492 parsonages, valued in all at $25,014,488. For foreign missions there was collected $224,-081.10, and for domestic missions $134,-619.28, being a total of $11,045.61 over the preceding year.

—The Protestant Episcopal Church Settlement, East Eighty-fourth Street, New York, is doing a good work. There has been a weekly attendance last year of 450. A new Settlement House has been provided. There are forty-one classes conducted in the house, such as mothers' meetings, sewing circles, informal talks, kindergarten classes, French and German classes. Girls are taught sewing, etc. Young men listen to lectures. There are also Bible classes for both sexes.

FOREIGN.

—The Wesleyan Methodist Mission in South India has had a year of prosperity, 198 members, all natives, being added to the roll. There are now 3,780 members, 3,304 of whom are natives. In the day schools there are 17,579 pupils, and in the Sunday Schools 7,043—an increase of 900.

—Rev. David Hill, an ideal Wesleyan missionary, died in China in March. He has labored thirty-two years in that country without costing the Society one dollar, and gave thousands of dollars of his own fortune for the cause in which his heart was bound. A nephew is following his footsteps.

—Dean Farrar says the success of missions is simply stupendous, and is one of the decisive proofs of the divinity of Christ. Other systems of religion appeal only to certain races. The religion of Christ appeals to all races and ages and conditions, and is equally adapted to all, and its success is supernatural.

Among recent news from Armenia is the following: An old man who has preached the gospel for thirty years, has been sent to prison for a year because he had in his library an old hymn-book with "Soldiers of Christ, arise" in it. Another teacher was also imprisoned a year for possessing a copy of Shelley's poems.

—The conversion is reported of a Persian Moslem who, a year ago, was accustomed to bathe every night in order to wash off the pollution of contact with Christians during the day. Now he has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith in Christ.

—Dr. Kerr, as a surgeon, is without a peer in his profession. He could easily command an income of $75,000 a year were he to settle in the United States, but he remains at Canton, China, and has treated three-quarters of a million patients, not a few of whom were regarded as hopeless, and receives a small pittance as salary, that he may save the people.

—A Simultaneous Mission was held in several Methodist Churches in Bristol, England. At one of the churches more than forty persons professed conversion. At another there was a great ingathering of young people. Two midnight services were held for fallen women, at one of which there were twenty inquirers, and several were induced to return to their homes.

—Rev. J. E. Moulton has visited the Friendly Islands, the scene of his former labors and persecutions. His son presides at the Tabou College, which the father erected. He is delighted with the progress of the mission, and took a son of the king with him to New South Wales to be educated. Mr. M. educated the king, who now wants the son to be similarly trained.

—Twenty-three years ago Rev. Dr. Mackay opened a mission in North Formosa. There was neither Church nor Chapel, nor native Christian. Now there are sixty organized native Churches, four of them self-supporting, a living baptized membership of 2,719, a communion roll of 1,805, and each of the sixty churches is ministered to by a trained native preacher.

—At the watch-night services held in the M. E. Church, Dharamtala, India, reports were given of thirty different departments of work carried on in Calcutta. Work is done in five different languages, and for many different classes of people. Two European orphanages and an industrial home for Europeans represent the benevolent work done for Europeans and Eurasians.

—The chiefs of Natal are doing all in their power to hinder the natives from attending the services of the missionaries. Native ministers and teachers are persecuted and banished far from their associates. Those who allow services to be conducted in their huts are driven away, and some who attend are fined for doing so. Strange conduct, surely, to be practiced in a British colony.

—A brilliant Oxford student who went to Africa and died after a year's work, said, before starting, to a friend who urged him not to risk his life: "I think it is with African missions as with the building of a great bridge; you know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be of the unseen stones, lying in an African grave, I am content."

—Bishop Whipple says that after Charles Darwin returned from his visit to heathen lands he wrote thus: "The men who denounce missions forget that human sacrifices, infanticide, bloody wars and cannibalism disappear with the advent of Christianity. A voyager wrecked on an unknown shore might well be thankful if these heathen folk had received the teaching of Jesus Christ."

—The Students' Missionary Conference which was held in Liverpool in January, was attended by 675 British delegates, 60 foreign, 180 missionaries and representatives of missionary societies, 42 of which belong to the leading evangelical associations. There was a total attendance of 915 students; 213 were volunteers from the mission-field, and 134 were women. Twenty-four different nationalities were represented.

CHRISTIAN LITERATURE.

"Declare ye among the nations, and publish, and set up a standard."—Jer. 50: 2.

MONTHLY REVIEW.

The holiday season is again here—the bright, beautiful holiday season. The mercies of the Lord are all around us. Our hearts should be filled with praise as we retrospect the year. Now the question comes up and is on many lips, How shall we spend the holidays? Of course there will be the usual home-gatherings, and interchanges of love in the way of presents, which, under wise direction, are all proper. But we remind our friends, on the line of holiness, that much of "the wisdom that cometh from above, which is first pure," is needed to go through the holidays unspotted from the world, and in the maintenance of a good conscience. We may have the wisdom if we *ask* for it sincerely and believingly.

We desire to impress upon the minds of our friends the desirability of two things on the line of presents. *First*, a copy of the GUIDE for the coming year and one of the following periodicals—note them:—

CLUBBING ARRANGEMENTS.

For $2.00. The GUIDE for a year (monthly) and "The Christian Standard," Rev. E. I. D. Pepper, Philadelphia.—Price of magazine, $1.00; of "Standard," $1.50. Gain in taking them together, 50 cents.

For $1.50. The GUIDE and either of the following for a year: "The Illustrated Christian World," Bishop Taylor's paper; "The Methodist and Way of Life," Louisville, Ky.; "The Way of Faith," Columbia, S. C.; "The Pentecostal Age," New Orleans.

For $1.20. The GUIDE and either of the following for a year: "The Revivalist," Cincinnati; "The Holiness Berean," Toronto, Can.; "The Soldier," L. L. Pickett, Louisville, Ky.

We have, it will be perceived, added two to our Clubbing List, as given in the last number, viz., "The Christian Standard," Philadelphia, which is offered with the GUIDE for $2.00—a gain to subscribers, in taking the two, of 50 cents; and "The Soldier," published by Rev. L. L. Pickett, offered with the GUIDE for a year at $1.20, which is a saving of 30 cents on the two.

We hope our friends will order books liberally this month. We can furnish those of any other publisher on as favorable terms as they can be had anywhere. Let this motto prevail among our subscribers: *One dollar at least* for holiness books to be included among my Christmas presents. Send orders early. Do not wait until a week before Christmas, when we are crowded and cannot get them to their destination in time, leading to disappointments. *Order early in December*—the sooner the better.

LATE WORKS ON HOLINESS.

"The Old Man." By Rev. B. Carradine, D.D. His latest work. Price, postpaid, $1.00.

It treats of inbred sin exhaustively, and in a forceful way the effectual remedy is presented, the entire cleansing by the blood of Christ.

Daily Holiness Text Book. With 366 texts, selected by Rev. John Thompson, and a comment on each by Rev. E. I. D. Pepper. Price, 25 cents.

A book of texts bearing directly on the subject of holiness—one for each day of the year. The texts are arranged under appropriate heads, such as: 1, Holiness Possible; 2, Freedom from Sin; 3, Call to Holiness, etc.

It is a nice thing for the pocket or for the closet; for Epworth Leaguers and Christian Endeavorers; also for Sabbath-school teachers to present to their classes. For such purpose we will furnish them at $2.50 per dozen.

New Testament Commentary. By Dr. W. B. Godbey. Introduction by Dr. Carradine.

Vol. I., Revelation; II., Hebrews-Jude; III., Galatians-Titus; IV., Acts-Corinthians; V., Matthew-John.

This work is written from the standpoint of holiness. It is by a vigorous thinker and pungent writer; contains startling things as to the present and the future. It is worthy of a thoughtful and prayerful perusal. Unlike all other commentators the writer begins with the last book, and takes a backward course, with vital connections, however.

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